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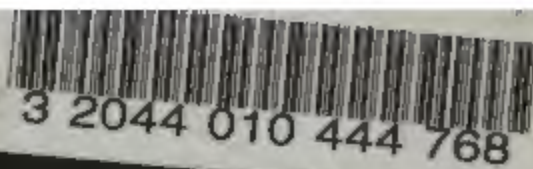
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VERGIL. (Raphael.)

Wielder of the stateliest measure ever
moulded by the lips of man. Tennyson.

° SIX BOOKS
OF THE
AENEID OF VERGI

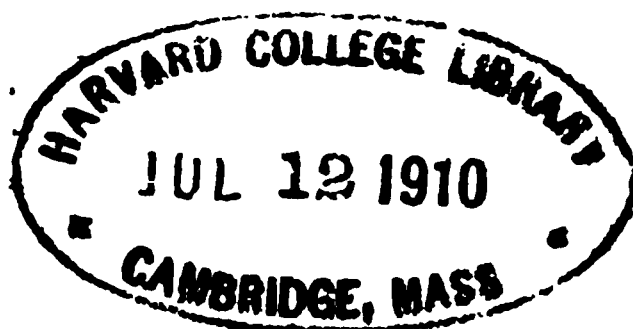
Art thou that Vergil then, the mighty spring
Who form'st of language that majestic stream?
O light and glory of the race who sing!
Let it avail me that with love extreme
And zeal unwearied, I have searched thy book:
Thou my choice author art and master, thou.
DANTE, *Inferno*, I., 79-85.

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NEW YORK . . . CINCINNATI . . . CHICAGO
AMERICAN BOOK COMPANY

cop. 1892.

L 218.476



From the estate of
Prof. C. B. Greenough

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Printed by
William Ivison
New York, U. S. A.

PREFACE.

THE object of a text-book on Vergil should be twofold : to present the facts in the Latinity of the author in as suggestive and accessible a form as possible ; and to afford stimulus and material for the study of the poet from a literary point of view. For, on the one hand, the average student of Vergil is still in the formative period of his Latin study, and must devote himself to the most careful grammatical work ; while, on the other hand, he is sufficiently advanced to appreciate the beauty of the thoughts and style of such a poet as Vergil, whose every page furnishes ample material for literary study.

The present edition of Vergil is designed to meet this twofold object. In the General Introduction there is a series of studies that develop all the important principles of Syntax which are met with in the first six books of the *Aeneid*. The Introduction also includes a new presentation of the Vergilian verse and principles of quantity. The plan of the studies is inductive throughout, following, as closely as possible, the plan of the earlier books of this series. Although references to the best Grammars of the day are given in the Inductive Studies for purposes of verification, the chief grammatical study on the text is conducted by means of references to these studies themselves. This plan gives the student his grammar, notes, and lexicon, all in one volume.

Material for the literary study of Vergil is supplied by the following special features:—

1. A bibliography. This does not claim to be a life of Vergil, but aims, by presenting the salient facts, to lead the student to further investigation by means of the numerous references to different writers which are supplied him.

2. A list of topics for investigation. It is suggested that, at the beginning of the course, each member of the class be assigned one of these topics, upon which, as the reading advances, to collect material to be presented in the form of an essay at the end of the course.

3. An account of the Royal House of Troy. This account, as presented in the second study, with a complete genealogical table so far as Vergil's mention is concerned, will be found helpful to the student.

4. Rhetorical Studies. All figures of speech which are used in the first six books of the *Aeneid* (with the exception of concealed metaphors) are presented in the twelfth study, and will be of assistance in the rhetorical study of Vergil.

5. Notes. The most important help to the literary study of Vergil will be found in the first set of notes beneath the text on each page. These notes may be classified as follows:

(a) Notes of explanation, intended to present such facts as may enable the reader to obtain a complete understanding of all mythological, archæological, and historical references in the text.

(b) Notes for the study of especial themes as developed by Vergil himself, by means of cross-references to different parts of the text, to which are often added references to other writers. Examples of these groupings are the studies of the consecrations of arms (I. 248), the effect of climate upon

character (I. 568), the comparative size of men and gods (II. 773), the relation of guest-friendship (III. 15), etc.

(c) Notes for the interpretation of difficult passages; this is effected, not by translating the text, but by throwing sufficient light upon the passage to make its meaning clear.

(d) Notes giving copious quotations from Greek, Latin, Italian, and English authors who have any intimate relation to Vergil's *Aeneid*, either as being the model for his own imitation (as notably Homer, Ennius, Lucretius, Catullus, and others); or as obtaining from Vergil models for direct and wholesale imitation (as Ariosto, Tasso, and Spenser, and to a less extent, Milton and Falconer); from some, of whom he was the confessed source of inspiration (as Dante and Dryden); and from others who have more or less unconsciously imitated him in more minute details of thought or expression. These quotations, covering a wide range of literature, are given in full in connection with the Vergilian passage to which they are in any way related. A careful study of these cannot fail to give the student not only a more thorough understanding and appreciation of Vergil's text, but also an introduction to much that is best in the world's classical literature. In these quotations, translations of all foreign languages except Latin have been employed, and the references by book and line are to these translations. The translators of the more frequently quoted authors are Bryant (Homer), Longfellow (Dante), Rose (Ariosto), and Wiffen (Tasso).

The text has been made up by a careful comparison of the editions of Conington and other commentators; much reliance has also been placed upon Brambach's decisions as to the best spelling of Latin words.

A carefully constructed map presents all the places mentioned by Vergil, and shows by a clearly defined line the course of Aeneas from Troy to his final landing in Italy.

An entirely new feature in school text-books is furnished by the twelve full-page illustrations, reproduced from carefully selected photographs of famous paintings and statues. It is hoped that this feature will add much to the artistic and æsthetic value of the book, serving both to illustrate the text and to rest and relieve the mind. These illustrations are supplemented by numerous woodcuts gathered from various sources.

Especial pains has been expended upon the Vocabulary, in order that it might be the most efficient tool possible in the translation of Vergil. It contains in most cases the first meaning of the words, whether so used in Vergil or not, and all shades of meaning found in the six books of the *Aeneid*, together with a reference to the place in the text where each such use first occurs. The Vocabulary thus becomes a partial concordance, which will be of value in finding many desired passages. Following the Vocabulary is a list of all words which occur ten times or more in these books of the *Aeneid*.

Thanks are due to Prof. Charles Chandler, of the University of Chicago, for his critical reading of the work in MS., and for his many valuable suggestions; also to Prof. F. F. Abbott, of the University of Chicago, and to Dr. Herbert C. Tolman, of the University of Wisconsin, for valuable assistance in the work of proof-reading.

WILLIAM R. HARPER.
FRANK J. MILLER.

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pers. personal.
pl. plural.
P. L. "Paradise Lost."
Plaut. Plautus.
poet. poetical.
poss. possessive.
P. R. "Paradise Regained."
prep. preposition.
prin. principal.
pron. pronoun, pronominal.
Prop. Propertius.
Purg. "Purgatorio."
q. v. quod vide.
reflex. reflexive.
rel. relative.
Rev. Review.
Rom. Roman.

Sat. "Satires."
sc. scilicet.
seq. sequentia.
Shak. Shakspeare.
sing. singular.
sp. speech.
subj. subjunctive.
subs. substantive.
Theog. "Theogony."
trans. transitive, translation.
Trist. "Tristia."
v. vide.
Verg. Vergil.
vocab. vocabulary.
vol. volume.
w. with.

GENERAL INTRODUCTION.

BIBLIOGRAPHY OF VERGIL.

It is not the object of the present work to give a complete life of Vergil, but rather to present the material in outline in such form that the student may most easily obtain for himself the facts in the poet's life and the opinions of other writers. It is thus intended to encourage the student to read widely in the literature which clusters around the works of Vergil, — a literature so extensive that, as Burmann has said, a volume would be required merely to name all the books that have been written. Perhaps no author will better repay a wide study of this nature than Vergil; and no school should be without its well-selected Vergilian library. The following is an alphabetical list of the books mentioned in this Bibliography, the more important of which are printed in black-faced type.¹

ADDISON: *Tattler, Guardian, Spectator.*
BOISSIER: *La Religion Romaine.*
Browne: *History of Roman Classical Literature.* London: Richard Bentley, New Burlington St.
CONINGTON: *Works of Virgil* (Commentary).
— *Works of Virgil* (Translation).
Cruttwell: *History of Roman Literature.* New York: Charles Scribner's Sons.
DANTE: *Divina Comedia.*
DAVIS: *Carthage and her Remains.*
FLECKEISEN: *Jahrbücher.*
FRIEZE: *Vergil.*
GOSSRAU: *Æneid.*
LORD: *The Old Roman World.*
MONTAIGNE: *Essays.*
MYERS: in *Fortnightly Review.*
Nettleship: *Classical Writers — Vergil.* New York: D. Appleton & Co.

Nettleship: *Essay on the Poetry of Vergil in Connection with his Life and Times.* New York: D. Appleton & Co.
PALGRAVE: in *Macmillan's Magazine.*
Sellar: *Roman Poets of the Augustan Age — Virgil.* Oxford: Clarendon Press.
Shairp: *The Poetic Interpretation of Nature.*
— *Aspects of Poetry.* Boston: Houghton, Mifflin, & Co.
Simcox: *History of Latin Literature.* 2 vols. New York: Harper and Brothers.
Teuffel: *History of Roman Literature.* 2 vols. London: George Bell & Sons. 1891.
Tunison: *Master Virgil.* Cincinnati: Robert Clark & Co.

¹ These twelve volumes cost at publishers' list prices about \$28.00. Teachers and school libraries can procure them at varying discounts from these rates.

THE AUGUSTAN AGE — GENERAL CHARACTERISTICS.

The Augustan Age in Latin literature may be considered as falling between the dates 44 B. C. and 17 A. D., i. e., from the death of Julius Caesar to the death of Ovid and Livy. Its poets whose writings have come down to us were Vergil, Horace, Tibullus, Propertius, and Ovid. The Age was peculiarly favorable to literary activity, due largely to the following causes: (1) The formative period in letters had been passed during the time of the Republic; and the poets of the Augustan Age inherited the results of the pioneer labors of Ennius, Lucilius, Lucretius, and others; so that it remained for the later writers only to polish and perfect. (2) It was an age of peace, under the quiet influences of which literature finds its highest development possible. (3) Joined to this was the peculiar fostering care exercised toward men of letters by the emperor himself and the leading statesmen. (4) It was preëminently the age of the power and glory of Rome, which formed the theme and inspiration of much of the best poetry of this period. (5) With increase of power and wealth, the external appearance of Rome and the cities throughout Italy became increasingly beautiful, and by this beauty the imagination of the poet would be fired. (6) The influx of Greek art and letters, which had begun in the previous period, had continued in this, contributing more and more of its softness and grace to the Roman strength. For the further development of this theme see the following works:

SELLAR: Roman Poets of the Augustan Age, 1-57.

SIMCOX: Hist. Lat. Lit., I. 244-252.

CONINGTON: Works of Virgil, I. xxi.

MYERS: Essay on Vergil, Fortnightly Review, Feb., 1879.

NETTLESHIP: Vergil, 14-19.

——— Essay on the Poetry of Vergil in Connection with his Life and Times.

BROWNE: Hist. Rom. Class. Lit., 237.

TEUFFEL: Hist. Rom. Lit., I. 403-412.

VERGIL THE MAN — HIS LIFE.

1. Original Sources.

The original sources for the facts in the life of Vergil are: (1) His own works. Unlike Horace, Vergil is almost completely hidden in his works so far as any statement about himself is concerned; but his character and spirit are constantly revealed in the tone of his works. (2) Casual references by writers of his own and later times. For a few of these references see below *Testimonia de Vergilio*, p. 7. (3) Ancient Lives of Vergil. These are three in number, prefixed respectively to the commentaries of Valerius Probus, a grammarian of the first century of our era, Aelius Donatus, of the fourth century, and Servius also of the fourth century. There is strong probability that these are all based upon a life by Suetonius, which has not come down to us.

TEUFFEL: Hist. Rom. Lit., I. 425.

NETTLESHIP: Ancient Lives of Vergil.

CONINGTON: Works of Virgil, I. xvii.

SELLAR: Roman Poets of the Augustan Age, 93-99.

2. His Name—Its Spelling and Origin.

The following article by Professor Frieze presents the arguments in favor of the spelling of the poet's name as adopted in this book.

“The monks of the cloisters who devoted themselves to the copying of classical manuscripts, and were, so to speak, the editors and publishers of the mediæval period, took a fancy to change the name of Vergilius into Virgilius. They thought there was little difference between *e* and *i* in sound, and that their new spelling of the poet's name was more in keeping with some of their notions about its origin and significance. He had been called ‘Parthenius,’ they said, the *virgin-like*; he had sung in his fourth Eclogue of the Divine Son of the *Virgin Mary*; moreover, the Messiah prophesied in this poem was the *virga*, or branch of Jesse and David; and he was also the poet-magician of the golden branch, the *aurea virga* of the sixth book of the Aeneid. Hence he was undoubtedly Virg-ilius.

“As to the fact that the poet called himself Vergilius, scholars are now universally agreed. It is the form found in all the earliest manuscripts and inscriptions, while Greek writers uniformly represented the name by the corresponding form Οὐεργίλιος or Βεργίλιος. In Mommsen's ‘Inscriptions’ it is everywhere *Vergilius*. The most notable of these inscriptions is that of the ‘baker's tomb,’ a monument pertaining to the age of the poet himself. On this appears the name of the baker in the genitive form, Vergili Eurysacis.

“As to the manuscripts, both of Vergil and of other Latin authors in which his name occurs, none earlier than the ninth century change the *e* to *i*; while many of that century, and even some of the tenth, retain the correct form; but about the end of the tenth century the latter seems to have entirely yielded its place.

“Nearly half a century ago German philologists began once more to write the name in its proper form. The earliest examples I have found are in Fickert's Pliny, 1842, and Obbarius's Prudentius, 1845. The German philological magazines soon adopted both Vergilius and Vergil; Vergilian editors ventured to use the correct form, and the example was followed by the editors of Latin classics generally.

“In England and America the corrected *Latin* form is used by all the best authorities, such as the Latin Grammars of Roby, Harkness, Allen and Greenough, and Gildersleeve, the Harpers' Latin Dictionary, the Conington edition of Vergil, by far the foremost English edition of the present century, and by the American Journal of Philology. Many, indeed, still adhere to the English form of *Virgil*, while admitting the proper spelling in Latin. But, of course, the incongruity of *Vergilius* and *Virgil* cannot long be tolerated; and the latter, as in Germany, must speedily follow its cognate of the Dark Ages.”

TEUFFEL: Hist. Lit. I. 425.

BROWNE: Hist. Rom. Class. Lit., 238.

SELLAR: Roman Poets of the Augustan Age, 99.

GOSSEAU: Æneid.

FRIEZE: Vergil, Preface.

FLECKEISEN Jahrbücher, 97, 294–296.

CONINGTON: Works of Virgil, I. xviii.

SIMCOX: Hist. Lat. Lit., I. 255.

3. His Parentage and Education.

Publius Vergilius Maro was born October 15, B. C. 70 at the village of Andes in the neighborhood of Mantua. His father was of humble origin, being said by some accounts to have been a potter by trade, by others a hired servant of a certain Magius, a courier, whose daughter he afterwards married. The elder Vergil is also said to have amassed a small fortune by buying up tracts of wood-land and by keeping bees. These country scenes of his childhood the poet seems never to have forgotten. He spent his boyhood at Cremona until his fifteenth year. Thence he went to Milan, and soon afterwards to Rome, where he pursued the study of rhetoric and philosophy under the best masters.

TEUFFEL: Hist. Rom. Lit., I. 426.

CRUTTWELL: Hist. Rom. Lit., 252.

BROWNE: Hist. Rom. Lit., 238.

NETTLESHIP: Vergil, 21-26.

CONINGTON: Works of Virg., I. xvii-xxi.

SIMCOX: Hist. Lat. Lit., I. 255-258.

SELLAR: Roman Poets of the Augustan Age, 99-121.

4. His Personal Appearance.

Suetonius says that the poet was tall, of dark complexion, and of rustic and awkward appearance. He was halting and shy in conversation and of studious habits. On account of his modest looks and bearing he gained the nickname of Parthenius.

TEUFFEL: Hist. Rom. Lit., I. 426.

CRUTTWELL: Hist. Rom. Lit., 256, 257.

CONINGTON: Works of Virgil, I. xxvii.

BOISSIER: La Religion Romaine, I. 252.

SELLAR: Roman Poets of the Augustan Age, 123.

5. His Character.

Gentleness and shyness seem to have been his most prominent characteristics. He never courted popular favor, but strove to avoid the notice which his admiring fellow-citizens were disposed to force upon him. That he was pure-minded and noble-spirited his whole work shows.

MYERS: Fortnightly Rev., Feb., 1879, 158-162.

BOISSIER: La Religion Romaine, I. 250, 251.

DANTE: Divina Comedia, *passim*.

SELLAR: Roman Poets of the Augustan Age, 121-129.

NETTLESHIP: Vergil, 74-77.

BROWNE: Hist. Rom. Lit., 241.

CRUTTWELL: Hist. Rom. Lit., 256.

TEUFFEL: Hist. Rom. Lit., I. 427, 428.

VERGIL THE POET.**1. Literary Criticisms.**

His style is his chief charm as a poet. Says Nettleship: "Unquestionably it was Vergil's style which more than anything else gave him his preëminence among Roman poets. The great power of his style lies in the haunting music of his verse,

in the rhythm and fall of his language." He is full of Greek learning. "Not only is he fond of filling his verses with Greek forms and Greek cadences, but his lines are rich and harmonious with a new music manifold in its capacity; it is as if the sound of the Greek language had awakened a sympathetic string in Italian."

His poems have a Christian tone, so much so indeed that he was canonized by the early Christian church. His impersonality has already been noticed. "It is not the impersonality of Homer or of Shakspeare, who simply shows us the world as it stands; Vergil yearns over the spectacle which he spreads before us."

a. *Style and diction in general.*

SELLAR: Roman Poets of the Augustan Age, 408-423.

MYERS: Essay on Vergil, Fortnightly Rev., Feb., 1879.

LORD: The Old Roman World, 273.

LONDON QUARTERLY REV., CI. 46.

b. *General characteristics of Vergil's poetry.*

NETTLESHIP: Vergil, 89-99.

MONTAIGNE: Essays, Bk. II. chap. 10.

c. *His poems have a Christian tone.*

BOISSIER: La Religion Romaine, I. 286, 287.

d. *His simplicity, unworldliness, and impersonality.*

SIMCOX: Hist. Lat. Lit., I. 253, 254.

e. *His supreme importance as a representative writer.*

SELLAR: Augustan Poets, 77-87.

f. *His claim to rank among the greatest poets of the world.*

SELLAR: 87-92.

g. *Some of the ancient criticisms of Vergil's poetry.*

CONINGTON: Works of Virgil, I. xxix-lvi.

2. Certain Literary Features.

The following mentioned features and others may best be observed by a careful study of the text and comments which are to follow.

a. *Vergil as a poet of Nature.*

SHAIRP: The Poetic Interpretation of Nature, 136-169.

NETTLESHIP: Vergil, 99-104.

SIMCOX: Hist. Lat. Lit., I. 267, 268.

LITTELL'S LIVING AGE, CXXIII. 434-444.

b. *Vergil as a religious poet.*

SHAIRP: Aspects of Poetry, 136-163.

Cf. also under *The Aeneid*, 3, d.

c. *Vergil's Similes, original and imitated.*

CRUTTWELL: Hist. Rom. Lit., 435.

d. *Vergil's Onomatopœias.*

BROWNE: Hist. Rom. Class. Lit., 262, 263.

e. *Vergil's Archaism — its purpose.*

CRUTTWELL: Hist. Rom. Lit., 274.

f. *Vergil's Parallelisms.*

CRUTTWELL: Hist. Rom. Lit., 277.

g. *Alliterations and Assonances.*

CRUTTWELL: 238.

3. Vergil as an Imitator.

That Vergil imitated and borrowed largely from other writers, notably Homer, Theocritus, Ennius, Lucretius, and Catullus, is sufficiently evident from a study of

his works. Somewhat of the extent and manner of his imitations may be gathered from a comparison of Vergil with his originals as presented later in the text and notes. It will be seen that if he borrows, it is generally as a master. To the critics of his own day who charged him with stealing from Homer, he is said to have replied, "You will find it easier to rob Hercules of his club than Homer of a single verse."

CRUTTWELL: History Rom. Lit., 273, | CONINGTON: Works of Vir., II. xix-xliv,
274. | SIMCOX: Hist. Lat. Lit., I. 273.

4. Some Famous Quotations of Vergil.

MYERS: Essay on Vergil, Fortnightly Rev., Feb., 1879.

5. The Joint Influence of Vergil and Horace on Roman Literature.

CONINGTON: Works of Virgil, I. xxiii.

6. Early Estimates of Vergil's Poems.

The scholars of Vergil's time and later were severe in their criticisms, on the ground (1) that he affected an undue simplicity of style; (2) that he coined new words, and used old words with new meanings; (3) that he borrowed too freely from Homer; (4) that his Aeneid was not written in chronological order; (5) that his work contained anachronisms, etc. But the poets were his ardent defenders, and if the anecdotes may be believed he was held in veneration by the common people. See *Testimonia*, p. 7. The popularity of his works is attested by the fact that they very early became a text-book for the Roman youth, that extensive commentaries were written upon them, and that they remained for all time the model of Roman verse, and the highest authority on points of grammar.

TEUFFEL: Hist. Rom. Lit., I. 446.
NETTLESHIP: Vergil, 77-86.

| SELLAR: Roman Poets of the Augustan
Age, 61.

7. Later and Mediæval Estimates of the Man and the Poet.

Admired even to reverence in his own time, Vergil became more and more popular as the centuries passed. In the later years of the empire, as scholarship waned, the mysterious reverence for his works continued to increase, until under the Antonines the *Sors Vergiliana* came into vogue; that is, the leaves of the Aeneid were opened at random, and the first passage that caught the eye was interpreted as a good or a bad omen. As the mediæval period approached, the Vergil of history had become transformed into the Vergil of magic, and an enormous mass of extravagant fable accumulated round him who was then considered a mighty wizard. The superstitious regard for him amounted to a cult. "The mediæval world looked upon him as a poet of prophetic insight, who contained within himself all the potentialities of wisdom. He was called the *Poet*, as if no other existed; the *Roman*, as if the ideal of the commonwealth were embodied in him; the *perfect in style*, with whom no

other writer could be compared ; the *Philosopher*, who grasped the ideas of all things ; the *Wise One*, whose comprehension seemed to other mortals unlimited. His writings became the Bible of a race. The mysteries of Roman priestcraft, the processes of divination, the science of the stars, were all found in his works."

DANTE : *Divina Comedia*, *passim*.

TUNISON : *Master Virgil*.

Virgil in Literary tradition, 39-63.

Virgil's Book of Magic, 64-83.

Virgil the Man of Science, 84-112.

Virgil the Prophet, 156-190.

Virgil in Later Literature, 191-230.

BOISSIER : *La Religion Romaine*, I. 288-291.

MYERS : *Essay on Vergil*, *Fortnightly Rev.*, Feb., 1879.

SELLAR : *Roman Poets of the Augustan Age*, 64-67.

CRUTTWELL : *Hist. Rom. Lit.*, 278.

TEUFFEL : *Hist. Rom. Lit.*, I. 446-450.

LONDON QUARTERLY REV., CXXXIX. 41-56.

8. Estimates of Vergil in the Present Century.

SELLAR : *Roman Poets of the Augustan Age*, 68-77.

THE AENEID.

1. Outside Facts about the Aeneid, and Vergil's Method of Composition.

Vergil was engaged during the last ten years of his life upon the composition of the *Aeneid*, the final revision of which was prevented by the poet's untimely death on the 20th of September, 19 B. C. Conscious that his great work was incomplete, he directed his literary executors, Varius and Tucca, to burn the manuscript. But this act was fortunately prevented by the emperor himself. (See *Testimonia*, p. 7.) As to the manner of composition, Suetonius tells us that Vergil drafted his poem in prose, and then wrote the different books just as his fancy directed. Thus it is that lack of harmony between the different books in various small details may be discerned. The poet's care in polishing and perfecting was of the most laborious kind, and it is said that he expected to spend the next three years, had his life been spared, in a careful revision of the *Aeneid*.

TEUFFEL : *Hist. Rom. Lit.*, I. 434.

NETTLESHIP : *Vergil*, 71-74.

CONINGTON : *Works of Virgil*, I. xxv-xxvii.

CONINGTON : *Works of Virgil*, II. lxvi-lxviii, and xxi.

SIMCOX : *Hist. Lat. Lit.*, I. 271, 272, 274.

2. General Characteristics and Features.

a. Moral aspects.

CRUTTWELL : *Hist. Rom. Lit.*, 272.

b. Public aspects.

MYERS : *Essay on Virgil*, *Fortnightly Rev.*, Feb., 1879.

c. Certain shortcomings.

SIMCOX : *Hist. Lat. Lit.*, I. 273-277.

d. *The story as treated by the Greeks. — Latin elements embodied in it. — The story as handled by Roman writers before Vergil. — The story as handled by Vergil, compared with the versions of Livy and Dionysius. — Difficulties with which Vergil had to contend.*

NETTLESHIP : *Vergil*, 45-73.

e. *The story of Aeneas' wanderings. The Aeneid and the epic cycle.*

CONINGTON: Works of Virgil, II. xlv-lxv.

f. *Some determining elements as to the form and spirit of the Aeneid.*

NETTLESHIP: Essays in Lat. Lit., 119-142.

3. The Elements which enter into its Plan and Purpose.

a. *The Aeneid a sequel and counterpart of the Iliad.*

CRUTTWELL: Hist. Rom. Lit., 268.

b. *The Aeneid centers in Augustus, with all its characters prototypes of historic characters of the Augustan Age.*

CRUTTWELL: Hist. Rom. Lit., 268.

BROWNE: Hist. Rom. Class. Lit., 261.

LONDON QUARTERLY REV., CI. 45.

ADDISON: Guardian, No. 138.

SIMCOX: Hist. Lat. Lit., I. 273.

SELLAR: Roman Poets of the Augustan Age, 347-354.

c. *The Aeneid celebrates the greatness and glory of Rome.*

CRUTTWELL: Hist. Rom. Lit., 269.

CONINGTON: Works of Virgil, II. xxiii.

MYERS: Essay on Vergil, Fortnightly Rev., Feb., 1879.

SELLAR: Roman Poets of the Augustan Age, 325-335.

NETTLESHIP: Essays in Lat. Lit., 101-119.

d. *The Aeneid was written with a religious object, and must be regarded mainly as a religious poem.*

CRUTTWELL: Hist. Rom. Lit., 269.

NETTLESHIP: Vergil, 69, 70.

SHAIRP: Aspects of Poetry, 136-163.

MYERS: Fortnightly Rev., Feb., 1879, 152-154.

BOISSIER: La Religion Romaine, I. 259 seq.

SELLAR: Roman Poets of the Augustan Age, 336-347.

4. The Character of Aeneas.

TEUFFEL: Hist. Rom. Lit., I. 437.

CRUTTWELL: Hist. Rom. Lit., 272.

BROWNE: Hist. Rom. Class. Lit., 261.

LONDON QUARTERLY REV., CI. 47.

MYERS: Fortnightly Rev., Feb., 1879, 155.

CONINGTON: Works of Virgil, II. xxviii, xxix.

BOISSIER: La Religion Romaine, I. 271-275.

5. Other Characters of the Poem.

CRUTTWELL: Hist. Rom. Lit., 272, 273.

CONINGTON: Works of Virgil, II. xxx.

SELLAR: Roman Poets of the Augustan Age, 395-408.

6. The Topography of the Poem.

DAVIS: Carthage and her Remains.

Consideration of the date of the founding of Carthage; Virgil's anachronism in the case of Dido; Dido's history as given by Virgil to a large extent authentic. Chapter I.

Virgil has good authority for his picture of the condition of Car-

thage at the time of Aeneas' visit. Chapter VI.

Discovery and description of the remains of the temple of Astarte, Virgil's temple to Juno. Chapter X.

An attempt to locate exactly the places mentioned by Virgil in Aen. I., 159 seq. Chapter XV.

7. The Aeneid Considered in Connection with Epic Poetry in General.

a. *Two kinds of epics, with remarks upon and examples of each.*

CRUTTWELL: Hist. Rom. Lit., 266.

b. *Homer, Vergil, and Milton compared.*

LONDON QUARTERLY REV., CI. 44.

MYERS: Fortnightly Rev., Feb., 1879, 137.

CONINGTON: Works of Virgil, II. xxii.

ADDISON: Spectator, Nos. 267, 273, 279, 285, 297, 303.

——— Tattler, No. 6.

c. *The Roman epic before the time of Vergil.*

SELLAR: Roman Poets of the Augustan Age, 280–294.

8. The Manuscripts, Commentators, and Translators.

There are six ancient manuscripts of Vergil, written in capitals, and dating from about the fifth century. These are: —

1. The *Medicean*, in the Laurentian library at Florence.

2. The *Palatine*, in the Vatican library at Rome. (It was formerly in the Palatine library in Heidelberg.)

3. The *Roman*, in the Vatican library.

4. The *Vatican fragment*, in the Vatican library.

5. The *St. Gall fragment*, in the Stiftsbibliothek at St. Gall.

6. The *Verona palimpsest*, in the capitular library in Verona.

To these the so-called *Augustean fragment*, consisting of a few leaves only, should be added.

The cursive manuscripts, dating from the tenth century on, are very numerous, and are to be found in libraries in Florence, Rome, Milan, Trent, Hamburg, Breslau, Leipsic, Dresden, Paris, Dublin, Oxford, and elsewhere.

Of the ancient commentators the following may be mentioned: Aemilius Asper, M. Valerius Probus, Nonius, Aelius Donatus, Tiberius Claudius Donatus, and Servius. There are two *scholia*, the Verona and the Berne.

The prominent names among more modern commentators are Daniel and Nicholas Heinsius, Wagner, Ribbeck, Forbiger, Gossrau, and Heyne (the best of the German critics), and Conington, the leader among English commentators.

Of the very numerous translations since the first crude attempt by Caxton, the best yet produced are probably those of Dryden (poetical) and Conington (prose).

a. The manuscripts.

TEUFFEL: Hist. Rom. Lit., I. 448.

NETTLESHIP: Vergil, 87–89.

WILSTACH: Virgil, I. 7–13.

CONINGTON: Works of Virgil, I. cx–cxv.

b. The commentators.

TEUFFEL: Hist. Rom. Lit., I. 449.

WILSTACH: Virgil, I. 13–18.

CONINGTON: Works of Virgil, I. lvii–cix.

c. The translators.

WILSTACH: Virgil, I. 19–42.

CONINGTON: Works of Virgil translated into English Prose, i–lxiv.

PALGRAVE: Macmillan's Mag., XV. 196–206, 401–412.

LONDON QUARTERLY REV., CX. 38–60.

LIST OF TOPICS FOR INVESTIGATION IN CONNECTION WITH THE STUDY OF VERGIL.

1. Vergilian Proverbs.
2. A Word Study.
3. Fatalism in Vergil.
4. Vergil's Pictures of Roman Customs.
5. Pen Pictures, — Striking Scenes.
6. Astronomy in Vergil.
7. Vergil's Debt to Homer
8. Milton's Debt to Vergil.
9. Dante, the Later Vergil.
10. Vergil's Influence upon Literature in General.
11. Vergil's Gods and their Worship.
12. Omens and Oracles.
13. Vergilian Herbarium, — the Flora of Vergil.
14. The Figures in Vergil.
15. Detailed Account of the Wanderings of Aeneas.
16. The Geography of Vergil.
17. Vergil as a Poet of Nature.
18. Vergil's Life and Character as Revealed in his Works.
19. History of the Manuscript Texts of Vergil.
20. The Vergilians, — Translators and Commentators.
21. Some Noted Passages. — Why ?
22. The Platonism of the Sixth Book.
23. Dryden's Dictum Discussed.
24. The Prosody of Vergil.
25. Dido, — A Psychological Study.
26. Aeneas, — A Character Study.
27. *Testimonia de Vergilio.*
28. Vergil and Theocritus. — Pastoral Poetry.
29. Vergil's Creations.
30. Epithets of Aeneas.
31. The Vergilian Birds.
32. Was Vergil acquainted with the Hebrew Scriptures ?
33. Visions and Dreams. — Supernatural Means of Spirit Communication.
34. Night Scenes in Vergil.
35. Different Names for Trojans and Greeks and their Significance.
36. The Story of the Aeneid.

TESTIMONIA DE VERGILIO.

Forte epos acer,
 Ut nemo, Varius ducit; molle atque facetum
 Vergilio annuerunt gaudentes rure Camenae (HOR., *Sat.* I. X. 43).

Et profugum Aenean, altae primordia Romae,
 Quo nullum Latio clarius extat opus (OVID, *Ars Amat.* III. 337)

Tityrus et fruges Aeneïaque arma legentur,
 Roma triumphati dum caput orbis erit (ID., *Amores*, I. 15, 25).

Mantua Vergilio gaudet, Verona Catullo;
 Pelignae dicar gloria gentis ego (ID., *Amores*, III. 15, 7).

Mantua Musarum domus, atque ad sidera cantu
 Evecta Andino, et Smyrnaeis acmula plectris (SILIUS, *Lib.* 8).

Vive precor, nec tu divinam Aeneida tenta
 Sed longe sequere, et vestigia semper adora (STATIUS, *Thebaïd.*)

Conditor Iliados cantabitur atque Maronis
 Altisoni dubiam facientia carmina palmam (JUVENAL, *Sat.* XI. 180).

Temporibus nostris aetas cum cedat avorum,
 Creverit et maior cum duce Roma suo;
 Ingenium sacri miraris abesse Maronis,
 Nec quemquam tanta bella sonare tuba?
 Sint Maecenates; non deerunt, Flacce, Marones:
 Vergiliumque tibi vel tua rura dabunt, etc. (MARTIAL, *Epiq.*).

D. Augustus carmina Vergilii cremari contra testamenti eius verecundiam vetuit: maiusque ita vati testimonium contigit, quam si ipse sua carmina probavisset (PLINY, *Hist.* 7, 30).

Vergilii ante omnes [imaginem venerabatur Silius,] cuius natalem religiosius quam suum celebrabat, Neapoli maxime, ubi monumentum eius adire ut templum solebat. (PLINY, *Epist.* 3, 7, 8).

Malo securum et secretum Vergilii secessum; in quo tamen, neque apud D Augustum gratia caruit, neque apud populum Romanum notitia. Testes Augusti Epistolae; testis ipse populus, qui auditis in theatro versibus Vergilii surrexit universus, et forte praesentem spectantemque Vergilium veneratus est sic quasi Augustum (TACITUS, *Dialog. de Orat.*).

Utar verbis iisdem, quae ab Afro Domitio iuvenis accepi : qui mihi interroganti, quem Homero crederet maxime accedere : Secundus, inquit, est Vergilius ; propior tamen primo quam tertio (QUINTILIAN, 10).

Is certe poetarum omnium princeps Vergilius est ; cuius tot numero editiones, et sine commentariis, et cum adnotationibus veterum et recentium interpretum prodierunt, ut qui singulas enumerare vellet, libellum plenum taedii et fastidii conficere cogeretur (BURMAN).

And Virgil ; shade of Mantuan beech
Did help the shade of bay to reach
And knit around his forehead high ;
For his gods wore less majesty
Than his brown bees hummed deathlessly.

(MRS. BROWNING, *Vision of Poets.*)

Oh, were it mine with sacred Maro's art
To wake to sympathy the feeling heart,
Like him, the smooth and mournful verse to dress
In all the pomp of exquisite distress (FALCONER, *Shipwreck*, III.).

Roman Virgil, thou that singest Ilion's lofty temples robed in fire,
Ilion falling, Rome arising, wars, and filial faith, and Dido's pyre ;
Landscape lover, lord of language more than he that sang the Works and Days,
All the chosen coin of fancy flashing out from many a golden phrase ;
Thou that singest wheat and woodland, tilth and vineyard, hive and horse and herd,
All the charm of all the Muses often flowering in a lonely word ;
Poet of the happy Tityrus piping underneath his beechen bowers ;
Poet of the poet-satyr whom the laughing shepherds bound with flowers ;
Chanter of the Pollio, glorying in the blissful years again to be,
Summers of the snakeless meadow, unlaborious earth and oarless sea ;
Thou that seest Universal Nature moved by Universal Mind ;
Thou majestic in thy sadness at the doubtful doom of human kind ;
Light among the vanished ages ; star that gildest yet this phantom shore ;
Golden branch amid the shadows, kings and realms that pass to rise no more ;
Now thy Forum roars no longer ; fallen every purple Caesar's dome —
Tho' thine ocean-roll of rhythm sound forever of Imperial Rome —
Now the Rome of slaves hath perished, and the Rome of freemen holds her place ;
I, from out the Northern Island, sundered once from all the human race,
I salute thee, Mantovano, I that loved thee since my day began,
Wielder of the stateliest measure ever moulded by the lips of man.

(TENNYSON, *On the Nineteenth Centenary of Virgil's Death.*)

INDUCTIVE STUDIES.

I. VERGILIAN VERSE.

1. THE PRINCIPLES OF RHYTHM AND THE STRUCTURE OF THE DACTYLIC HEXAMETER.

1. Pronounce the following English lines, emphasizing the accented syllables :

This' is the | for'est pri|me'val. The | mur'muring | pines' and the | hem'locks,
Beard'ed with | moss', and in | gar'ments | green', indis|tinct' in the | twi'light,
Stand' like | Dru'ids of | eld', with | voi'ces | sad' and pro|phet'ic,
Stand' like | harp'ers | hoar', with | beards' that | rest' on their | bo'soms.
Loud' from its | rock'y | cav'erns, the | deep'-voiced | neigh'boring | o'cean
Speaks', and in | ac'cents dis|con'solate | an'swers the | wail' of the | for'est.

OBSERVE: 1. That each of the above lines is divided into regularly recurring cadences, or sound-waves, each containing an accented and an unaccented part.

2. That, in order to produce this rhythmical effect, it is only necessary to pronounce the words of the verse, each with its proper accent.

It will be found by further comparison that the rhythm of English verse depends upon the proper accent of the words in the verse.

Pronounce now, in the same manner as above, the following Latin lines :

- I. 1. Ār'mă vī'rūm'quē cā'nō', || Trō|īāē' quī | prī'mūs āb | ō'rīs
2. Ītālī ām, fā'tō prōfū'gūs, Lā|vīnāquē | vēnīt
3. Lītōrā, | mūlt(um) īl|l(e) ēt tēr'rīs iāc|tātūs ēt | āltō
4. Vī sūp'c'rūm, sāē|vāē mēmō|rēm Iū|nōnīs ōb | īrām,
5. Mūltā quō'qu(e) ēt bēl|lō pās'sūs, dūm | cōndērēt | ūrbēm,
6. Īnfēr|rētquē dē|ōs Lātī,ō, gēnūs | ūndē Lā|tīnūm
7. Ālbā'nīquē pā|trēs āt'qu(e) āltāē | moenīā | Rōmāē.

OBSERVE: 3. That the rhythmical effect produced by these verses is the same as that produced by the English verses above.

4. That, in order to produce this rhythmical effect in the Latin verses, it is necessary to accent many of the words on the wrong syllable.

It is therefore apparent that the rhythm of Latin verse does not, as does that of the English, depend upon the proper accent of the words. But —

OBSERVE: 5. That the accented part of each cadence is a *long syllable*, and that the unaccented part is either *two short syllables* or their equivalent in time, *one long syllable*.

It is therefore apparent that the rhythm of Latin verse depends upon the quantity of the syllables composing the verse.

It thus becomes necessary for the student to learn the quantity of the syllables of a line before he is able to read the line rhythmically (i. e. to scan it). Below will be given material from which the principles of quantity may be derived. Meanwhile notice

The Structure of Vergil's Verse.

2. OBSERVE: 6. That each line is composed of *six* cadences, feet, or measures; and that the feet are composed of either a long and two short syllables (a dactyl), or two long syllables (a spondee).

7. That the dactyl is the most prominent foot, that is, it determines the position of the stress in the different feet of the line. From these two facts — the number of feet and the controlling dactyl — the verse in which Vergil writes is called *Dactylic Hexameter*.

8. That the sixth foot of each line is composed of two syllables, either two long, or a long and a short syllable (a trochee).

9. That the fifth foot in a line is almost invariably a dactyl. But observe that in the following lines the fifth foot is a spondee: I. 617; II. 68; III. 12, 74, 517, 549; V. 320, 761. From this unusual circumstance, these lines are called *spondaic* lines.

10. That the first, second, third, and fourth feet are either dactyls or spondees.

11. That line 1 is rhetorically broken after *cano*, and that this rhetorical pause falls *within the foot*. This is called the *caesural pause*, and should be marked by a longer pause in reading than elsewhere in the line.

12. That in nearly every line such a pause occurs, and that in many, as in line 2, after *Italiam* and *profugus*, there are two such pauses.

13. That this pause most frequently comes after the accented part of the foot. This, having the strongest effect possible, is called the *masculine caesura*. In a few instances (as I. 81), the rhetorical pause falls between the two short syllables of the foot, and is called *feminine caesura*, from its weaker effect.

By careful observation from many lines, learn in what foot the caesura most frequently falls.

RECAPITULATION. 1. What is the principle of rhythm in English verse? 2. In Latin verse? 3. The structure of Vergil's verse? its name? 4. Caesura, masculine and feminine? 5. In what foot generally found?

NOTE TO THE STUDENT. Master carefully the principles to be deduced below, and put them into practice by attempting to scan Latin verse at once. Do not wait until you have mastered all, but use the principles as you learn them. Get the swing of the Hexameter by reading over and over again the English and Latin verses in 1.

2. FURTHER TERMS AND PRINCIPLES OF PROSODY.

3. I. 3. Litora|, mult(um) il|l(e) et ter|ris iac|tatus et | alto.
 5. Multa quo|qu(e) et bel|lo pas|sus, dum | conderet | urbem.
 13. Kartha|g(o), Itali|am con|tra Tibe|rinaque | longe.
 25. Necd(um) eti|am cau|s(ae) ira|rum sae|vique do|lores.
 48. Bella ge|r(o). Et quis|quam nu|men Iu|nonis ad|orat.
 78. Tu mihi|, quodcum|qu(e) hoc reg|ni, tu | sceptrā Io|vemque.
 98. Non potu|isse, tu|aqu(e) ani|m(am) hanc ef|fundere | dextra.
 III. 658. Monstr(um) hor|rend(um), in|form(e), in|gens, cui | lumen ad|emptum.

Observe that the rhythm of the preceding lines requires the slurring or partial suppression of certain letters. Note carefully what those letters are, and what their position is.

The slurring of a letter or letters, as in the above words, is called **elision**. Under what circumstances does elision occur?

4. I. 16. Posthabi|ta colu|isse Sa|mo: hic | illius | arma
 405. Et ve|r(a) inces|su patu|it dea|. Il|l(e) ubi | matrem.
 617. Tun(e) il|l(e) Aene|as, quem | Dardani|o An|chisae.
 III. 74. Nerei dum ma|tri et | Neptu|no Ae|gaeo.
 211. Insul(ae) I|onũ | in mag|no, quas | dira Ce|laeno.
 IV. 235. Quid struit? | aut qua | spe ini|mic(a) in | gente mo'ratur?
 667. Lamen|tis gemi|tuqu(e) et | femine|o ulu|latu.
 V. 261. Victor a|pud rapi|dum Simo|ēnta sub | Il|ō | alto.

Observe from the preceding examples that elision does not always take place where it is possible. This omission of elision is, however, quite rare, these being the only instances in the first six books of the Aeneid.

The omission of elision, where it would regularly occur, is called **hiatus**.

5. I. 332. Iacte|mur, doce|as: ig|nar(i) homi|numque lo|corum qu(e)
 333. Erramus.
 448. Aerea | cui gradi|bus sur|gebant | limina | nexae|qu(e)
 449. Aere trabes.
 II. 745. Quem non | incu|sav(i) a|mens homi|numque de|orum qu(e),
 746. Aut quid.
 IV. 558. Omnia | Mercuri|o simi|lis, vo|cemque co|lorem|qu(e)
 559. Et crines.
 629. Imprecor|, arm(a) ar|mis; pug'nent ip|sique ne potes|qu(e) !
 630. Haec ait.
 V. 422. Et mag|nos mem|bror(um) ar|tus, mag'n(a) ossa la|certos|qu(e)
 423. Exuit.

V. 753. Robora | navigi|is, ap|tant re|mosque ru|dentes'qu(e),

754. Exigui numero.

VI. 602. Quos super | atra si|lex iam | iam lap|sura ca|denti|qu(e)

603. Imminet.

Observe the unusual position of the elided letter or letters in these lines. The elision of a letter or letters at the end of a line, before a vowel at the beginning of the next line, is called **synapheia**. What is the letter which, in all the preceding examples, is thus elided? But cf.

VII. 160. Iamqu(e) iter | emen|si tur|ris ac | tecta La|tino|r(um)

161. Ardua, etc.

6. I. 41. Oīlei; 73. conubio; 120. Ilionei; 131. dehinc (et passim, but cf. III. 464, and V. 722, where dehinc is pronounced as two syllables); 195. deinde (et passim); 698. aurea; 726. aureis; II. 16. abiete; 442. parietibus; 492. ariete; 735. nescio; III. 244. semiesam; 578. semiustum; IV. 686. semianimem; V. 269. taeniis; 352. aureis; 432. genua; 589. parietibus; VI. 33. omnia; 201. graveolentis; 280. ferreique; 412. alveo; 653. curruum.

Observe that, in the above words, two vowels are pronounced as one syllable, each vowel retaining its own sound. Observe, also, that this does not affect the quantity of the resultant syllable, as in cases of contraction (cf. 13).

By reading these words in the lines in which they occur, note which of the vowels gives the quantity to the syllable.

This pronunciation of two vowels in one syllable, the sound of both vowels being retained, is called **synaeresis**.

How does **synaeresis** differ from **elision**? from **contraction**? (Cf. 3, 13.)

7. V. 186. Nec to|ta tamen | ille pri|or prae|unte ca|rina.

VI. 507. Nomen et | arma lo|cum ser|vant; tē a|mice ne quivi.

(For the usual quantity of *te* cf. 14, and for *prae* cf. 13.) Cf. also *stetērunt* and *constitērunt*, referred to under 32.

Observe that, in the above instances, a syllable regularly long is made short by the requirements of the rhythm of the verse.

The shortening of a syllable regularly long is called **systole**.

8. I. 308. vidēt (cf. 25); 478. pulvīs (cf. 22); 651. peterēt; 668. iactetūr; II. 563. domūs (cf. 24); III. 91. liminaquē (cf. 14 a); 112. nemūs; 464. graviā (cf. 15); 504. casūs; IV. 64. pectoribūs; 146. Cretesquē; 222. alloquitūr; V. 284. datūr; VI. 254. supēr; 640. aethēr; 768. Numitōr.

Observe that, in the above words, a syllable regularly short is lengthened by the requirements of the rhythm of the verse.

The lengthening of a short syllable is called **diastole**.

Now what part of the foot diastole is apt to occur.

3. PRINCIPLES OF QUANTITY.

GENERAL REMARKS. The different kinds of syllables to be noted are grouped in much the same order as is usual in the grammars. In no instance, however, will a rule for quantity be given. Material carefully selected from the first six books of the Aeneid is given, from which may be deduced all principles and modifications of the same which are necessary for use in this portion of Vergil. It will be found, however, that after carefully scanning even one book, any dactylic hexameter may be scanned at sight.

Let the pupil in each case, after examining the examples given, frame his own rule complete, in the most concise language possible, *without any reference to a grammar*. His conclusion, however, may be verified, when made, by reference to the grammar.

It is of great importance that as many as possible of the examples given below should be committed to memory.

I. Position before two Consonants, i (consonant), x, or z.

9. I. 1. ārna virūnque; 2. Italiām fato profugūs Lavina; 3. mūltum ille ēt tērris iāctatus et ālto; 4. memorēm lunonis; 5. cōnderet ūrbem; 6. infērrētque ūnde; 9. quidve vōlvere; 10. insīgnēm pietate.

I. 1. Trōiae; 19. Trōiano; 41. Āiacis; 34. vīx; 41. nōxam; 44. transfīxo; 45. infixit; 49. supplēx; 63. lāxas; 89. nōx; 108. sāxa; 119. gāza; 490. Amāzonidum

What is the quantity of the marked syllablēs in the above words, and what is the position of the vowel in these syllables?

Compare the position and quantity of these with the position and quantity of the following marked syllables:

10. I. 63. darē iussus; 102. taliā iactanti; III. 270. nemerosā Zacynthos.

What, then, is the quantity of the syllable whose vowel is followed by i (consonant), x, z, or two consonants; and what must be the position of these consonants?

But cf. the following marked syllables.

11. I. 7. pātres; 51. pātriam; 60. ātris; 130. frātrem; 176. nūtrimenta; 243. penētrare; 319. venātrix; 323. pharētra; 336. pharētram; 493. bellātrix; 590. genētrix; 90. crēbris; II. 38. latēbras; 92. tenēbris; 225. delūbra; I. 196. Trinācrio; 220. ācris; 228. lācrimis; 317. volūcrem.

Observe that the syllable is marked long in some of the above words, and short in others; and observe also what class of consonants follow the vowel?

In the following examples, what do you notice as to the power of *h* to make position?

I. 30. Āchilli; 214. pēr herbam.

State in full the principles which you have deduced.

II. Position before a Vowel or Diphthong.

12. I. 2. Italiām; 6. dēos; Latīo; 7. moeniā; 9. dēm; 10. pletate; 12. fūit; Tyrī; tenūere; 20. audīerat; 22. Libyae; 23. metūens; Saturniā; 25. etiām; 27. iudiciūm; 30. Danāum.

What is the quantity of the marked vowels in the above syllables, and what is the position of these vowels?

But cf. the following examples:

a. I. 16. illiūs; II. 361. illiūs; I. 41. uniūs; 251. uniūs; 114. ipsiūs; V. 55. ipsiūs.

b. I. 30. Trōas (Greek Τρῶας); 72. Dēiōpēa (Gr. Δηϊοπεία); 92. Aenēae (Gr. Αἰνέας); 257. Cytherēa (Gr. Κυθήρεια); 284. Phthiām (Gr. Φθία); 300 āera (Gr. ἄερα); 316. Thrēissa (Gr. Θρήισσα); 474. Trōilus (Gr. Τρώϊλος); 489. Eōas (Gr. Ἠώς); 535. Orīon (Gr. Ὠρίων); 665. Typhōia (adj. fr. Gr. Τυφωεύς).

c. I. 499. Dīana (but cf. III. 681 et passim, Dīanae).

Frame a general rule from the above facts.

III. Quantity of Diphthongs and Contracted Syllables.

13. I. 1. Troiāē; 7. mōenia; 8. cāusas; 38. Teūcrorum; 343. hūic; III. 212. Harpyīae; II. 274. Ēi; III. 564. idem (= iidem); IV. 412. cōgis (= coagis).

But cf. V. 186. prāceunte.

Frame a general rule for the quantity of diphthongs and contracted syllables.

IV. Quantity of Monosyllables.

14. I. 1. quī; 4. vī; 8. quō; 18. sī; quā (cf. also quā in I. 83; II. 701, 753; III. 151); 19. ā; 24. prō; 34. ē; 37. mē; 58. nī; 76. ō; 78. tū; 140. sē; 318. dē; 352. spē; 413. nē; 555. tē; II. 691. dā; I. 16. hīc (et passim, but cf. hīc, IV. 22); 29. hīs; 77. fās; 142. sīc; 229. rēs; 238. hōc; 315. ōs (ōris); 479. nōn; 529. vīs; 555. sīn; 753. dīc; II. 768. quīn; III. 155. ēn.

Compare with these the following words:

a. I. 1. -quē; 9. -vē; 26. rē; 132. -nē.

b. I. 1. āb; 4. ōb; 100. sūb; 19. sēd; 24. quōd; 76. quīd; II. 49. īd; 550. ād; ~~720~~ vēl; I. 3. ēt; 10. tōt; 454. sīt; 554. ūt; II. 103. sāt; V. 264. āt.

- c. V. 307. bŷ-; IV. 577. ěs; III. 462. fěr; I. 34. ын; II. 430. něc; I. 31. pěr; II. 606. quă (cf. also I. 603. quă, and cf. above quā); I. 413. quīs; VI. 791. vŷr; IV. 22. hŷc (but cf. hŷc above).

Frame a general rule for the quantity of monosyllables; commit to memory lists *a* and *c*; note the final letter of the words in list *b*.

V. Quantity of Final Vowels.

15. Final *a*.

- I. 1. armă; 3. litoră; 5. multă; 7. moeniă; 8. Musă; 9. regină; 12. antiquă; 13. Tiberină; 14. ostiă; asperrimă; 17. deă; 43. aequoră; 56. claustră; 181. Antheă; 300. aēră.

a. I. 8. memoră; II. 691. dă.

b. I. 16. posthabită; 26. altă; 47. ună; 56. celsă; 611. dextră.

c. I. 13. contră; 124. intereă; 269. trigintă; 673. quocircă; II. 33. intră; 672. extră; V. 64. praetereă. But cf. II. 84. quiă; 147. ită.

16. Final *e*.

- I. 6. undě; 8. numinė; 10. adirě; 12. tenuerě; 16. coluissě; 39. quippě; 65. Aeolě; 69. incutě; 110. immaně; 133. sině; 145. ipsě; 148. saepě; 195. deindě; 235. forě; 257. parcě; 356. omně; 673. antě; V. 80. salvetě.

a. II. 607. timě; V. 80. salvě.

b. I. 21. latě; 220. praecipuě; 337. altě; III. 135. ferě; IV. 248. assiduě; V. 86. placidě. But cf. IV. 317. beně; and II. 23. malě.

c. I. 352. spě; II. 30. aciě; 670. hodiě.

d. I. 97. Tydidě; 144. Cymothoě; 317. Harpalycě; 653. Ilioně; II. 456. Andromachě; III. 271. Samě; 475. Anchisě; VI. 118. Hecatě.

All the examples under *d* are Greek words, the final *ě* representing in each case *η*.

17. Final *i*.

- I. 7. Albanī; 12. Tyriī; 71. praestantī; 78. regnī; 84. marī; 138. pelagī; 381. conscendī; 466. utī; 592. eborī; 669. doluistī; 713. explerī; II. 6. fui.

a. I. 8. mihī (cf. 71. mihī); 65. tibī (cf. 261. tibī); IV. 467. sibī (cf. I. 604. sibī); II. 792. ibī (cf. VI. 897. ibī); I. 601. ubī (cf. 81. ubī).

b. V. 49. nisi.

18. Final *o*.

- I. 1. canō; 2. fatō; 5. bellō; 15. Iunō; 46. incedō; 88. subitō; 149. seditiō; 327. virgō; 379. vehō; 449. cardō; 600. domō; II. 169. illō; retrō; 309. verō; IV. 228. ideō; V. 680. idcircō; III. 459 and V. 599. modō.

a. II. 160. modō, et passim; I. 46. egō, et passim; III. 623. duō, et passim.

19. Final u.

I. 34. conspectū; 106. fluctū; 156. currū; 159. secessū; 351. diū; II. 322. Panthū.
Frame general rules for final vowels, with all the modifications of each rule.

VI. Quantity of Final Syllables in s, or any Consonant.**20. Final as.**

I. 20. Tyriās; 41. furiās; 77. fās; 79. dās; 121. Abās; 140. vestrās; 332. doceās;
438. Aeneās; 456. Iliacās; II. 436. Peliās; III. 687. Boreās; 703. Acragās;
V. 118. Gyās.

a. III. 127. Cycladās (Gr. Κυκλάδās); IV. 302. Thyiās (Gr. Θυιάs).

21. Final es.

I. 7. patrēs; 229. rēs; 258. cernēs; 259. ferēs; 292. fidēs; 489. aciēs; 639. vestēs;
688. inspirēs; 723. quiēs; II. 97. labēs; 133. frugēs; 137. spēs; 324. diēs;
III. 139. luēs; 167. sedēs; IV. 312. peterēs; 578. iuvēs.

a. I. 14. divēs; 394. alēs; 753. hospēs; II. 7. milēs; 704. comēs; III. 46. segēs.

b. V. 613. Troadēs (Gr. Τρώαδες); VI. 225. craterēs (Gr. κρατήρες).

c. I. 387. ēs; IV. 560. potēs.

22. Final is.

I. 4. lunonīs; 15. magīs; 30. immitīs; 33. molīs; 34. tellurīs; 220. acrīs; 324. spu-
mantīs; 369. venistīs; 387. quisquīs; 408. ludīs; 413. quīs; 579. fortīs;
III. 653. satīs; IV. 565. fugīs.

a. I. 29. hīs; 49. arīs; 54. vinclis; 447. donīs; 579. dictīs; VI. 187. nobīs.

b. III. 387. possīs; IV. 541. nescīs; 578. adsīs; V. 166. abīs.

23. Final os.

I. 29. iactatōs; 57. animōs; 253. nōs; 315. ōs (ōris); 511. quōs; IV. 484. custōs.

a. III. 271. Neritōs (Gr. Νήριτος).

24. Final us and ys.

I. 1. primūs; 6. genūs; 11. caelestibūs; 16. illiūs; 52. Aeolūs; 107. aestūs; 167.
intūs; 229. Venūs; 435. pecūs; 441. lucūs; 528. venimūs; 633. minūs;
737. tenūs; II. 522. tempūs; 746. crudeliūs; VI. 768. Capūs.

a. I. 107. fluctūs; 173. artūs; 243. sinūs; II. 706. aestūs; 793. manūs.

b. I. 555. salūs (salūtis); II. 69. tellūs (tellūris); IV. 3. virtūs (virtūtis).

c. II. 319. Panthūs (Gr. Πάνθους).

Frame general rules for the quantity of final syllables in s, with modifications of these rules.

25. Final syllable ending in a consonant other than s.

I. 17. fuīt; 26. manēt; 47. sorōr; 49. imponēt; 60. patēr; 82. velūt; 116. volvitūr;
capūt; 144. simūl; 171. subīt; 183. Capŷn; 203. forsān; 247. tamēn; 267.

76. nomēn; 454. sīt; II. 49. quidquīd; III. 173. illūd; 431. semēl;
relīt; V. 364. adsīt.

a. I. 142. *sīc* ; 238. *hōc* ; 753. *dīc*.

b. I. 144. *Trītōn* ; 631. *Aeneān* ; II. 41. *Laocoōn* ; III. 710. *Anchisēn* ; V. 372. *Butēn* , VI. 326. *Charōn*.

All the examples under *b* are Greek words, *-ōn* representing Gr. *-ων*, *-ān* representing Gr. *-αν*, and *-ēn* representing Gr. *-ην*.

VII. Quantity of Noun Increments.

The marked syllables in the following words are *increments*. After observation, define the term *increment*.

26. Increment in *a*.

I. 10. *pietāte* ; 25. *irārum* ; 41. *Aiācis* ; 53. *tempestātes* ; 72. *quārum* ; 249. *pāce* ; 536. *procācibus* ; 726. *laqueārībus* ; II. 80. *mendācem* ; 90. *pellācis* ; IV. 615. *audācis* ; VI 3. *tenāci*.

a. I. 35. *sālis* ; 150. *fāces* ; 210. *dāpībus* ; 449. *trābes* ; 705. *pāres*.

b. I. 433. *nectāre* ; IV. 130. *iubāre*.

c. I. 479. *Pallādis* (Gr. Παλλάδος) ; 480. *Iliādes* (Gr. Ἰλιάδες) ; 500. *Creādes* (Gr. Ὀρείδες) ; III. 637. *lampādis* (Gr. λαμπάδος).

27. Increment in *e*.

I. 23. *vetēris* ; 54. *carcēre* ; 62. *foedēre* ; 93. *sidēra* ; 112. *aggēre* ; 122. *latērum* ; 125. *hiēmēm* ; 232. *funēra* ; 347. *scelēre* ; 434. *onēra* ; 531. *ubēre* ; 714. *puēro* ; 740. *procēres* ; II. 16. *abiēte* ; 85. *nēcī* ; 304. *segētem* ; 787. *Venēris* ; III. 233. *pēdībus* ; 361. *praepētis* ; 437. *prēce* ; IV. 58. *Cerēri*.

a. II. 765. *cratēres* (κρατήρες) ; IV. 146. *Crētes* (Κρήτες) ; V. 460. *Darēta* (Δαρῆτα).

b. I. 21. *rēgem* ; 507. *lēges* ; IV. 5. *quiētem* ; 274. *herēdis*.

c. I. 178. *rērum*.

28. Increment in *i*.

I. 8. *numīne* ; 11. *caelestībus* ; 19. *sanguīne* ; 27. *Parīdis* ; 65. *homīnum* ; 81. *cuspīde* ; 93. *duplīces* (duplex) ; 109. *fluctībus* ; 151. *vīrum* ; 174. *silīci* (silex) ; 189. *capīta* ; 286. *origīne* ; 672. *cardīne* ; 686. *latīcem* (latex) ; 722. *resīdes* ; II. 20. *milīte* ; III. 33. *cortīce* (cortex) ; 500. *Thybrīdis* ; 667. *supplīce* (supplex) ; 694. *Elīdis*.

a. I. 275. *nutrīcis* (nutrix) ; 402. *cervīce* (cervix) ; 689. *genetrīcis* (genetrix) ; II. 587. *ultrīcis* (ultrix) ; III. 27. *radīcībus* (radix) ; 273. *altrīcem* (altrix) , 467. *trilīcem* (trilix) ; 493. *felīces* (felix) ; IV. 632. *nutrīcem* (nutrix). But cf. VI. 631. *fornīce* (fornix).

b. I. 214. *vīres* ; IV. 702. *Dīti*.

29. Increment in *o*.

I. 4. *Iunōnis* ; 10. *labōres* ; 51. *nimbōrum* ; 64. *vōcībus* ; 95. *ōra* ; 102. *Aquilōne* ; 143. *sōlem* ; 199. *graviōra* ; 264. *mōres* ; 364. *Pygmalīōnis* ; 403. *odōrem* ; 458. *ambōbus* ; 564. *custōde* ; 619. *Sidōna* ; 622. *diciōne* ; 694. *flōrībus* ; 744. *Triōnes* ; III. 569. *Cyclōpum* ; V. 183. *duōbus*.

- a. I. 3. litōra; 29. aequōre; 36. pectōre; 70. corpōra; 92. frigōre; 623. tempōre.
 b. I. 4. memōrem; 14. ōpum; IV. 485. arbōre.
 c. I. 338. Agenōris; 483. Ilectōra; 489. Memnōnis; II. 7. Myrmidōnum; 616. Gorgōne; III. 360. tripōdas; V. 359. Didymaōnis.

All the examples under *c* are Greek words, the penultimate ō in each case representing Gr *o*.

30. *Increment in u and y.*

I. 55. murmūre; 354. coniūgis; 390. redūces; 533. dūcis; 570. Erȳcis; 743. pe-
 cūdes; II. 698. sulphūre; V. 250. chlamȳdem; VI. 421. guttūra.

a. I. 34. tellūris (tellūs); 293. iūra (iūs); 385. plūra (plūs); 417. tūre (tūs);
 430. rūra (rūs); 451. salūtem (salūs); 566. virtūtes (virtūs).

b. I. 178. frūges; 588. lūce.

Frame general rules for the quantity of noun increments, with all the modifications of these rules.

VIII. Quantity of Verbal Increments.

Observe from the marked syllables in the following words what is meant by *verbal increments*.

31. *Increment in a.*

I. 3. iactātus; 32. errābant; 73. dicābo; 77. explorāre; 137. maturāte; 247. locā-
 vit; 468. instāret; 561. profātur; 675. teneātur; II. 353. moriāmur; rŭ-
 mus; IV. 625. exoriāre; 626. sequāre.

a. I. 35. dābant; 63. dāre; 83. dāta; 199. dābit; 409. dātur; 368. circumdāre.

32. *Increment in e.*

I. 12. tenuēre; 31. arcēbat; 35. ruēbant; 66. mulcēre; 84. incubuēre; 90. into-
 nuēre; 113. vehēbat; 124. miscēri; 130. latuēre; 134. audētis; 136. luētis;
 152. conspexēre; 236. tenērent; 262. movēbo; 286. nascētur; 332. iactē-
 mur; 398. dedēre; 404. spiravēre; 419. ascendēbant; 605. tulērunt; II.
 113. sonuērunt; 389. mutēmus; IV. 313. peterētur; V. 524. cecinērunt;
 763. stravērunt; VI. 242. dixērunt.

a. I. 5. condēret; 9. volvēre; 467. fugērent; premēret; IV. 381. sequēre.

b. I. 11. impulērit; 20. audiērat; 33. ērat; 196. dedērat; 265. vidērit; 266.
 transiērint.

c. II. 774. stetērunt; III. 681. constitērunt.

33. *Increment in i.*

I. 16. posthabīta; 87. insequītur; 137. dicīte; 205. tendīmus; 237. pollicītus; 252.
 prodīmur; 291. posītis; 515. incognīta; 528. venīmus (perf. ind.); 538.
 adnavīmus; 584. vidīmus; 730. solīti; II. 90. gessīmus; 325. fuīmus; III.
 56 and IV. 217. potītur (used in Vergil as of the third conj.); III. 254.

a. I. 10. *adīre*; 63. *scīret*; 194. *partītur*; 326. *audīta*; III. 278. *potīti*; IV. 528. *lenībant*.

b. IV. 647. *quaesitum*; 692. *quaesīvit*; V. 668. *petīvit*, etc.

34. *Increment in o.*

No examples of this increment exist in the first six books. It occurs only in the future imperative, active, second, plural, and is always long.

35. *Increment in u.*

I. 22. *ventūrum*; 210. *futūris*; 382. *secūtus*; II. 47. *inspectūra*; IV. 691. *revolūta*; V. 108. *visūri*.

a. I. 198. *sūmus*; V. 57. *adsūmus*.

Frame general rules for the quantity of verbal increments, together with all modifications of these rules.

IX. Quantity of the Penult of Dissyllabic Perfects and Supines.

36. I. 2. *vēnit*; 27. *sprētae*; 122. *vīcit*; 326. *vīsa*; 352. *lūsit*; 407. *nātum*; 412. *fūdit*; 422. *strāta*; 584. *vīdimus*; II. 10. *cāsus*; 17. *vōtum*; 50. *fātus*; 74. *crētus*; 87. *mīsit*; 156. *fūgi*; III. 213. *līquēre*; V. 192. *ūsi*; 510. *rūpit*; 516. *fīgit*.

I. 43. *dis-iēcīt*; 126. *re-fūsa*; *com-mōtus*; 175. *sus-cēpīt*; 390. *re-lātam*; 443. *ef-fōdēre*; II. 12. *re-fūgit*; 616. *in-sēdīt*; 637. *ex-cīsa*; III. 46. *in-crēvīt*; IV. 518. *ex-ūta*; 653. *per-ēgi*; V. 264. *in-dūtus*.

a. I. 62. *dēdīt*; 268. *stētīt*; 314. *tūlīt*; 473. *bībissent*; 60. *ab-dīdīt*; 127. *ex-tūlīt*; 301. *a-stītīt* (from *asto*).

b. I. 83. *dāta*; II. 25. *rāti*; 306. *sāta*; III. 451. *sītus*; V. 824. *cīti*; 449. *e-rūta*; I. 470. *pro-dīta*; II. 17. *red-ītu*; IV. 301. *ex-cīta*; but cf. III. 676. *ex-cītum*.

Frame general rule, and learn lists *a* and *b*.

X. Quantity of Reduplicated Syllables.

37. I. 154. *cēcidīt*; 203. *mēmīnisse*; 715. *pēpendīt*; 728. *pōposcīt*; II. 120. *cūcurrit*; 534. *pēpercīt*; 688. *tētendīt*; 744. *fēfellīt*; III. 662. *tētīgīt*; V. 524. *cēcīnērunt*.

Frame general rule for the quantity of reduplicated syllables.

XI. Quantity before Certain Endings.

38. *-nus, -na.*

I. 6. *Latīnum*; 7. *Albāni*; 9. *regīna*; 12. *colōni*; 13. *Tiberīna*; 15. *ūnam*; 19. *Tro-iāno*; 33. *Romānam*; 63. *habēnas*; 67. *Tyrrhēnum*; 107. *harēnis*; 115. *prōnus*; 125. *Neptūnus*; 129. *ruīna*; 213. *aēna*; 215. *ferīnae*; 240. *fortūna*; 262. *arcāna*; 284. *Mycēnas*; 292. *cāna*; *Quirīnus*; 316. *Spar-*

tānae; 341. germānum; 352. vāna; 368. taurīno; 403. divīnum; 449. aēnis; 460. plēna; 476. resupīnus; 502. Latōnae; 599. egēnos; 655. corōnam; 688. venēno; 724. vīna; 742. lūnam; III. 92. cortīna; 506. vicīna; 580. camīnis; IV. 579. vagīna; V. 85. septēna; 104. serēna; 440. montāna; 857. inopīna; VI. 558. catēnae.

a. I. 161. sīnus; 162. gemīni; 195. bōnus; 282. domīnos; 287. Oceāno; 364. fēmīna; 633. mīnus; 704. pēnum; II. 46. machīna; IV. 591. advēna; 698. Proserpīna.

39. -mus, -ma.

I. 1. prīmus; 35. spūmas; 84. īmis; 123. rīmis; 577. extrēma; 621. opīmam; II. 11. suprēmum.

a. I. 14. asperrīma; 72. pulcherrīma; 96. fortissīme; 157. proxīma; 243. intīma; 305. plurīma; 343. ditissīmus; V. 317. ultīma.

b. I. 11. anīmis; 165. nēmus; 193. hūmi; 228. lacrimis; 319. cōmam; 755. septīma.

40. -rus, -ra.

I. 11. irae; 24. cāris; 53. sonōras; 104. prōra; 109. Āras; 198. ignāri; 227. cūras; 350. secūrus; 354. mīris; 363. avāri; 405. vēra; 411. obscūro; 464. pictūra; 550. clārus; 563. dūra; 744. Arctūrum; 751. Aurōrae; cf. also verbal increments in *u*.

a. I. 131. Zephŷrum; 169. ancōra; 171. numēro; 318. umēris; 344. misērae; 729. patēram; 740. cithāra; II. 51. fēri.

41. -tus, -ta.

I. 29. tōto; 45. acūto; 51. fēta; 94. beāti; 101. scūta; 126. commōtus; 164. tūta; 256. nātae; 257. immōta; 326. audīta; 379. nōtus; 426. magistrātus; senātum; 495. obtūtu; 740. crinītus.

a. I. 82. lātus; 85. Nōtus; 200. penītus; 257. mētu; 315. habītum; 422. strepītum; II. 82. inclūta; V. 426. digītos.

42. -sus, -sa.

I. 323. maculōsae; 535. nimbōsus; II. 135. limōso; 365. religiōsa; IV. 52. aquōsus; 255. piscōsos; 257. harenōsum; 313. undōsum; 441. annōso; V. 87. maculōsus; 252. frondōsa; I. 595. improvīsus; II. 428. vīsum, etc.

a. IV. 417. carbāsus.

43. -vus, -va.

I. 242. Achīvis; 244. Timāvi; 482. dīva; 592. flāvo; V. 309. olīva.

a. I. 298. nōvae; V. 677. concāva.

44. -dus, -da.

I. 42. rapīdum; 120. valīdam; 127. placīdum; 142. tumīda; 175. arīda; 296. horrida; 314. pallīda; mōdis; 637. splendīda; II. 8. umīda; III. 30. gelī-

dus ; 585. lucīdus ; IV. 421. perfīdus ; 642. trepīda ; 700. roscīda ; V. 179. madīda ; 200. arīda ; 754. vivīda ; VI. 102. rabīda.

a. I. 320. nūda ; nūdo ; II. 23. fīda.

45. -lus, -la.

I. 21. popūlum ; 34. Sicūlae ; 45. scopūlo ; 89. ocūlis ; 90. pōli ; 105. cumūlo ; 109. Itāli ; 119. tabūlae ; 130. dōli ; 159. insūla ; 168. vincūla ; 216. epūlis ; 256. oscūla ; 266. Rutūlis ; 291. saecūla ; 352. mālus ; 412. nebūlae ; 453. singūla ; 492. cingūla ; 701. famūli ; 706. pocūla ; IV. 177. nubīla ; 328. parvūlus ; V. 93. tumūlo ; 163. palmūla ; 187. aemūla ; 277. sibīla ; 559. circūlus ; 566. macūlis ; 772. vitūlos ; cf. also below, the endings -būlum and -cūlum.

a. I. 99. tēlo ; 267. Iūlo ; 268. Ilus ; 597. sōla ; V. 842. loquēlas.

46. -bulum, -culum.

I. 473. pābūla ; 615. pericūla ; II. 114. orācūla ; IV. 87. propugnācūla ; 131. venābūla ; 580. retinācūla ; 636. piācūla ; V. 307. spīcūla ; VI. 37. spectācūla.

47. -cus, -ca.

I. 51. lōca ; 86. Afrīcus ; 97. Iliācis ; 243. Illyrīcos ; 284. Assarāci ; II. 104. Ithācus ; IV. 493. magīcas ; V. 84. lubrīcus ; 141. nautīcus ; 314. Argolīca ; VI. 134. lācus.

a. I. 67. inimīca ; 450. lūco ; 610. amīcum ; III. 619. opāca ; IV. 402. formīcae ; V. 128. aprīcis ; 260. lorīcam.

48. -do, -go, -ga.

I. 13. Karthāgo ; 280. fatīgat ; 353. imāgo ; 372. orīgīne ; 505. testūdīne ; 658. Cupīdo ; II. 76. formīdīne ; V. 146. aurīgae ; 387. castīgat.

a. I. 389. mōdo ; 394. plāga ; III. 160. fūgae ; IV. 536. ēgo.

b. I. 67. navīgat ; 75. exīgat ; 153. rēgit ; 197. dividit ; II. 426. cādit ; III. 171. nēgat ; IV. 534. āgo ; V. 783. mitīgat.

49. -men, -mentum.

I. 48. nūmen ; 176. nutrīmenta ; 248. nōmen ; 428. fundāmenta ; 649. velāmen ; III. 661. solāmen ; 709. levāmen ; V. 262. tutāmen ; 316. līmen ; 596. certāmina ; 684. flūmina ; 832. flāmina ; VI. 6. sēmina ; 137. vīmine.

a. VI. 26. monūmenta.

50. -le, -lis.

I. 167. sedīlia ; 177. Cereālia ; 221. crudēlia ; 274. prōlem ; 316. quālis ; 328. mortālis ; 335. tāli ; 373. annāles ; 388. vitāles ; 654. monīle ; 686. regāles ; 727. funālia ; II. 31. exitiāle ; 165. fatāle ; 518. iuvenālibus ; III. 285. glaciālis ; 324. cubīle ; 538. nivāli ; IV. 16. iugāli ; 73. letālis ; 104. dotāles ; 462. ferāli ; 593. navālibus ; 635. fluviāli ; 641. anīli ; V. 548. puerīle ; 557. hastīlia.

a. I. 136. *simīli* ; 318. *habīlem* ; 445. *facīlem* ; II. 510. *inutīle* : V. 271. *debīlis* ; 559. *flexīlis* ; cf. also the penult of the ending *-bīlis*, below.

51. -bilis.

I. 111. *miserābile* ; 149. *ignōbile* ; 339. *intractābile* ; 439. *mirābile* ; II. 4. *lamentābile* ; 154. *violābile* ; 324. *ineluctābile* ; 583. *memorābile* ; III. 600. *spirābile* ; 621. *adfābīlis* ; 707. *inlaetābīlis* ; IV. 53. *tractābile* ; V. 591. *irremeābīlis* ; 768. *tolerābile* ; 781. *exsaturābile* ; VI. 27. *inextricābīlis*.

a. I. 73. *stābīli*.

52. -tor.

II. 476. *agitātor* ; III. 704. *generātor* ; IV. 269. *regnātor* ; V. 12. *gubernātor* ; 275. *viātor* ; VI. 432. *quaesītor*.

a. I. 254. *sātor* ; 621. *genītor* ; 734. *dātor* ; V. 799. *domītor* ; VI. 326. *portītor* ; 400. *ianītor*.

53. -ter.

I. 126. *gravīter* ; 399. *alīter* ; 481. *supplicīter* ; 522. *Iuppīter* ; 561. *brevīter* ; 572. *parīter*.

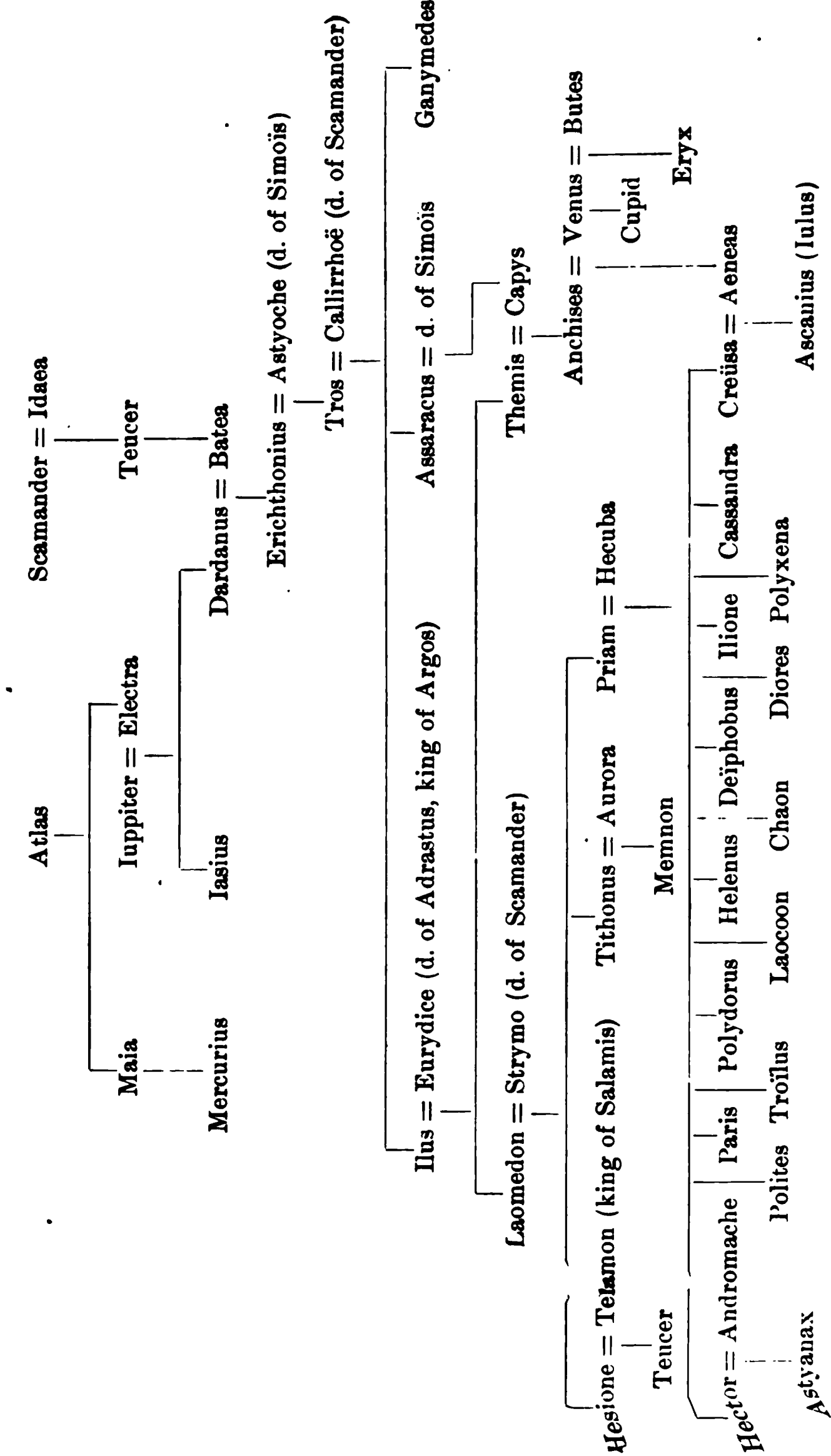
Frame general rules from the above facts.

2. THE ROYAL HOUSE OF TROY.

54. In the *Iliad* of Homer (xx. 200 seq.), Achilles and Aeneas are represented as confronting each other, about to engage in deadly conflict. But before the war of blows begins, the heroes engage in a war of words, in which Aeneas takes occasion to recount his lineage, beginning with Jove, the divine founder of his race :

Jove was the father, cloud-compelling Jove,
Of Dardanus, by whom Dardania first
Was peopled, ere our sacred Troy was built
On the great plain, — a populous town ; for men
Dwelt still upon the roots of Ida fresh
With many springs. To Dardanus was born
King Erichthonius, richest in his day
Of mortal men, and in his meadows grazed
Three thousand mares, exulting in their brood
Of tender foals.
To Erichthonius Tros was born, who ruled
The Trojans, and from Tros there sprang three sons
Of high renown, — Ilus, Assaracus,
And godlike Ganymede, most beautiful

GENEALOGY OF THE ROYAL HOUSE OF TROY.



Of men ; the gods beheld and caught him up
 To heaven, so beautiful was he, to pour
 The wine to Jove, and ever dwell with them.
 And Ilus had a son, Laomedon,
 Of mighty fame, to whom five sons were born,
 Tithonus, Priam, Lampus, Clytius,
 And Hicetaon, trained to war by Mars.
 Assaracus begat my ancestor,
 Capys, to whom Anchises owes his birth.
 Anchises is my father ; Priam's son
 Is noble Hector. Such I claim to be
 My lineage and my blood.

In the same connection he also boasts of a divine mother :

I boast
 My birth from brave Anchises, and can claim
 Venus as mother.

55. Ovid thus reviews the Royal line of Troy (*Fast.* IV. 31-40) :

Dardanon Electra nesciret Atlantide natum
 Scilicet, Electram concubuisse Iovi ?
 Huius Erichthonius : Tros est generatus ab illo :
 Assaracon creat hic, Assaracusque Capyn.
 Proximus Anchises, cum quo commune parentis
 Non dedignata est nomen habere Venus.
 Hinc satus Aeneas, pietas spectata per ignes,
 Sacra patremque umeris, altera sacra, tulit.
 Venimus ad felix aliquando nomen Iuli,
 Unde domus Teucros Iulia tangit avos.

It will be observed that Ovid, selecting that portion of the story most interesting to a Roman audience and especially to the house of Caesar, follows the line down through Assaracus, the second son of Tros, through Capys, Anchises, and Aeneas.

56. Vergil in no one place gives the complete genealogy ; but by comparing different passages in his works, an almost complete history of the royal line may be obtained. This history is here given, as far as possible in Vergil's words.

Dardanus' parentage :

Dardanus, Iliacae primus pater urbis et auctor,
 Electrā, ut Graii perhibent, Atlantide cretus,
 natus Teucros ; Electram maximus Atlas

etherios umeris qui sustinet orbes (*Aen.* VIII. 134-137).

His native land :

Est locus, Hesperiam Graii cognomine dicunt ;

Hæ nobis propriae sedes ; hinc Dardanus ortus,

Iasiusque pater, genus a quo principe nostrum (*Aen.* III. 163 seq.).

He journeys to Thrace and Phrygia, the kingdom of Teucer :

Atque equidem memini

. his ortus ut agris [Italy]

Dardanus Idaeas Phrygiae penetrarit ad urbes

Threiciamque Samon, quæ nunc Samothracia fertur (*Aen.* VII. 205 seq.).

Cf. also supra, VIII. 136. Advehitur Teucros.

Here he marries *Batea*, the daughter of Teucer, king of a part of Troas. From this wife of the great Dardanus is probably named the mound mentioned by Homer (*Il.* II. 1019):

In the great plain before the city stands

A mound of steep ascent on every side ;

Men named it Batiea.

57. Teucer ceded a part of his kingdom to Dardanus, who built a city called *Dardania* (cf. Homer, *Il.* XX. 272). Vergil seems to confound this city with Troy, for he calls Dardanus *Iliacæ urbis auctor* (*Aen.* VIII. 134), and *Troiaæ auctor* (VI. 650) ; and he also calls Troy *Dardania* (III. 156).

From Dardanus, their great founder (cf. supra "genus a quo principe nostrum"), the Trojans are called *Dardanidæ* (*Aen.* I. 560 et passim).

58. But *Teucer*, also, is worthy of note, since from his blood, through the descendants of his daughter and Dardanus, the Trojans and their descendants, the Romans, sprung :

Certe hinc Romanos olim, volventibus annis,

Hinc fore ductores, revocato a sanguine Teucris (*Aen.* I. 234).

Teucer came originally from Crete, hence the error as to the fates into which Anchises and Aeneas fell (*Aen.* III. 104):

Creta Iovis magni medio iacet insula ponto ;

Mons Idaeus ubi, et gentis cunabula nostræ.

Maximus unde pater

Teucus Rhoeteas primum est advectus ad oras,

Optavitque locum regno.

From Teucer the Trojans are called *Teucris* (*Aen.* II. 252 et passim) ; and Troy is once called *Teucris* (II. 26).

59. From Dardanus sprang *Erichthonius* (cf. *supra*, Homer and Ovid). He is not mentioned in Vergil, the *Erichthonius* mentioned in *Geo.* III. 113 being one of the early Attic kings.

Erichthonius had a son, *Tros*, that ancestor (*Tros parens*, *Geo.* III. 36) from whom the *country* Troas or Troia, and afterwards the *city* Troy, were named. From him also the Trojans are named (*Aen.* I. 574), and the Trojan women (*Troades*, V. 613).

Tros had three sons, *Ilus*, *Assaracus*, and *Ganymedes*.

60. *Ilus* built the city of Troy, which he called *Ilium* (I. 68 et *passim*). From his name Vergil has the adjective *Iliacus* (III. 336), and a name for the Trojan women, *Iliades* (I. 480). According to tradition, it was he who received from Juppiter the *Palladium* (II. 166).

61. Of *Assaracus*, Vergil makes the following mention :

Cum domus Assaraci Phthiam Clarasque Mycenae
Servitio premet ac victis dominabitur Argis (I. 284).

Romulus, Assaraci quem sanguinis Ilia mater
Educat (VI. 778).

Magnanimi heroes, nati melioribus annis,
Ilusque Assaracusque et Troiae Dardanus auctor (VI. 649).

. Per magnos, Nise, Penates
Assaracique Larem et canae penetralia Vestae
Obtestor (IX. 258).

Gente sub Assaraci (IX. 643); genus Assaraci (XII. 127).

62. *Ganymedes*, remarkable for his beauty, was carried off by an eagle to be the cup-bearer to the gods (cf. Homer, *supra*), and in so doing displaced Hebe, the daughter of Juno. Hence one cause of Juno's hatred to the whole race of Trojans (*Aen.* I. 28).

Vergil vividly pictures the scene of the rape of *Ganymedes* (V. 252 seq.):

Intextusque puer frondosa regius Ida
Velocis iaculo cervos cursuque fatigat,
Acer, anhelanti similis, quem praepes ab Ida
Sublimem pedibus rapuit Iovis armiger uncis;
Longaevi palmas nequiquam ad sidera tendunt
Custodes, saevitque canum latratus in auras.

63. *Ilus* had a daughter *Themis*, who married Capys, the son of *Assaracus*, and who became the mother of Anchises; and a son *Laomedon* whose name became *Pseudes* for falsehood and treachery :

Satis iam pridem sanguine nostro
Laomedontae luimus periuria Troiae (*Geo.* I. 501).

Nescis heu, perdita, necdum
Laomedontae sentis periuria gentis? (*Aen.* IV. 541.)

Laomedontiadae, bellumne inferre paratis
Et patrio Harpyias insontes pellere regno? (*Aen.* III. 248.)

Apollo and Neptune were engaged to build a wall around Troy for a stated reward. But when the wall had been built, Laomedon refused to fulfill his part of the contract (cf. *Geo.* III. 36. *Troiae Cynthus auctor*, and *Aen.* II. 625. *Neptunia Troia*). Neptune, to punish the perfidious Laomedon, sent a sea-monster to ravage his country. The oracle declared that in order to rid himself of it Laomedon must expose to the monster his own daughter, *Hesione*. He did so. She was afterwards rescued by Hercules, who imposed the condition that Laomedon should give him the mares which Tros had received from Jupiter in exchange for his son Ganymedes. Laomedon was again faithless to his word. Hercules thereupon raised a band of followers, sacked Troy (cf. *Aen.* II. 642:

Satis una superque
Vidimus excidia et captae superavimus urbi),

and slew Laomedon and all his children except Priam and Hesione. Hercules placed Priam on the throne of his father, and gave Hesione to his follower Telamon, who became by her the father of Teucer. After the Trojan war, Teucer (on the Greek side), was banished by his father from Salamis because he did not avenge the death of his half-brother Ajax. He went to Cyprus and sought the aid of Belus:

Atque equidem Teucrum memini Sidona venire
Finibus expulsum patriis, nova regna petentem
Auxilio Beli.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiqua Teucrorum ab stirpe volebat (*Aen.* I. 619).

64. Laomedon's son *Tithonus* was beloved by the goddess Aurora, and was, at her request, made immortal. Vergil thus beautifully alludes to Aurora and Tithonus:

Ant ubi pallida surget
Tithoni croceum linquens Aurora cubile (*Geo.* I. 446).
Et iam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile (*Aen.* IV. 584).

65. *Memnon* was the son of *Tithonus* and *Aurora* :

Nunc, quibus Auroræ venisset filius armis (*Aen.* I. 751).

He was leader of the Aethiopian allies of Troy :

Eoasque acies et nigri Memnonis arma (*Aen.* I. 489).

According to mythology Aethiopia was in the East; hence *eoas*. He is supposed to have been slain by Achilles.

66. *Priam*, the only surviving son of *Laomedon*, married *Hecuba*, and had nineteen sons by her, though he had in all fifty sons (cf. Homer, *Il.* XXIV. 623) :

Vidi Hecubam, centumque nurus, Priamumque per aras
Sanguine foedantem, quos ipse sacraverat, ignes.

Quinquaginta illi thalami, spes tanta nepotum (*Aen.* II. 501).

Cf. also Homer, *Il.* VI. 319 :

And then he came to Priam's noble hall, —
A palace built with graceful porticos,
And fifty chambers near each other, walled
With polished stone, the rooms of Priam's sons
And of their wives.

For the tragic death of Priam, cf. *Aen.* II. 533–558.


67. Of the sons and daughters of Priam, Vergil makes the following mention. *Hector* is in Vergil only the slain and outraged hero :

Sævus ubi Aeacidæ telo iacet Hector (*Aen.* I. 99).

Ter circum Iliacos raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles (*Aen.* I. 483).

In somnis, ecce, ante oculos maestissimus Hector
Visus adesse mihi, largosque effundere fletus,
Raptatus bigis, ut quondam, aterque cruento
Pulvere, perque pedes traiectus lora tumentes.
Ei mihi, qualis erat ! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli,
Vel Danaum Phrygios iaculatus puppibus ignis ! (*Aen.* II. 270 seq.)

68. Hector had a wife, *Andromache* (*coniugis Hectoreae*, *Aen.* III. 488), and a son, *Astyanax*, who after the fall of Troy was slain by the Greeks. Thus *Andromache* to *Ascanius* (*Aen.* III. 489) :

 mihi sola mei super Astyanactis imago.

Andromache was given, after the fall of Troy, to Pyrrhus, who took her for his wife, and afterward gave her to *Helenus*, the brother of Hector. At the death of Pyrrhus, Helenus was made ruler of a part of Epirus, where he was reigning with his wife when visited by Aeneas (*Aen.* III. 294 seq.):

Hic incredibilis rerum fama occupat aures
Priamiden Helenum Graias regnare per urbes,
Coniugio Aeacidæ Pyrrhi sceptrisque potitum,
Et patrio Andromachen iterum cessisse marito.

69. *Helenus* was an eminent soothsayer (*Aen.* III. 359 seq.):

Troiugena, interpres divûm, qui numina Phoebi,
Qui tripodas, Clarii laurus, qui sidera sentis
Et volucrum linguas et praepetis omina pennæ,
Fare age.

70 *Chaon* was the mythic ancestor of the Chaones (*Aen.* III. 335):

Chaoniamque omnem Troiano a Chaone dixit.

Laocoön was a priest of Neptune. His tragic death is described in *Aen.* II. 201–231.

71. *Polites*, another son of Priam, was slain by Pyrrhus in his father's presence (*Aen.* II. 526):

Ecce autem elapsus Pyrrhi de caede Polites,
Unus natorum Priami,
Saucius: illum ardens infesto vulnere Pyrrhus
Insequitur, iam iamque manu tenet et premit hasta:
Ut tandem ante oculos evasit et ora parentum,
Concidit, ac multo vitam cum sanguine fudit.

72. *Paris* was originally a shepherd on Mount Ida (*Ecl.* II. 60):

Habitarunt di quoque silvas
Dardaniusque Paris.

Here he decided the contest of the goddesses (cf. Tennyson's *Oenone*) and thereby won for himself and the whole Trojan race the enmity of Juno (*Aen.* I. 26):

Manet alta mente repostum
Iudicium Paridis spretaeque iniuria formæ,
Et genus invisum.

His sin against the hospitality of Menelaus in carrying off Helen is alluded to in *Aen.* IV. 215, where Aeneas is reproachfully likened to Paris by Iarbas:

Et nunc ille Paris cum semiviro comitatu,
Maeonia mentum mitra crinemque madentem
Subnexus, raptu potitur.
Quin idem Veneri partus suus et Paris alter,
Funestaeque iterum recidiva in Pergama taedae (*Aen.* VII. 321).

Paris was the instrument, in the hands of Phoebus, for the destruction of Achilles:

Phoebe, graves Troiae semper iniserate labores,
Dardana qui Paridis direxti tela manusque
Corpus in Aeacidæ (*Aen.* VI. 56).

73. *Troilus* was slain by Achilles (*Aen.* I. 474):

Parte alia fugiens amissis Troilus armis,
Infelix puer atque impar congressus Achilli,
Fertur equis, curruque haeret resupinus inani,
Lora tenens tamen; huic cervixque comaeque trahuntur
Per terram, et versa pulvis inscribitur hasta.

74. *Polydorus* was entrusted by Priam to his son-in-law, Polymnestor, king of Thrace, and treacherously slain by him (*Aen.* III. 49–56):

Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandarat alendum
Threicio regi, cum iam diffideret armis
Dardaniae cingique urbem obsidione videret.
Ille
. Polydorum obtruncat, et auro
Vi potitur.

75. *Deiphobus*, after the death of Paris, had received Helen as his wife. She, on the night of the fall of Troy, betrayed him to her former husband Menelaus (*Aen.* VI. 494–530), who, having horribly mutilated, slew him.

Diores is once mentioned in Vergil as a son of Priam (V. 297).

76. Of the daughters of Priam mentioned by Vergil, *Polyxena* was sacrificed to the shade of Achilles by Pyrrhus (*Aen.* III. 321–324):

O felix una ante alias Priameia virgo,
Hostilem ad tumulum Troiae sub moenibus altis
Iussa mori, quae sortitus non pertulit ullos,
Nec victoris eri tetigit captiva cubile!

77. *Cassandra* was beloved by Apollo, and promised to yield to his suit if he would give her a knowledge of future events. This the god did, but she was unfaithful to her promise. Apollo, to punish her, decreed that she should never be believed :

Tunc etiam fatis aperit Cassandra futuris
Ora, dei iussu non umquam credita Teucris (*Aen.* II. 246).

Infelix, qui non sponsae praecepta furentis
Audierit (*Aen.* II. 345).

Sed quis ad Hesperiae venturos litora Teucros
Crederet ? aut quem tum vates Cassandra moveret ? (*Aen.* III. 186.)

At the fall of Troy, she fled for protection to the temple of Minerva, but was brutally seized by Ajax, the son of Oïleus :

Ecce trahebatur passis Priameïa virgo
Crinibus a templo Cassandra adytisque Minervae,
Ad caelum tendens ardentia lumina frustra,
Lumina, nam teneras arcebant vincula palmas (*Aen.* II. 403).

Pallasne exurere classem
Argivûm atque ipsos potuit submergere ponto,
Unius ob noxam et furias Aiakis Oïlei ? (*Aen.* I. 39).

78. *Creûsa* was the wife of Aeneas (*coniunx Creûsa*, *Aen.* II. 597). In the flight from Troy in the night Aeneas lost her, and, returning to seek her, was met by her shade, who comforted him by revealing the fates in store for him :

Infelix simulacrum atque ipsius umbra Creûsae
Visa mihi ante oculos et nota maior imago.
Tum sic adfari et curas his demere dictis (*Aen.* II. 772).

She tells him that Cybele has taken her for her own (II. 788) :

Sed me magna deum Genetrix his detinet oris.

Ilione is briefly mentioned as the eldest daughter of Priam (*Aen.* I. 653). She married Polymnestor (cf. 74).

79. Assaracus had a son *Capys*, who is not mentioned in Vergil. *Capys* married Themis, the sister of Laomedon, and became the father of *Anchises*. From the union of *Anchises* and Venus was born *Aeneas* (*Aen.* I. 617) :

Tunc ille Aeneas, quem Dardanio Anchisae
Alma Venus Phrygii genuit Simoentis ad undam ?

Anchises, boasting of this union, was smitten and maimed by a stroke of lightning from Juppiter (*Aen.* II. 647) :

Iam pridem invisus divis et inutilis annos
Demoror, ex quo me divûm pater atque hominum rex
Fulminis adflavit ventis et contigit igni.

He was borne from the flames of Troy on the shoulders of Aeneas (*Aen.* II. 721) :

Haec fatus, latos umeros subiectaque colla
Veste super fulvique insternor pelle leonis,
Succedoque oneri ;

but died in Sicily, before the destined Italy was reached (*Aen.* III. 708) :

Hic, pelagi tot tempestatibus actus,
Heu genitorem, omnis curæ casusque levamen,
Amitto Anchisen.

Aeneas visits his father in the world of spirits, and is minutely instructed by him in the history of his posterity (cf. *Aen.* VI. et passim).

80. This lofty lineage of heroes and divinities, Vergil, with extravagant, but delicate and beautiful flattery, ascribes to his mighty patron, the Emperor Augustus Caesar :

Huc geminas nunc flecte acies, hanc aspice gentem
Romanosque tuos. Hic Caesar et omnis Iuli
Progenies, magnum caeli ventura sub axem.
Hic vir, hic est, tibi quem promitti saepius audis,
AUGUSTUS CAESAR, Divi genus, aurea condet
Saecula qui rursus Latio regnata per arva
Saturno quondam ; super et Garamantas et Indos
Proferet imperium ; iacet extra sidera tellus,
Extra anni Solisque vias, ubi caelifer Atlas
Axem umero torquet stellis ardentibus aptum (*Aen.* VI. 788-797).



[NOTE. In many of the following instances other constructions than those given are possible. Those are given which seem, on the whole, the most natural.]

3. USES OF THE GENITIVE.

1. Genitive with Nouns.

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|--|---|
| <p>81. I. 4. <i>Vi superum.</i>
 <i>Iunonis iram.</i>
 30. <i>reliquias Danaum.</i>
 41. <i>furias Aiakis.</i></p> | <p>55. <i>murmure montis.</i>
 II. 554. <i>haec finis (erat) Priami fatorum.</i>
 Cf. note on this passage.</p> |
|--|---|

Observe that each of the above genitives limits a noun denoting either an *emotion* or an *act*; and that if this noun were made a *verb*, the sense would require that the genitive be made the *subject* of that verb. It is therefore called the *subjective genitive*. A. & G. 213, 1; H. 396, 11.

- | | |
|--|--|
| <p>82. I. 1. <i>Troiae oris.</i>
 7. <i>moenia Romae.</i>
 16. <i>illius arma.</i>
 42. <i>Iovis ignem.</i>
 601. <i>grates persolvere non opis est nostrae.</i></p> | <p>III. 319. <i>Hectoris (uxorem) Andromachen.</i>
 IV. 654. <i>magna mei imago.</i>
 V. 633. <i>nulla Troiae dicentur moenia?</i>
 VI. 36. <i>Deiphobe (uxor) Glauci.</i></p> |
|--|--|

Observe that, in the above examples, the substantive in the genitive *possesses* that on which it depends. This is called the *possessive genitive*. A. & G. 214, a, b, c, d; H. 396, 1., 398, N. 2.

- | | |
|--|--|
| <p>83. III. 67. <i>sanguinis sacri pateras.</i>
 220. <i>boum armenta.</i></p> | <p>V. 559. <i>obtorti circulus auri.</i></p> |
|--|--|

Observe that the above genitives denote *material* or *contents*. A. & G. 214, e.

- | | |
|--|--|
| <p>84. I. 72. <i>quarum pulcherrima.</i>
 78. <i>quodcumque hoc regni.</i>
 96. <i>O Danaum fortissime gentis!</i>
 322. <i>quam sororum.</i>
 602. <i>quidquid gentis Dardaniae.</i>
 654. <i>maxima natarum.</i></p> | <p>II. 7. <i>quis Myrmidonum.</i>
 314. <i>sat rationis.</i>
 745. <i>quem hominum.</i>
 IV. 576. <i>sancte deorum</i> (A. & G. 216, b).
 V. 112. <i>argenti talenta.</i>
 616. <i>tantum maris.</i></p> |
|--|--|

Observe that each of the above genitives denotes the *whole* of which a *part* is taken. This use is called the *partitive genitive* or genitive of the

whole. Note on what classes of words this genitive depends. A. & G. 216; II. 397.

85. I. 27. *spretæ iniuria formæ.*
244. *fontem Timavi.*
247. *urbem Patavi.*

270. *sede Lavini.*
III. 350. *Xanthi cognomine.*
VI. 381. *Palinuri nomen.*

Observe that the above genitives are used instead of nouns in *apposition* with the nouns which the genitives limit. A. & G. 214, f; H. 396, vi.

86. I. 33. *tantæ molis erat condere.* | VI. 249. *atri velleris agnam.*

Observe in the above examples that the genitive denotes some *quality* of the noun on which it depends, and that the genitive is modified by an adjective. A. & G. 215; H. 396, v.

87. I. 14. *studiis belli.*
25. *causæ irarum.*
34. *conspectu telluris.*
132. *generis fiducia.*
138. *imperium pelagi.*
171. *telluris amore.*
358. *auxilium viæ* (the genitive here
has the idea of *purpose*).
462. *lacrimæ rerum.*

556. *spes Iuli.*
734. *laetitiae dator.*
II. 31. *donum Minervæ.*
413. *ereptæ virginis ira.*
595. *nostri cura.*
584. *femineæ poena* (A. & G. 217 a;
H. 396, III., N. 2).
III. 393. *requies laborum.*
IV. 237. *nostri nuntius.*

Observe that each of the above genitives limits a noun denoting either an *emotion* or an *act*; and that if this noun were made a *verb*, the sense would require that the genitive be made the *object* of that verb in a more or less direct relation. This use is called the *objective genitive*. A. & G. 217; II. 396, III.

2. Genitive with Adjectives.

88. I. 23. *veteris memor belli.*
80. *tempestatum potentem.*
198. *ignari malorum.*
460. *plena laboris.*
599. *omnium egenos.*

604. *conscia recti.*
III. 629. *oblitus sui.*
IV. 550. *thalami expertem.*
VI. 66. *praescia venturi.*
428. *dulcis vitæ exsortes.*

Observe that, in the above examples, the genitive limits adjectives of *knowledge*, *memory*, *fulness*, *power*, *sharing*, etc., or their *opposites*, and is an *objective genitive*. A. & G. 218, a; H. 399, i.

89. II. 427. *servantissimus æqui.*
IV. 188. *ficti tenax.*

VI. 77. *Phoebi patiens.*

Observe that the words on which these genitives depend are *verbals in -as*, and *participles in -ns*, used as adjectives. A. & G. 218, b; H. 399, II.

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| 90. I. 14. dives <i>opum</i> , rich in resources
178. fessi <i>rerum</i> .
343. ditissimus <i>agri</i> .
350. securus <i>amorum</i> .
II. 61. fidens <i>animi</i> . | IV. 203. amens <i>animi</i> .
300. inops <i>animi</i> .
529. infelix <i>animi</i> .
V. 73. aevi <i>maturus</i> .
202. furens <i>animi</i> . |
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Observe that the above genitives *specify* that to which the quality expressed in the adjectives applies. It is a poetic and late use of the genitive. A. & G. 218, c; H. 399, III. 1.

This use is found once with a noun instead of an adjective. III. 181. errore *locorum*.

Several of the above genitives have also a *locatival* force, especially II. 61; IV. 203, 300, 529; V. 202. Cf. 95.

3. Genitive with Verbs.

91. I. 733. *huius* meminisse.

Observe that the genitive is here used with a verb of *remembering*. A. & G. 219, 1; H. 406, II.

92. V. 237. *voti* reus, bound by my vow. | VI. 430. *damnati* mortis.

Observe that the above genitives are used with verbs of *accusing*, *condemning*, etc. A. & G. 220, a; H. 410, III. N. 2.

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| 93. II. 143. miserere <i>laborum</i> .
IV. 18. pertaesum <i>thalami</i> fuisset.
V. 354. te <i>lapsorum</i> miseret (cf. acc.).
678. piget <i>incepti</i> lucisque. | 714. quos pertaesum <i>incepti</i> est (cf. acc.).
I. 548. nec te <i>certasse</i> paeniteat (cf. 159). |
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Observe that the above genitives are used with verbs of *feeling*. A. & G. 221, a, b, c; H. 409, III., 410, IV.

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| 94. I. 215. implentur <i>Bacchi</i> .
II. 587. animum explesse <i>ultrici</i>
<i>flammae</i> . | V. 751. <i>magnae</i> laudis egentes. |
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Observe that the above genitives are used with verbs of *plenty* and *want*. A. & G. 223, 248, c, R.; H. 410, V. 1.

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| 95. I. 193. fundar <i>humi</i> .
III. 162. <i>Cretae</i> considerare. | IV. 36. non <i>Libyae</i> non Tyro (cf. abl.)
V. 795. socios linquere <i>terrae</i> . |
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Observe that, in the above examples, the *locatival* idea is expressed by the form of the genitive. Note the words whose *locative* case is similar in form to the genitive. A. & G. 258, 4, c, 2 and d; H. 425, II.

4. Peculiar Genitives.

96. II. 15. *instar montis*, of mountainous size. | V. 119. *urbis opus* (= instar).
VI. 670. *illius ergo*, on his account.

Observe upon what words the above anomalous genitives depend. A. & G. 223, e; H. 398, 4, 5.

4. USES OF THE DATIVE.

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| <p>97. I. 8. <i>mihi</i> causas memora.
65. <i>tibi</i> mulcere dedit.
78. <i>mihi</i> sceptrā concilias.
136. <i>mihi</i> commissā luetis.
137. <i>regi</i> haec dicite.
156. <i>curru</i> dat lora.
232. <i>quibus</i> clauditur orbis.
264. <i>mores viris</i> ponet.
408. <i>dextrae</i> iungere dextram.
446. <i>templum Iunoni</i> condebat.
617. <i>quem Anchisae</i> Venus genuit.</p> | <p>633. <i>sociis</i> ad litora mittit tauros
(cf. A. & G. 225, b; H. 384, II. 3).
701. dant <i>manibus</i> lymphas.
II. 186. <i>caelo</i> (molem) educere (cf. A. & G. 225, b; H. 384, II. 3).
218. <i>collo</i> circum terga dati (A. & G. 225, d; H. 384, II. 2).
510. <i>arma</i> circumdat <i>umeris</i>. ("")
784. <i>coniunx</i> parta (est) <i>tibi</i>.
IV. 234. <i>Ascanio</i> pater invidet arces.</p> |
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Observe that, in the above examples, the dative is used as the *indirect object of transitive verbs*. A. & G. 225; H. 384, II.

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| <p>98. I. 95. <i>quis</i> contigit.
254. <i>olli</i> subridens (poetic).
448. <i>cui</i> surgebant.
585. <i>dictis</i> respondent.
II. 643. <i>captae</i> superavimus <i>urbi</i>.
729. <i>comiti onerique</i> timentem.
730. <i>propinquabam</i> <i>portis</i>.</p> | <p>III. 63. stant <i>Manibus</i> arae.
139. venit <i>arboribus</i> lues.
279. <i>lustramur Iovi</i>.
V. 358. risit <i>olli</i> (poetic).
821. <i>sternitur aequor aquis</i> (or ablative).</p> |
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Observe that, in the above examples, the dative is used as the *indirect object of intransitive and passive verbs*. A. & G. 226; H. 384, I.

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| <p>99. I. 257. <i>parce metu</i>.
526. <i>parce pio generi</i>.
689. <i>paret dictis</i>.
II. 48. <i>equo</i> ne credite.
402. <i>invitis</i> fidere <i>divis</i> (or ablative).
534. <i>voci iraeque</i> pepercit.
776. <i>indulgere dolori</i>.</p> | <p>786. <i>servitum matribus</i> ibo.
III. 51. <i>diffideret armis</i>.
IV. 103. <i>servire marito</i>.
478. <i>gratare sorori</i>.
V. 541. <i>invidit honori</i>. (But cf. 97, last example.)
VI. 694. <i>tibi</i> nocerent.</p> |
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Observe that, in the above examples, the dative is used with certain verbs *apparently transitive*, and is to be rendered in English as if it were a direct object. Observe, however, that, literally translated, these verbs require the *indirect object* to complete their meaning. A. & G. 227; H. 385.

- 100. I.** 309. *sociis exacta referre.*
 377. *nos appulit oris.*
 616. *quae vis (te) applicat oris?*
 696. *dona portabat Tyriis* (cf. 97).
II. 36. *pelago insidias praecipitare.*
 47. *ventura urbi.*
 86. *illi me pater misit.*

398. *demittimus Orco.*
 548. *nuntius ibis genitori.*
 553. *lateri abdidit ensem.*
 688. *caelo palmas tetendit.*
V. 290. *se consessu medium tulit.*
VI. 126. *descensus Averno.*
 297. *Cocyto eructat.*

Observe that, in the above examples, the dative is used as an indirect object, *with the adverbial idea of motion towards* (a poetic and late use). A. & G. 225, 3; H. 380, 4.

- 101. II.** 735. *mihi eripuit mentem.*
III. 28. *huic liquuntur guttae.*
IV. 38. *placitone pugnabis amori?*
 (A. & G. 229, c).
 516. *matri praereptus amor.*
 698. *illi Proserpina vertice crinem abstulerat* (A. & G. 229, b).

Observe that the preposition is omitted with *vertice*.

- V.** 260. *quam Demoleo detraxerat.*
 726. *classibus ignem depulit.*
VI. 272. *rebus abstulit colorem.*
 342. *quis te eripuit nobis?*
 523. *arma tectis amovet.*

Observe that, in the above examples, the dative is used as an indirect object, *with the adverbial idea of separation*. A. & G. 229; H. 386, 2.

- 102. I.** 17. *hoc regnum gentibus esse.*
 77. *mihi capessere fas est.*
 102. *iactanti procella velum adversa ferit.*
 336. *virginibus mos est gestare.*
 449. *foribus cardo stridebat.*
 477. *huic comae trahuntur.*
 607. *dum montibus umbrae lustrabunt convexa.*
 691. *Ascanio per membra quietem irrigat = membra Ascani irrigat.*
II. 30. *classibus hic locus (erat).*

146. *viro manicas levare iubet.*
 274. *ei mihi* (A. & G. 235, e).
 595. *tibi cura recessit.*
 601. *tibi evertit opes.*
 605. *hebetat visus tibi.*
 713. *est urbe egressis tumulus.*
III. 29. *mihi horror membra quatit.*
 194. *mihi supra caput astitit imber.*
 489. *mihi sola (quae) super(est) imago.*
IV. 15. *si mihi non fixum sederet.*
V. 172. *exarsit iuveni dolor.*
 431. *tremonti genua labant.*

Observe that, in the above examples, the dative is used as a *remote indirect object*, or *dative of reference*. A. & G. 235; H. 384, 4, and n. 3.

- 103. I.** 22. *venturum excidio Libyae.*
 210. *se praedae accingunt.*
 425. *optare locum tecto.*
 429. *scaenis decora alta.*
 654. *ferre collo monile.*
II. 315. *glomerare manum bello.*

334. *parata neci.*
 542. *corpus sepulcro reddidit.*
 798. *collectam exsilio pubem.*
III. 540. *bello armantur equi.*
IV. 59. *cui vincla curae (sunt).*
 521. *amantes curae habet.*

Observe that, in the above examples, the dative is used as a *remote indirect object*, *with the adverbial idea of purpose*. A. & G. 233, a, b; H. 390, I. and II.

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| 104. I. 6. <i>inferret deos Latio.</i>
45. <i>illum scopulo infixit</i> (or abl.).
49. <i>aris imponet honorem</i> (or abl.).
69. <i>incute vim ventis.</i>
79. <i>epulis accumbere.</i>
91. <i>viris intentant mortem.</i>
314. <i>cui sese tulit obvia</i> (A. & G. 228, b).
383. <i>undis Euroque supersunt.</i> | 475. <i>congressus Achilli.</i>
492. <i>subnectens cingula mammae.</i>
493. <i>viris concurrere.</i>
504. <i>instans operi.</i>
538. <i>adnavimus oris.</i>
590. <i>caesariem nato adflarat.</i>
627. <i>tectis succedite nostris.</i>
630. <i>miseris succurrere.</i>
685. <i>te gremio accipiet.</i>
746. <i>noctibus obstet.</i> |
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Observe that, in the above examples, the dative is governed by a preposition in composition with the verb ; and note the prepositions so used. A. & G. 228 ; H. 386.

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| 105. I. 11. <i>animis caelestibus sunt irae.</i>
71. <i>sunt mihi nymphae.</i>
343. <i>huic coniunx Sychaeus erat.</i>
361. <i>quibus odium erat.</i> | 454. <i>quae fortuna sit urbi.</i>
461. <i>sunt sua praemia laudi.</i>
723. <i>prima quies (fuit) epulis.</i> |
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Observe that, in the above examples, the dative is used in the predicate to denote *possession*. A. & G. 231 ; H. 387.

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| 106. I. 39. <i>vetor fati.</i>
326. <i>nulla audita mihi.</i>
440. <i>cernitur ulli.</i>
476. <i>fertur equis.</i> | 494. <i>haec Aeneae miranda videntur.</i>
II. 247. <i>credita Teucris.</i>
III. 14. <i>regnata Lycurgo.</i>
398. <i>habitantur Graiis.</i> |
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Observe that, in the above examples, the dative is used to denote *agency* ; and note with what form of the verb the dative is so used. A. & G. 232, a, b ; H. 388, 1 and 4.

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| 107. I. 67. <i>inimica mihi.</i>
387. <i>invisus caelestibus.</i>
458. <i>saevum ambobus.</i>
589. <i>deo similis.</i> (But cf. V. 594. <i>delphinum similes.</i> A. & G. 234, d, 2 ; H. 391, II. 4.) | II. 794. <i>par ventis.</i>
<i>simillima somno.</i>
IV. 294. <i>rebus dexter.</i>
V. 301. <i>assueti silvis</i> (or abl.). |
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Observe that, in the above examples, the dative is used to complete the meaning of an adjective. A. & G. 234 ; H. 391, 1.

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| 108. III. 477. <i>ecce tibi tellus.</i>
IV. 125. <i>tua si mihi certa voluntas.</i>
676. <i>hoc rogit iste mihi ?</i>
V. 162. <i>quo mihi abis ?</i> | 391. <i>ubi nunc nobis deus ille magister ?</i>
646. <i>non Beroë vobis (est).</i> |
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Observe that the above datives cannot be rendered literally into English ; they must be either omitted or periphrased. This dative is called the *ethical dative*. A. & G. 236 ; H. 389.

109. I. 267 cui cognomen *Iulo* additur.

Observe that, in this example, the dative *Iulo* is attracted from a nominative apposition with *cognomen* to a dative apposition with the person, *cui*. A. & G. 231, b; H. 387, N. 1.

5. USES OF THE ACCUSATIVE.

- 110. I.** 5. *multa passus.*
conderet urbem.
6. *inferret deos.*
8. *causas memora.*
9. *quid dolens* (A. & G. 237, b;
H. 371, III.).
volvere *casus.*
15. *quam coluisse.*
130. *latuere doli fratrem.* (A. &
G. 239, d.)
341. *germanum fugiens.*
418. *corripuere viam.*

- II. 85. (*quem*) *casum* lugent (A. & G.
237, b; H. 371, III.).
93. *casum* indignabar.
148. *obliviscere Graios* (A. & G.
219, 2; H. 407).
229. *scelus* expendisse.
471. *mala gramina* pastus.
III. 107. *audita* recordor (A. & G. 219,
2 b; H. 407).
IV. 370. *miseratus amantem* est (A. &
G., 221, a).

Observe that, in the above examples, the accusative is used as the *direct object* of a transitive verb. A. & G. 237; H. 371.

- 111. I.** 1. *arma virumque cano.*
328. *vox hominem sonat.* (Poetic. A.
& G. 238, a; H. 371, II. N.)
385. *plura querentem passa* (Greek
construction = *passa eum*
queri).
524. *maria omnia vecti.*

742. *canit errantem lunam.*
II. 161. *si magna rependam.*
IV. 382. *quid possunt.*
468. *ire viam.*
VI. 50. *nec mortale sonans* (cf. I. 328).
117. *potes omnia.*
122. *itque reditque viam.*

Observe in the above examples that the accusative is *related in thought* to the action expressed in the verb. This is called the *cognate accusative*. A. & G. 238; H. 371, II.

- 112. I.** 75. *faciat te parentem.*
109. *vocant Itali quae Aras.*
533. *Italiam dixisse gentem.*
546. *quem si virum servant.*
II. 79. *miserum Sinonem finxit.*

86. *me comitem pater misit.*
357. *quos exegit caecos rabies.*
540. *satum te mentiris.*
III. 179. *Anchisen facio certum.*
IV. 11. *quem sese ferens!*

- 113. II.** 139. *quos illi poenas reposcent.*
III. 56. *quid pectora cogis* (after
analogy of *doces*).

- IV. 50. *posce deos veniam.*

Observe that each of the above verbs takes *two accusatives*; that in **112** these accusatives are a *direct object* of person or thing, and an accusative,

either noun or adjective, *predicated* of the direct object. Observe in **113** that the two accusatives are a *direct object* of person and a *secondary object* of thing. Note in each case the verbs used. A. & G. 239, 1, 2; H. 373, 374.

114. I. 228. *oculos suffusa*.

320. *nuda genu*.

589. *os umerosque similis*.

II. 221. *perfusus vittas*.

273. *pedes traiectus lora* (A. & G. 239, b; 2, b).

III. 47. *mentem pressus*.

594. *cetera Graius*.

IV. 558. *omnia similis*.

644. *interfusa genas*.

Observe that the above accusatives *specify the application* of the verbs or adjectives with which they are used. This is a poetic use of the accusative. A. & G. 240, c; H. 378.

115. I. 320. *sinus collecta*.

481. *tunsae pectora*.

561. *vultum demissa*.

579. *animum arrecti*.

658. *faciem mutatus*.

II. 721. *umeros insternor pelle*.

III. 65. *crinem solutae*.

81. *redimitus tempora*.

405. *velare comas*.

IV. 518. *unum exuta pedem*.

589. *pectus percussa*.

590. *abscissa comas*.

Observe that, in the above examples, the accusative may be regarded as the *direct object* of a verb in the middle voice. Thus, "*tunsae pectora*," "beating themselves their breasts," i. e. beating their breasts. A. & G. 240, c, n.

116. I. 407. *quid natum ludis?*

745. *quid properent soles*.

II. 664. *hoc erat, quod me eripis?*

693. *intonuit laerum* (cf. **111**).

776. *quid iuvat?*

V. 688. *si quid pietas labores respicit*.

Observe that, in the above examples, the accusative is used *adverbially*. A. & G. 240, a; H. 378, 2.

117 I. 47. *tot annos bella gero*; but cf. 31.

multos per annos errabant.

272. *centum regnabitur annos*.

683. *noctem non amplius unam falle*. (A. & G. 247, c; H. 417, n. 2.)

II. 126. *bis quinos silet dies*.

III. 203. *tres soles erramus*.

583. *noctem illam monstra perferimus*.

Observe that, in the above examples, the accusative expresses *duration of time*. A. & G. 240, e, 256; H. 379.

118. I. 10. *volvere virum impulerit*.

17. *hoc regnum esse tendit*.

19. *progeniem duci audierat*.

21. *populum venturum (esse)*.

22. *volvere Parcas*.

37. *me desistere nec posse?*

III. 461. *liceat te moneri*.

Observe that the above accusatives are used as *subjects of infinitives*. But cf. **167**. A. & G. 240, f; H. 536.

119. I. 34. *in altum vela* dabant.
52. *in patriam* venit.
644. *ad naves* praemittit.

II. 117. *venistis ad oras*.
III. 143. *ad oraculum* ire.

120. I. 415. *Paphum* abit.
619. *Sidona* venire.
II. 326. *Argos* transtulit.

756. *domum* me refero.
III. 154. *delato Ortygiam*.

121. I. 2. *Italiam* venit.
388. *adveneris urbem*.
512. *avexerat oras*.
553. (*cursum*) *Italiam* tendere.

II. 742. *tumulum* venimus.
III. 440. *fines Italos* mittēre.
507. *iter Italiam*.
601. *quascumque* abducite *terras*.

Cf. II. 786. *non servitum* ibo, and observe that the supine in *um* denoting purpose expresses the limit of motion.

Observe that the above accusatives are used with verbs of *motion*, and denote the *limit* or *end of that motion*. Observe in **119** that the accusative is used *with a preposition*; in **120** that the accusative is used *alone*, and is the name of a town or small island, and the word *domum*; and in **121** that other words than those found in **120** are used in the same way, — a poetic use.

From all the above examples, formulate a principle for the expression of limit of motion. A. & G. 258, b, and N. 5; H. 380, I., II., and II. 3.

122. I. 4. *ob iram*.
13. *Italiam contra*.
24. *ad Troiam*.
31. *multos per annos*.
32. *maria omnia circum*.
34. *in altum*.
59. *per auras*.
64. *ad quem*.
95. *ante ora*.

191. *nemora inter frondea*.
218. *spemque metumque inter*.
296. *post tergum*.
379. *super aethera notus*.
II. 33. *duci intra muros*.
71. *apud Danaos*.
466. *super agmina incidit*.
III. 599. *per sidera testor*.
IV. 513. *messae ad lunam*.

Observe from the above examples that the accusatives are *governed by certain prepositions*. Note these prepositions, and for complete list, cf. A. & G. 152, a, c; H. 433.

123. Accusative and Genitive. A. & G. 221, b; H. 409 III., and cf. 93.

124. VI. 21. *miserum!*

Observe that, in this example, the accusative is used in an *exclamation*. A. & G. 240, d; H. 381.

125. VI. 363. *quod te per lumen oro.*
458. *per sidera iuro.*

324. *Di cuius iurare timent et fallere numen.*
351. *maria aspera iuro* (poetic).

Observe from the above examples two ways in which *oaths* are expressed.

126. II. 275. *exuvias indutus* (= *induere sibi*).
392. *insigne decorum induitur* (= *induit sibi*).
510. *ferrum cingitur* (= *sibi cingit*).

510. *arma circumdat umeris.*
520. *cingi* (= *cingere te*) *telis.*
IV. 137. *chlamydem circumdata* (= *circumdare sibi*).
V. 282. *Sergestum munere donat.*
674. *qua indutus* (= *se induerat*).

Observe that, in the above, are used a *dative of person and accusative of thing*, or an *accusative of person and ablative of thing*. A. & G. 225, d, 240, c, n.; H. 377.

6. USES OF THE ABLATIVE.

1. Ablative of Place from which.

127. I. 1. *ab oris venit.*
42. *iaculata e nubibus.*
84. *a sedibus ruunt.*
270. *regnum ab sede transferet.*

297. *demittit ab alto.*
378. *raptos ex hoste.*
II. 41. *decurrit ab arce.*
IV. 164. *ruunt de montibus.*

128. I. 650. *Mycenis extulerat.*
732. *Troia profectis.*

II. 331. *venere Mycenis.*

129. I. 38. *Italia avertere.*
127. *summa extulit unda* (prose).
340. *urbe profecta.*

357. *patria excedere* (prose).
394. *lapsa plaga.*
535. *assurgens fluctu.*

130. I. 26. *exciderant animo.*
37. *incepto desistere.*
242. *elapsus Achivis.*

679. *flammis restantia.*
II. 302. *excutor somno*

Observe that, in all the above examples, the ablative is used to express the *place from which*, with *verbs of motion*. Observe, further, that this place from which is expressed in 127 by the ablative and a preposition of source (A. & G. 258; H. 412, I.); in 128 by the ablative alone, and note the words so used in the ablative (A. & G. 258, a; H. 412, II.); in 129 by the ablative alone, and note the class of words so used in the ablative, — a poetic use (A. & G. 258, a, n. 3; H. 412, II. 2); in 130 by the ablative alone, and observe that the verbs with which these ablatives are used are compounded with certain prepositions of source, and that these compound verbs are used in a *derived*, not *literal* place meaning (A. & G. 243, b; H. 413, n. 2 and 3).

- 131.** I. 300. *finibus* arceret.
 385. *Asia* pulsus.
 540. *hospitio* prohibemur
But cf. 525, prohibe a navibus.
 562. solvite corde metum.
 II. 44. carere *dolis*.

85. cassum *lumine*.
 521. non *tali* auxilio eget
 III. 123. *hoste* vacare domos.
 IV. 355. quem *regno* fraudo.
 V. 224. *spoliata* magistro.
 VI. 261. *animis* opus (est).

Observe that the above ablatives denote that from which one is *separated*, or of which one is *deprived*. A. & G. 243, a, e; H. 414, I. IV.

- 132.** I. 19. *a sanguine* duci.
 171. collectis *omni ex numero*.
 288. *a magno* demissum *Iulo*.
 372. repetens *ab origine*.
 380. genus *ab Iove*.

- 626 *ortum ab stirpe*.
 II. 2. *toro* orsus *ab alto*.
 78. me (esse) *Argolica de gente*.
 III. 98. nascentur *ab illis*.
 V. 44. *ex aggere* fatur.

- 133.** I. 44. *expirantem pectore*.
 126. *imis* refusa *vadis*.
 297. *Maia* genitum.
 582. nate *dea*.
 726. dependent *laquearibus*.

- II. 74. *quo sanguine* cretus.
 540. *satum quo*.
 V. 61. *Troia* generatus.
 VI. 131. *Dis* geniti.

Observe that, in the above examples, the ablatives denote *source* or *place from which* with verbs not of motion, either with or without a preposition. A. & G. 244 and a; H. 413.

- 134.** III. 28. *atro sanguine* guttae.
 84. *templa saxo* structa *vetusto*.
 286. *aere cavo* clipeum.
 304. *viridi* quem *caespite*.

- IV. 138. *pharetra ex auro*.
 457. *de marmore* templum.
 V. 129. *frondenti ex ilice* metam.
 266. *ex aere* lebetas.

Observe that, in the above examples, the ablative denotes the *material* of which anything consists, or out of which anything is made. A. & G. 244, 2, N. 1 and 2; H. 415 and III.

- 135.** III. 623. duo *de numero*.

- V. 644. una *e multis*.

Observe in these two examples that the *partitive idea* usually denoted by the genitive is here expressed by the ablative and a preposition. Note the preposition. How does this use differ from the partitive genitive? (q. v.) A. & G. 216, c; H. 397, N. 3.

- 136.** I. 2. *fato* profugus.
 4. *iactatus vi* superum.
 10. *insignem pietate*.
 102. *stridens Aquilone*.
 190. *capita alta cornibus*.
 208. *curis* aeger
 275. *tegmine* laetus.

335. *tali* me dignor *honore*.
 349. *caecus amore*.
 417. *ture* calent.
 514. *percussus laetitia*.
 613. *obstipuit aspectu*.
 637. *regali* splendida *luxu*.
 669 *nostro* doluisti *dolore*.

II. 12. *luctu* refugit.

556. *populis terrisque* superbum.

765. *crateres auro solidi* (= *ex auro solido*).

IV. 42. *deserta siti* regio.

Observe that, in the above examples, the ablative denotes the *cause* or *motive* from which an act or state proceeds. A. & G. 245; H. 416.

137. I. 15. *fortur terris* magis coluisse.

142. *dicto citius* (A. & G. 247 b;

II. 417, n. 5).

544. *quo iustior*.

II. 773. *nota (imagine)* maior.

IV. 31. *O luce* magis dilecta.

174. *qua* velocius.

Cf. I. 347. *ante alios* immanior omnes.

Observe that, in the above examples, "the ablative furnishes the standard of comparison, — that from which one starts;" it is ordinarily rendered in English by *than*. A. & G. 247; H. 417.

Observe that all the above ablatives in groups 127–137 express in some sense the source, or place from which. This is the true ablative in its original meaning.

2. The Instrumental Ablative.

138. I. 37. *haec (loquitur)* secum.

47. *cum gente* bella gero.

74. *tecum* annos exigit.

II. 532. *vitam cum sanguine* fudit.

Observe in the above examples that *accompaniment* is expressed by the ablative and the preposition *cum*. A. & G. 248, a; H. 419, i, and 1.

But cf. the dative with the following words.

139. I. 488. *principibus* permixtum.

II. 396. *immixti Danais*.

IV. 28. *qui me sibi iunxit*.

570. *nocti* se immiscuit.

V. 429. *immiscent manus manibus*.

Observe in the above examples that *accompaniment* is expressed by the ablative or dative, and note the verbs upon which these cases depend. A. & G. 248 a, Rem.; H. 385, 4, 3).

140. I. 71. *praestanti corpore* Nymphae.

164. *silvis scaena* coruscis.

165. *horrenti nemus* imminet
umbra.

286. *pulchra origine* Caesar.

490. *lunatis agmina* peltis.

639. *vestes ostro* superbo.

702. *tonsis mantelia* villis.

III. 427. *immani corpore* pistrix.

656. *vasta mole* Polyphemum.

IV. 11. *quam forti pectore*!

131. *lato venabula* ferro.

V. 401. *immani pondere* caestus.

VI. 299. *terribili squalore* Charon.

Observe in the above examples that the ablative expresses some *characteristic* or *quality* which exists in company with or in the substantive on which it depends. A. & G. 251; H. 419, ii. and 2.

- 141. I.** 55. *magno cum murmure montis*
fremunt.
152. *arrectis auribus* astant.
171. *magno amore* egressi.
217. *longo sermone* requirunt.
296. *fremet ore cruento*.

354. *modis pallida miris*.
395. *ordine longo* capere.
397. *ludunt stridentibus alis*.
400. *pleno* subit *velo*.
574. *nullo discrimine* agetur.
751. *quibus* venisset *armis*.

Observe that the above ablatives indicate the *manner* of the act expressed by the verbs which they modify; that all the ablatives are modified by adjectives, and, with the exception of the first example, are used without the preposition *cum*. A. & G. 248; H. 419, III.

- 142. I.** 105. *insequitur cumulo*.
123. *rimis* fatiscunt.
299. *pateant hospitio*.
523. *iustitia* frenare.

- II. 129. *composito* rumpit *vocem* (A. & G. 248, Rem.).
225. *lapsu* effugiunt.
708. *subibo umeris*.

Observe that, in the above examples, manner is expressed by the unmodified ablative, also without *cum*. This is a poetic use. A. & G. 248, Rem.

- 143. I.** 35. *aere* ruebant.
43. *evertit ventis*.
45. *turbine* corripuit.
51. *feta furentibus austris*. (A. & G. 248, c, 2; H. 421, II.)
54. *imperio* premit.
62. *foedere certo* sciret.
73. *conubio* iungam.
75. *faciat prole* parentem.
85. *creber procellis* (cf. 51).

90. *micat ignibus*.
441. *lactissimus umbrā*.
447. *donis* opulentum.
506. *solio* subnixa.
II. 118. *animā* litandum (est).
298. *miscentur moenia luctu*.
486. *tumultu* miscetur.
III. 66. *spumantia cymbia lacte*.
630. *expletus dapibus* (cf. I. 51).
V. 311. *plenam sagittis* (cf. I. 51).

Observe in the above examples that the ablative expresses the *means* in company with which or by which an act is performed. A. & G. 248, c; H. 420.

- 144. I.** 64. *his vocibus* usa est.
172. *potiuntur harena*.
546. *vescitur aura*.

- III. 352. *urbe* fruuntur.
VI. 83. *defuncte periclis*.
886. *fungar inani munere*.

Observe that the above ablatives are used with certain verbs, which, translated as deponents, would require a direct object; but which, regarded as in the middle voice, would naturally be followed by an expression of *means*. Thus, *his vocibus* usa est, she employed herself *by means of these words*, i. e. she used these words. Note the verbs which take this construction. A. & G. 249; H. 421, I.

- 145. I.** 484. *auro* corpus vendebat.

- II. 104. *magno* mercentur.

Observe in the above examples that the *price* by or with which a thing is obtained is expressed by the ablative. A. & G. 252; H. 422.

- 146.** II. 199. *multo tremendum magis.*
 219. *superant capite.*
 V. 186. *tota prior carina.*

320. *longo proximus intervallo.*
 VI. 79. *tanto magis.*
 668. *umeris exstantem altis.*

Observe in the above examples that the ablative expresses *the degree difference* or the amount by which one thing differs from another. A. & G. 250; H. 423.

- 147.** I. 8. *quo numine laeso.*
 14. *studiis asperrima.*
 72. *formā pulcherrima.*
 149. *saevit animis.*
 347. *scelere immanior.*

439. *mirabile dictu.*
 445. *facilem victu.*
 548. *officio priorem.*
 705. *pares aetate.*

Observe in the above examples that the ablative expresses that *in respect* which something is or is done. A. & G. 253; H. 424. Cf. 90 and 114.

Observe that all the above ablatives in groups 138–147 express that *in company with which* or *by which* anything is, or is done. This is the second general use of the ablative, — the *instrumental ablative*.

3. The Locative Ablative.

- 148.** I. 36. *servans sub pectore vulnus.*
 95. *sub moenibus oppetere.*
 700. *strato super discumbitur*
 (rare poetic use of *super*).

- II. 24. *in litore condunt.*
 472. *sub terra tegebat.*

- 149.** I. 3. *terris iactatus et alto.*
 40. *submergere ponto.*
 364. *portantur pelago.*

- 501. *fert umero.*
 715. *complexu colloque pependit*
 (cf. I. 726).

- 150.** I. 26. *alta mente repostum.*
 50. *corde volutans.*
 209. *premit corde.*

227. *iactantem pectore.*
 582. *animo surgit.*
 657. *pectore versat.*

- 151.** I. 29. *iactatos aequore toto.*
 128. *disiectam toto aequore.*
 314. *media tulit silva.*

505. *media testudine resedit.*
 638. *mediis parant tectis.*
 756. *omnibus errantem terris.*

- 152.** IV. 245. *illa fretus.*
 V. 314. *hac galea contentus.*
 397. *quaque fidens.*

430. *fretus iuventa.*
 VI. 120. *fretus cithara fidibusque.*
 760. *nititur hasta.*

- 153.** I. 52. *vasto antro premit.*
 56. *celsa sedet arce.*
 60. *speluncis abdidit atris.*
 110. *dorsum mari summo.*
 141. *clauso carcere regnet.*
 184. *litore errantes.*

195. *onerarat litore.*
 225. *vertice constitit.*
 301. *astitit oris.*
 395. *turbabat caelo.*
 476. *curru haeret.*
 552. *silvis aptare.*

Observe that, in all the above examples, the ablative is used to express the *place where a thing is, or is done*. Observe, further, that in the first five examples the ablative is used in connection with a place preposition; and that in all the other cases the preposition is omitted. In these five groups, observe that in **149** the ablative denotes *place in connection with some other adverbial idea*, notably means or manner (H. 425, II, 1, 1); that in **150** the ablatives are used with verbs which have a derived, not *literal* meaning (H. 425, II, 1, 2); that in **151** the ablatives are modified by the adjectives *totus, medius*, and *omnis* (H. 425, II, 2, and N. 2); that in **152** the ablatives depend upon the verbs *fretus, contentus, fidens*, and *nititur* (A. & G. 254, b, 1 and 2; H. 425, II, 1, 1), N.). All of these uses of the ablative might be found in prose as well as in poetry. But observe that in **153** the preposition is freely omitted in the expression of place. This is a poetic use (A. & G. 258, f, 3; H. 425, 2, N. 3).

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|---|---------------------------------------|
| 154. I. 430. <i>aestate nova exercet.</i>
672. <i>tanto cessabit cardine rerum.</i> | II. 342. <i>illis diebus venerat.</i> |
|---|---------------------------------------|

Observe that, in the above examples, the ablative expresses the *time at which* the action of the verb is performed. This ablative is analogous to the ablative of place. A. & G. 256; H. 429.

- | | |
|---|---|
| 155. I. 8. <i>numine laeso.</i>
16. <i>posthabita Samo.</i>
81. <i>conversa cuspide.</i>
266. <i>Rutulis subactis.</i>
382. <i>matre monstrante.</i>
537. <i>superante salo.</i>
737. <i>libato</i> (255, c; H. 431, N. 2).
II. 14. <i>labentibus annis.</i>
37. <i>subiectis flammis.</i> | 40. <i>magna comitante caterva.</i>
76. <i>deposita formidine.</i>
100. <i>Chalchante ministro.</i>
108. <i>Troia relictā.</i>
181. <i>pelago remenso.</i>
295. <i>pererrato ponto.</i>
311. <i>Vulcano superante.</i>
449. <i>strictis mucronibus.</i>
V. 5. <i>magno amore polluto.</i> |
|---|---|

Observe that, in the above examples, the ablatives are used in an *absolute* construction, i. e. that they have no *grammatical relation* with the rest of the sentence; and observe that the prevailing idea is that of time or place. Note (1) of what words each phrase is composed; (2) what adverbial idea it contains; and (3) by what phrase or clause it may best be translated. A. & G. 255; H. 431.

Observe that all the above ablatives in groups **148-155** express the place or time at which anything is, or is done. This is the third general use of the ablative, — the *locatival ablative*.

7. USES OF THE INFINITIVE.

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| <p>156. I. 33. <i>tantae molis erat condere gentem.</i>
 77. <i>explorare labor (est).</i>
 <i>mihi capessere fas est.</i>
 135. <i>praestat componere fluctus.</i>
 336. <i>mos est gestare pharetram.</i></p> <p>157. II. 354. <i>Una salus (est) victis, nullam sperare salutem.</i>
 III. 60. <i>omnibus (est) animus, excedere.</i></p> <p>158. I. 408. <i>iungere dextram non datur.</i>
 II. 27. <i>iuuat ire et videre.</i></p> <p>159. I. 96. <i>contigit oppetere.</i>
 548. <i>nec te certasse priorem paeniteat.</i>
 551. <i>liceat subducere classem.</i>
 II. 317. <i>pulchrum (esse) mori (mihi) succurrit in armis.</i></p> | <p>533. <i>fama (est) minores Italiam dixisse gentem.</i>
 600. <i>persolvere non opis est nostrae.</i>
 704. <i>cura (est) struere.</i>
 II. 103. <i>id audire sat est.</i>
 750. <i>stat renovare.</i></p> <p>374. <i>te ire per altum manifesta (est) fides.</i>
 V. 184. <i>spes accensa est, Gyan superare.</i>
 Cf. also III. 241. <i>proelia tentant foedare.</i></p> <p>IV. 97. <i>nec me fallit te habuisse.</i></p> <p>659. <i>si nihil placet relinquere.</i>
 IV. 335. <i>nec me meminisse pigebit.</i>
 451. <i>taedet convexa tueri.</i>
 613. <i>adnare necesse est.</i>
 V. 196. <i>extremos pudeat rediisse.</i>
 384. <i>me decet teneri.</i></p> |
|--|---|

Observe that, in all the above examples, the infinitive is used as subject of a verb; that in **156** the verb is *est* or some similar verb; that in **157** the infinitive is in *apposition* with the subject; that in **158** the infinitive is the subject of verbs of *action*, — a poetic and loose use (A. & G. 270, a, 2); that in **160** the infinitive is used with certain *impersonal* verbs, partly as subject, partly as complement (A. & G. 270, b; H. 538, 1, (2)).

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|--|--|
| <p>160. I. 16. <i>Iuno fertur coluisse.</i>
 39. <i>exurere classem potuit.</i>
 63. <i>premere sciret.</i>
 134. <i>miscere audetis.</i>
 179. <i>torrere parant.</i>
 309. <i>quaerere constituit.</i>
 396. <i>capere videntur.</i>
 514. <i>coniungere ardebant.</i>
 630. <i>succurrere disco.</i>
 673. <i>cingere meditor.</i>
 708. <i>iussi discumbere.</i>
 720. <i>abolere incipit.</i>
 721. <i>tentat praevertere</i>
 II. 12. <i>meminisse horret.</i>
 109. <i>cupiere moliri.</i></p> | <p>127. <i>recusat prodere.</i>
 165. <i>aggressi avellere.</i>
 220. <i>tendit divellere.</i>
 239. <i>contingere gaudent.</i>
 451. <i>instaurati (sunt) succurrere.</i>
 456. <i>ferre solebat.</i>
 492. <i>sufferre valent.</i>
 549. <i>narrare memento.</i>
 635. <i>tollere optabam.</i>
 792. <i>conatus dare.</i>
 III. 4. <i>quaerere agimur.</i>
 42. <i>parce scelerare.</i>
 IV. 305. <i>dissimulare sperasti posse?</i>
 V. 194. <i>neque rincere certo.</i>
 VI. 376. <i>desine sperare.</i></p> |
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Observe that, in the above examples, the infinitive *completes the meaning* of the verb with which it is used. Note the class of verbs so complemented. A. & G. 271; 533.

161 I. 66. tibi pater *mulcere* dedit.
79. mihi das *accumbere*.
319. dederat comam *diffundere*
ventis.

522. cui *condere* Iuppiter dedit.
V. 262. lorica[m] donat *habere* viro.
(Cf. also III. 77; V. 248, 307, 538.)

162. I. 373. si vacet *audire*.
423. instant, pars *ducere* muros.

527. non *populare* venimus.

Observe that the above infinitives denote *purpose*, in **161** with transitive verbs, in **162** with intransitive verbs. The infinitive of purpose is a poetic use. A. & G. 273; H. 533, II.

Cf. a similar use of the infinitive, denoting *cause*.

II. 585. *extinxisse* laudabor.

163. II. 10. amor *cognoscere*.
64. certant *inludere*.
350. cupido *sequi*.
576. subit ira *ulcisci*.
III. 299. amore *compellare*.
670. *adfectare* potestas.
IV. 192. se dignetur *iungere*.

564. certa *mori*; but cf. 554, certus
eundi.
V. 638. tempus *agi* res.
VI. 49. maior *videri* (= *visu*).
134. cupido *innare*.
165. praestantior *ciere*.
173. *credere* dignum est.

Observe that the above infinitives are used with the force of a *gerund* or *gerundive*, — a poetic use. A. & G. 273, d, 295, Rem. 298, N.; H. 533, II. 3.

For IV. 192 and VI. 173, cf. A. & G. 245, a; H. 421, III. But cf. also A. & G. 320, f, N.; H. 503, II. 2.

164. I. 19. progeniem *duci* audierat.
124. *misceri* pontum sensit.
218. seu (illos) *vivere* credant.
235. hinc *fore*ductores pollicitus.
444. (monstrarat) *fore* egregiam
gentem.
619. Teucrum memini *venire*.
(For tense cf. A. & G.
336, A. N. 1; H. 537, I.)
731. te *dare* iura loquuntur.
733. hunc laetum diem *esse* velis.
II. 25. (eos) *abiisse* rati (sumus).

44. putatis dona *carere*?
78. me (esse) negabo.
96. me (*fore*) promisi ultorem.
176. tentanda (esse) canit aequora.
191. (dixit) exitium *futurum* (esse).
347. quos *audere* in proelia vidi.
433. testor (me) *vitavisse*.
657. mene efferre *posse* sperasti?
696. illam cernimus se *condere*.
III. 184. repeto (eam) *portendere*.
IV. 112. *misceri* probet populos.

165. I. 9. *volvere* virum impulerit.

357. (eam) *celerare* fugam suadet.

541. vetant (nos) *consistere*.

563. me talia cogunt *moliri*.

II. 74. hortamur (eum) *fari*. (But
cf. in l. 75. (hortamur ut)
memoret.)

538. me *cernere* fecisti.

IV. 158. *dari* optat aprum.

540. fac (me) *velle*.

V. 342. *reddi* sibi poscit honorem.

(But cf. l. 59. *poscamus* (ut)
velit.)

631. quis prohibet muros *iacere* ?

Observe that, in the above examples, the infinitive, with its subject, is used as the *object*, in 164 of verbs denoting a *thought* or an *expression of a thought*; in 165 of verbs which (in prose) usually take the *subjunctive*. A. & G. 272; H. 534, 535.

166. I. 37. mene incepto *desistere* nec
posse ?

98. mene occumbere non *potuisse* ?

V. 616. tantum *superesse* maris !

Observe that the above infinitives are used independently, in *exclamations*. A. & G. 274; H. 539, III.

167. II. 98. hinc Ulixes *terrere*.

132. mihi sacra *parari*.

169. *fluere* ac *referri* spes.

685. nos pavidum *trepidare* metu.

775. tum sic *adfari* (imago).

IV. 422. ille te *colere*, tibi *credere* sensus.

V. 655. matres ambiguae *spectare*.

685. Aeneas *abscindere*.

Observe that the above infinitives are used as principal verbs in direct statement, that they refer to past events, and that their subjects are in the nominative case. These are called *historical infinitives*. A. & G. 275; H. 536, 1.

From the above examples observe (1) that the subject infinitive may or may not have a subject; (2) that the complementary infinitive does not have a subject; (3) that the object infinitive regularly takes a subject; (4) that the subjects of all infinitives, except the historical, are in the accusative case.

8. USES OF SUBORDINATE CLAUSES.

1. Substantive Clauses.

168. I. 9. Causas memora, *quid dolens*,
regina virum impulerit.

Direct question, Quid dolens,
regina impulit ?

76. Tuus, *quid optes*, explorare
labor.

Direct question, Quid optas ?

182. Prospectum petit (sc. ut se
certiorem faciat) *si quem*
videat (A. & G. 334, f).

Direct question, Quemne Anthea
videre possum ?

218. Dubii, *seu vivere credant*, *sive*
extrema pati.

Direct question, Utrum vivere
credamus, an, etc. (cf. 208 and
A. & G. 334, b).

307. *Quas accesserit oras*, *quaerere*
constituit.

- Direct question, *Quas accessi oras?*
 467. *Videbat uti fugerent Graii, premeret Troiana iuventus.*
 Direct question, *Uti fugiunt Graii, etc?*
 668. *Ut Aeneas iactetur nota tibi.*
 Direct question, *Ut Aeneas iactatur?*
 671. *Vereor, quo se Iunonia vertant hospitia.*
 Direct question, *Quo se vertent?*
 676. *Qua facere id possis, nostram accipe mentem.*

- Direct question, *Qua (ratione) facere id potes?*
 719. *Inscia, insideat quantus miserae deus.*
 Direct question, *quantus deus insidet?*
 II. 596. *Non prius aspicias, ubi liqueris Anchisen? superet coniunxne Creüsa?*
 Direct question, *Ubi liquisti? superatne coniunx?*
 V. 6. *Dolores (noti) notumque, furens quid femina possit.*
 Direct question, *Quid femina potest?*

Observe that, in the above examples, a *question, indirectly* stated, is used as the subject or object of a verb, or has some other substantive relation.

Note also, and state the direct question in the following: I. 331, 454, 517, 745; II. 5 (sc. *narrando*, and see I. 667, above), 74, 75, 121 (sc. a verb of *fearing* implied in *tremor*), 123, 506, 756 (cf. I. 182, above); IV. 39, 85 (cf. I. 182), 110, 116; VI. 78 (cf. I. 182).

In the above examples, note (1) what word introduces the indirect question; (2) what mode is used in the indirect question; (3) what particular relation it sustains to the main sentence; (4) what effect the *tense* of the main verb has upon the tense of the verb in the indirect question. A. & G. 334; H. 529, I.

169. II. 75. *hortamur (ut) memoret.*
 (Cf. also 74, *fari*).
 434. *si fata fuissent (= voluissent) ut caderem.*
 653. *effusi (sumus) lacrimis (= oravimus) ne vertere cuncta vellet.*
 669. *sinite (ut) revisam.*
 III. 36. *Nymphas venerabar (ut) secundarent visus.*
 234. *sociis, (ut) arma capessant, edico, et bellum gerendum (esse).*
 457. *precibus poscas, (ut) ipsa canat.*
 686. *monent ni teneant cursus.*

- IV. 24. *sed tellus optem (ut) dehiscat.*
 289. *Mnesthea Sergestumque vocat, (monens) (ut) classem aptent.*
 432. *non oro, ut Latio careat.*
 635. *dic (ut) properet et ducat.*
 684. *date, (ut) vulnera lymphis abluam.*
 (Cf. this same verb with the *infinitive* as object.)
 V. 60. *poscamus ventos atque (ut) velit.*
 163. *(ut) stringat sine palmula.*
 VI. 694. *metui ne tibi regna nocerent.*

Observe that, in the above sentences, a clause introduced by *ut* or *ne* is used as the *object* of a verb. What kind of verbs are those which take such an object; and what is the mode of the verb in the subordinate clause? Note that in many instances the *ut* is omitted. What are the verbs after which *ut* is omitted? A. & G. 331, f, R.; H. 499, 2.

170. IV. 16. si non sederet <i>ne</i> cui me vellem sociare.	VI. 401. licet (<i>ut</i>) ianitor terreat um- bras.
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Observe that, in the above examples, the *ut* or *ne* clause is used as the *subject* of a verb.

171. II. 664. hoc erat, quod me per tela eripis, *ut* hostem cernam?

Observe that here the *ut* clause is used in *apposition* with *hoc*.

In all the above clauses what effect does the tense of the verb of the main clause have upon the *tense* of the subordinate verb? Observe that in the last example (II. 664), *cernam* follows the tense of *eripis* rather than of *erat*, upon which it grammatically depends.

Observe that, in all the above examples, a clause introduced by *ut* or *ne* is used in some *substantive* relation. A. & G. 331, 332; H. 498.

172. II. 180. quod petiere Mycenae arma parant.	643. satis superque (est quod) vidimus excidia.
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Observe in the above examples that a clause introduced by *quod*, stating a *fact*, is used in a *substantive* relation; that in the first example the *quod* clause is used as an *accusative of specification*, and in the second as the *subject* of *est*.

Note the mode of the verb in these clauses. A. & G. 333; H. 540, IV.

2. Adjective Clauses.

173. I. 1. virum cano, qui Italiam venit. 46. Ego, quae incedo regina, bella gero. 72. Quarum, quae forma (est) pul- cherrima Deiopeia, iungam. (Here Deiopeia is attracted	into the case of <i>quae</i> , and should grammatically read <i>Deiopeiam</i> , the direct object of <i>iungam</i>). 95. O beati, quis (= quibus) contigit oppetere!
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Observe that the above relative clauses are used with the simple *adjective* idea, denoting a *fact*; and note the mode of the verb in these clauses.

- 174. I.** 20. *progeniem duci audierat quae verteret arces.*
 63. *regem dedit, qui premere sciret.*
 706. *ministri (sunt) qui mensas onerent.*
II. 184. *effigiem statuere, nefas quae piaret.*
III. 487. *accipe haec, quae monumenta sint.*

- 175. II.** 142. *si qua est, quae restet mortalibus, fides.*
 536. *si qua est pietas, quae talia curet.*

- 176. I.** 388. *haud invisus auras carpis, qui adveneris urbem.*
II. 231. *scelus expendisse Laocoonta ferunt, qui robur laeserit.*
 346. *infelix, qui non praecepta audierit.*

- 177. II.** 248. *nos delubra, quibus ultimus esset dies, velamus.*
IV. 536. *Nomadum petam conubia,*

- IV.** 329. *si quis parvulus luderet Aeneas, qui te referret.*

- V.** 131. *constituit signum, unde (= quo) reverti scirent.*

489. *columbam, quo (= ad quam) tendant ferrum, suspendit.*

- VI.** 200. *illae prodire, quantum acie possent oculi servare.*

- III.** 461. *haec sunt, quae liceat te moneri.*

- IV.** 479. *inveni viam, quae reddat eum.*

- V.** 291. *qui velint contendere, invitat animos.*

- V.** 621. *fit Beroe, cui genus et nomen fuissent.*

624. *O miserae, quas non manus traxerit ad letum.*

- VI.** 591 *demens! qui nimbos et fulmen simularet.*

quos sim totiens iam dedignata?

In the above examples, observe that the clauses are *adjective* in form, but in *thought* have an *adverbial* idea; that in **174** this idea is that of *purpose*; in **175**, of *result*; in **176**, of *cause*; in **177**, of *concession*. In each of these clauses, note what the mode of the verb is, and how its tense is affected by the tense of the principal verb. A. & G. 317, 2, 320, e, 319, 2 and 320; H. 497, I., 517, 500, I.

- 178. I.** 368. *mercati (sunt) solum, quantum possent circumdare.* (Here the original stipulation is quoted, although there is no verb of saying to introduce it. The original statement would be *quantum possumus* or *possunt*.)

- IV.** 192. (Fama) *canebat: venisse Aenean, cui se dignetur iungere Dido.*

The direct statement is, *Venit Aeneas, cui se dignatur Dido.* How explain the tense of *dignetur*?

Observe from the above examples what changes take place in the simple relative clause when it is *indirectly* stated.

- | | |
|--|---|
| <p>179. I. 78. tu, <i>quodcumque hoc regni (est)</i>, concilias.
 330. sis felix, <i>quaecumque (es)</i>.
 II. 49. <i>quidquid id est</i>, timeo Danaos.</p> | <p>77. cuncta, <i>fuert quodcumque</i>, fatebor.
 148. <i>quisquis es</i>, obliviscere Graios.
 709. <i>quo res cumque cadent</i>, unum periculum erit.</p> |
|--|---|

Observe that the above clauses are introduced by an *indefinite* relative. What mode is used in these clauses? But observe that the following clauses are *indirectly* stated.

- | | |
|---|--|
| <p>180. II. 800. animis parati, <i>in quascumque velim deducere terras</i>. (This is a quotation of their thought implied in <i>animis parati</i>. The direct statement would be, <i>Parati sumus</i>,</p> | <p><i>in quascumque voles deducere terras</i>.)
 III. 652. Huic me, <i>quaecumque fuisset</i>, addixi.
 The direct statement, <i>quaecumque fuerit</i>.</p> |
|---|--|

How are the mode and tense of these indirectly stated clauses affected by the tense of the verb on which they depend?

3. Adverbial Clauses.

- | | |
|--|---|
| <p>181. I. 431. apes exercet labor, <i>cum educunt fetus</i>.
 685. ut, <i>cum te accipiet Dido</i>, inspiras ignem.
 II. 117. placastis ventos, <i>cum primum venistis</i>.</p> | <p>I. 651. quos illa, <i>cum peteret Hymentaeos</i>, extulerat.
 II. 113. <i>cum hic staret equus</i>, sonnerunt nimbi.
 III. 625. vidi, <i>cum corpora frangeret ad saxum</i>.
 IV. 453. vidit, <i>cum dona imponeret</i>.</p> |
|--|---|

Observe that the above clauses denote the *time at which* the action in the main verb took place, and that they are introduced by *cum*.

- | | |
|--|--|
| <p>182. I. 226. et iam finis erat, <i>cum Iuppiter constitit</i>.
 536. hic cursus fuit: <i>cum Orion in vada tulit</i>.
 587. vix ea fatus erat, <i>cum scindit se nubes</i>.
 II. 257. phalanx ibat a Tenedo, <i>cum</i></p> | <p><i>flammas regia puppis extulerat</i>. (The pluperfect is here used to denote instantaneous action.)
 569. super unus eram, <i>cum Tyndarida aspicio</i>.</p> |
|--|--|

Observe that the above clauses, introduced by *cum*, while in *form* subordinate, really contain the main idea of the sentence; and that the conjunction *cum* is equal in each case to a coördinate conjunction. A. & G. 325, b; H. 521, II. 1.

183. Compare with these the following, showing still more clearly that *cum* is equal to *et* or *-que* in such relations as the last five examples illustrated.

II. 172. *vix positum erat simulacrum ;
(et) arsere flammae.*

693. *vix ea fatus erat, subitoque
intonuit laevum.*

III. 8. *vix inceperat aestas, et pater
iubebat.*

90. *vix ea fatus eram ; tremere
omnia visa (sunt).*

Examine carefully all the above clauses, and deduce a principle for the use of *modes* in clauses introduced by *quum*.

184. II. 68. *ut constitit et circumspexit,
inquit.*

119. *quae vox ut venit ad aures,
obstipuerunt animi.*

507. *urbis uti casum vidit, senior
circumdat.*

531. *ut ante oculos evasit, concidit.*

I. 715. *ubi collo pependit, reginam
petit.*

II. 347. *quos ubi confertos vidi, incipio.*

III. 403. *ubi steterint trans aequora
classes, velare comas.*

IV. 352. *quotiens nox operit terras, me
terret imago.*

Observe that the above clauses denote the time at which the action in the principal verb takes place, and that they are introduced by *ut*, *ubi*, and *quotiens*. Note the mode in these clauses.

185. II. 743. *nec prius respexi, quam
tumulum venimus.*

IV. 27. *tellus optem prius dehiscat, quam
te violo, aut iura resolvo.*

Observe that the above clauses denote the time *before* which the action in the main verb takes place, and that one action is represented *simply* as happening *before* another.

I. 193. *nec prius absistit, quam septem
corpora fundat.*

473. *avertit equos in castra, prius-
quam pabula gustassent Tro-
iae.*

III. 257. *non ante cingetis urbem, quam
vos fames subigat absumere
mensas.*

387. *ante lentandus est remus, quam
possis urbem componere.*

Contrast these last four examples with the two preceding, and observe that here the subordinate clause is used not merely to denote time, but is represented as something *desired* or *intended*.

Formulate a principle for the use of clauses introduced by *antequam* and *priusquam*.

186. I. 265. *moenia ponet, tertia dum
regnantem viderit aestas.*

268. *Ilus erat, dum res stetit Itha.*

607. *in freta dum fluvii current,
laudes manebunt.*

II. 22. *dives opum (fuit), dum regna
manebant.*

Observe that the above clauses denote simply the *time* or *duration* of the act, and that *dum* has the meaning of *until* or *while*.

- I. 5. multa bello passus, *dum conderet urbem*.
 II. 136. delitui, *dum vela darent*.

- IV. 326. quid moror? *an dum moenia frater destruat?*
 434. tempus peto, *dum me doceat fortuna dolere*.

Make a deduction from the clauses in **186** similar to that obtained from the clauses introduced by *antequam* and *priusquam*, and formulate a principle for the use of modes in clauses introduced by *dum*.

- 187.** III. 631. *simul iacuit per antrum, lumen terebramus*.
 IV. 90. *simulac persensit, aggreditur Venerem*.
 I. 306. *ut primum lux data est, exire*.

- IV. 259. *ut primum tetigit magalia, conspicit*.
 II. 90. *postquam concessit, vitam trahebam*.
 III. 1. *postquam evertere visum (est), agimur*.

Observe that the above clauses denote the time *as soon as* or *after* which the action in the main verb took place.

Formulate a principle for the use of clauses introduced by *simul*, *simul ac*, *ut primum*, and *postquam*.

- 188** I. 261. tibi fabor, *quando te cura remordet*.
 II. 446. *quando ultima cernunt, parant se defendere*.
 IV. 315. per dextram tuam te, *quando aliud mihi nihil reliqui, oro*.
 VI. 106. *quando hic ianua dicitur, ire contingat*.

- II. 84. quem Pelasgi, *quia bella vetabat, demisere*.
 IV. 538. iussa sequar? *quiane iurat (eos) levatos (esse)?*
 696. *quia nec fato peribat, nondum Proserpina abstulerat*.
 324. hospes, *hoc solum nomen quoniam restat*.
 V. 22. *superat quoniam Fortuna, sequamur*.

Observe that the above clauses express a *cause* or *reason* for the action in the main verb.

- 189.** IV. 292. (dicit) sese, *quando Dido nesciat, tentaturum aditus*.
 V. 651. Ego Beroën reliqui, indig-

nantem, *quod sola careret munere*. (Here the speaker really quotes Beroë's reason.)

Observe that the reason in the last two clauses is stated *indirectly*.

From the above examples, formulate a principle for the use of modes in *causal clauses*. A. & G. 321; H. 516.

- 190.** I. 75. propriam dicabo, *ut tecum annos erigat*.
 298. genitum demittit, *ut terrae pateant*.
 554. liceat stringere remos, *ut Italiam petamus*.

645. praemittit Achaten, (*ut*) *Ascanio ferat haec*.
 659. versat consilia, *ut Cupido pro Ascanio veniat*.
 II. 60. qui se, *hoc ipsum ut strueret, obtulerat*.

191. I. 300. *genitum demittit, ne Dido
finibus arceret.*
413. *circum dea fudit, cernere
ne quis eos posset.*
674. *capere ante reginam medi-
tor, ne se mutet.*
682. *hunc recondam, ne scire
dolos possit.*
192. III. 378. *pauca tibi, quo tutior lustres
aequora, expediam.*

- IV. 106. *sensit (eam) locutam, quo
regnum averteret.*
452. *quo magis inceptum peragat,
vidit latices nigrescere.*
(The regular form here
would be *perageret*; what
is the force of the present
subjunctive?)
VI. 718. *prolem cupio enumerare,
quo magis laetere.*

Observe that the above clauses denote the *purpose* of the act in the principal verb.

From observation of the above examples, state (1) what words are used to introduce final clauses; (2) what the mode of the verb in final clauses is; (3) how the tense of this verb is affected by the tense of the principal verb.

Cf. 210-214. A. & G. 317; H. 497, II.

193. The following subordinate clauses express the *condition* upon which the statement in the principal verb is or would be true; and this condition is stated in various ways according to the degree of probability or improbability attending it.

194. I. 152. *si virum conspexere, silent.*
322. *monstrate, vidistis si quam
sororum.*
542. *si genus humanum temnitis,
sperate deos memores (esse).*

- II. 102. *quid moror, si omnes uno ordine
habetis?*
675. *si periturus abis, nos rape tecum.*
V. 49. *iamque dies, nisi fallor, adest.*

Observe that in the above sentences the condition is stated as a *fact*, relating either to the present or the past time, *nothing being implied* as to its truth or falsity.

195. I. 372 *si repetens ab origine pergam,
ante diem componet Ves-
per.*

- III. 460. *cursus dabit venerata (= si ve-
nerabitur) secundos.*

196. IV. 669. *non aliter (resonat) quam
(resonet) si ruat omnis
Karthago.*

- V. 18. *non, si Iuppiter auctor
spondeat, sperem.*

- VI. 471. *nec magis movetur, quam (mo-
veatur) si dura silex stet.*

625. *mihi si linguae centum sint, omnes
comprehendere non possim.*

Observe that in the above sentences the condition is stated as a *future contingency*, in 195 with a *vivid expectation* of its being realized; in 196 with a *less vivid, or with slight expectation* of its being realized.

197. II. 522. non (egeret), *si meus adforet*
Hector.

IV. 312. *si non arca aliena peteres,*
Troia peteretur?

329. *si parrulus luderet Aeneas, non*
deserta viderer.

To this class belong also, —

II. 439. ingentem pugnam, *ceu ce-*
tera nusquam bella forent.

(Cf. A. & G. 312; H. 513, II.
and N. 2.)

I. 58. *ni faciat, maria ac terras*
ferant.

VI. 293. *ni docta comes admoneat, irruat*
et diverberet.

II. 599. *ni mea cura resistat, iam*
flammae tulerint.

Observe in the last three examples that the condition is of the same character with the first three, but *vividly stated*.

198. II. 641. *me si caelicolae voluissent du-*
cere vitam, servassent sedes.

V. 232. cepissent praemia, *ni Cloan-*
thus fudisset preces.

VI. 871. nimium propago visa (esset)
potens, *propria haec si dona*
fuissent.

VI. 31. tu quoque partem, (si) *sine-*
ret dolor, haberes.

34. omnia perlegerent, *ni Achates*
adforet.

Observe in the last two examples that the condition is of the same character with the first three, but *vividly stated*.

Even more vividly stated is the following, where the writer puts himself so vividly on the scene of action that to him the event becomes *future* rather than *past*.

V. 325. *spatia et si plura supersint, transeat elapsus prior.*

Observe that in the above sentences the condition is stated as a *fact*, but *with the implication that it is untrue*; in 197 with reference to present time, and in 198 with reference to past time.

Review all the above conditions, and observe (1) that in simple conditions, nothing being implied as to their reality, the *present* or *perfect indicative* is used in the subordinate clause; and the *same mode and tense*, or the *imperative* is used in the principal verb; (2) that in future conditions, those more vividly stated take the *future indicative* in both clauses, and those less vividly stated take the *present subjunctive* in both clauses; (3) that those conditions stated as facts, with the implication that they are untrue, take the *imperfect subjunctive* in both clauses to express *present* time, and the *pluperfect subjunctive* to express *past* time; with this variation, that the present contrary to fact condition may

be expressed by the *present subjunctive* for vivid statement, and that the past contrary to fact condition may be expressed by the *imperfect* or even by the *present subjunctive* for vivid statement.

199. II. 10. *si tantus amor (est) casus cognoscere, incipiam.*

54. *si mens non laeva fuisset, impulerat* (= *impulisset*, for lively narration) *foedare, Troiaque nunc staret.*

79. *si miserum fortuna Sinonem finxit, vanum non finget.*

161. *tu modo promissis maueas* (= *mane*), *si vera feram.*

292. *si Perguma defendi possent, defensa fuissent.*

IV. 15. *si non animo fixum sederet, si non pertaesum thalami fuisset, huic potui succumbere culpa.* (Here the

conclusion is expressed as if her yielding were an *actual fact*.)

419. *si potui sperare, et perferre potero.*

V. 347. *qui frustra ad praemia venit, si primi Salio reddantur honores.*

356. *qui merui coronam (et eā potuitus essem) nī me fortuna inimica tulisset.*

VI. 361. *iam tuta tenebam (et servatus essem), nī gens crudelis invasisset.*

537. *et fors traherent tempus; sed comes admonuit* (= *si comes non admonuisset*).

Observe that, in these last three sentences, the real condition (in the last), and the real conclusion (in the first two) are not expressed, but must be supplied from the context.

VI. 882. *si fata aspera rumpas, Marcellus eris.*

Here the poet begins as if the condition were but a remote contingency; but, the event growing more vivid in his mind, he concludes with an expression of positive certainty.

The above examples have the condition expressed in one form, while the principal clause or conclusion is expressed in another. These may be termed *mixed conditional sentences*. Let the student decide to what forms of condition these belong.

200. I. 18. *hoc regnum esse, si qua fata sinant, iam tum tendit.*

Here a verb of *saying*, or *thinking*, is implied in *tendit*. The goddess' thought would be, directly stated, either *si qua fata sinant* (more vivid) or *si qua fata sinant* (less vivid).

II. 94. *me, fors si qua tulisset, promisi ultorem.*

The direct statement, *ultor ero, fors si qua tulerit.*

136. *delitui, dum vela darent, si forte dedissent.*

The thought in his mind would be, *hic delitescam, dum vela dabunt (or dent), si forte dederint.*

178. *nec posse exscindi Pergama, omina nī repetant.*

The direct statement, *nec possunt exscindi Pergama, omina nī repetant (or repetent).*

189. *nam* (dixit) *si vestra manus violasset dona*, magnum exitium futurum (esse).

The direct statement, *si vestra manus violaverit dona*, magnum exitium erit.

The same change would be made in lines 192-4.

433. testor, *si fata fuissent*, ut caderem, meruisse.

The direct statement, *si fata fuissent*, ut caderem, merui, (et cecidissem). Here the

seeming conclusion is *merui*, but the real conclusion is *cecidissem*, supplied from *caderem*.

Note, from the above examples, what changes take place when the different forms of conditional sentence are stated *indirectly*. A. & G. 337; H. 527.

201. III. 116. *modo Iuppiter adsit*, tertia lux classem sistet.

IV. 109. *si modo factum fortuna sequatur*.

The above clauses should be classed with conditional clauses. Note what is the introductory word, and what mode is used in the verb. Observe that in each instance a *proviso* is expressed. A. & G. 314; H. 513, 1.

Consult for reference on conditional sentences A. & G. 306, 307, 308, 310; H. 508, 509, 510, 511.

202. 1). II. 12. *quamquam animus horret*, incipiam.

300. *quamquam domus recessit*, clarescunt sonitus.

533. *quamquam in morte tenetur*, non tamen abstinuit. (This is the usual construction with *quamquam*, but cf. the following poetic and later prose construction.)

VI. 394. nec laetatus sum, *quamquam invicti essent*.

2). III. 454. ne qua fuerint dispendia, *quamvis increpitent socii*. (This is the regular construction with *quamvis*, but cf. the following poetic and late prose construction.)

V. 542. nec Eurytion invidit, *quamvis solus avem deiecit*.

3). VI. 802. nec Alcides tantum obivit, *fixerit acripedem cervam licet*. (Cf. subst. cl.)

4). V. 810. Aenean nube rapui, *cupe-rem cum vertere moenia Troiae*.

III. 417. haec loca dissiluisse ferunt, *cum protinus tellus una foret*. (This clause is indirectly quoted, although the form would be the same in the direct statement.)

III. 712. nec Helenus, *cum moneret*, praedixit.

5). II. 583. *etsi nullum nomen in poena est*, tamen laudabor. (It will be found that *etsi*, and all compounds of *si*, follow the constructions of *si*.)

Observe that, in the above clauses, something is *granted* or *conceded*. A. & G. 313; H. 515.

203. I. 397. *ut reduces illi ludunt, haud aliter pubes portum tenet.* | V. 330. *labitur infelix, ut forte fusus humum super madefecerat.*

Observe that the above clauses express *comparison or manner*. A. & G. 208 a; H. 555, II.

In all the foregoing subordinate clauses, note those that are indirectly stated, and *formulate principles for the use of the mode and tense of the subordinate verb in indirect discourse*. These clauses are found in 168, 178, 180, 189, 200, 202, 4), second example.

9. THE USES OF THE SUBJUNCTIVE MODE IN THE PRINCIPAL CLAUSE.

204. I. 140. *illa se iactet in aula Aeolus.* | III. 409. *casti maneant in religione nepotes.*
 II. 353. *moriatur, et in media arma ruamus.* | 453. *ne qua morae fuerint dispendia tanti.*
 388. *quaque ostendit se dextra, sequamur.* | V. 195. *sed superent, quibus hoc dedisti.*

Observe that the above examples contain an *exhortation or mild command*. With what person or persons is the exhortation thus expressed?

Note, however, the following poetic usage:

205. I. 330. *sis felix, nostrumque leves laborem.* | 625. *exoriare aliquis ultor.*
 II. 160. *tu modo promissis maneat.* | VI. 109. *doceas iter, et ostia pandas.*
 IV. 497. *exuvias omnes superimponas.* | 407. *ramum hunc agnoscas.*

How is the command usually expressed to the second person? Observe in III. 453, that *ne* is the negative that is used with the *hortatory subjunctive*. A. & G. 266; H. 484, II.

206. II. 48. *ne credite (= ne credideritis);* | dubita; 394. *nec horresce*; IV. 338;
 607. *ne time (= ne timueris);* | VI. 74, 95, 196, 465, 544, 614, 698,
 III. 160. *ne linque*; 316. *ne* | 832, 868.

Observe from the above examples that prohibitions are expressed freely in poetry by the imperative with *ne*, a use not allowable in classical prose.

207. I. 551. *liceat subducere classem.* | III. 615. *mansissetque utinam fortuna!*
 576. *utinam rex adforet Aeneas!* | IV. 678. *(utinam) me ad fata vocasses.*
 605. *Di tibi praemia digna ferant.* | VI. 62. *hac Troiana tenus fuerit Fortuna secuta.*
 II. 110. *fecissent utinam!* | 188. *si nunc se aureus ramus ostendat!*
 191. *quod di prius omen in ipsum convertant!*

Observe that the above examples contain a *wish or prayer*, and that some of these wishes are, in the nature of the case, obtainable, while others are not. How do these two classes of wishes differ in tense of verb?

The subjunctive as used above is called the *optative subjunctive*. A. & G. 267; H. 484, I.

208. II. 8. quis Myrmidonum *temperet* a lacrimis?

362. quis cladem illius noctis *explicet*?

390. dolus, an virtus, quis in hoste *requirat*?

III. 39. *eloquar*, an *sileam*?

187. quis venturos Teucros *crederet*? aut quem tum Cassandra *moveret*?

IV. 43. quid bella Tyro surgentia *dicam*?

283. heu quid *agat*? quo nunc regnam ambire *audeat* adfatu? quae prima exordia *sumat*?

296. quis fallere *possit* amantem?

V. 28. an *sit* mihi gratior ulla (tellus)?

850. Aenean *credam* quid fallacibus auris?

VI. 123. quid *memorem* Alciden?

Note that in the above sentences a question is asked with emotion, implying anxious *hesitation*, *anger*, or a sense of *impossibility*.

This subjunctive is called the *deliberative* or *dubitative* subjunctive. A. & G. 268; H. 484, v.

209. II. 104. hoc Ithacus *velit*, et magno *mercentur* Atridae.

506. forsitan *requiras*.

III. 491. et nunc aequali tecum *pubesceret* aevo.

IV. 24. sed *optem* (ut) tellus *dehiscat*.

401. migrantes *cernas* (= *cerne- res*), totaque ex urbe *ruentes*.

603. verum anceps pugnae *fuerat*

fortuna (for the sake of vividness used for *fuisse*).

604. faces in castra *tulisse*, etc.

V. 788. causas tanti *sciat* illa furoris.

VI. 39. septem mactare iuencos *praestiterit*.

436. quam *vellent* duros *perferre* labores!

879. non illi se quisquam *impune tulisset* obviis armato.

Note that in the above sentences the statement is made not as a fact, but as a *possibility*.

This subjunctive is called the *potential* subjunctive. It is in reality only the conclusion of the less vivid future, and the present and past contrary to fact conditions. A. & G. 311; H. 485, 486.

10. RECAPITULATION OF EXPRESSIONS OF PURPOSE.

210. 1). Dative of Purpose; cf. 103.

2). Infinitive of Purpose; cf. 161, 162.

3). Substantive clause of Purpose; cf. 169.

4). Relative clause of Purpose; cf. 174.

5). Adverbial clause of Purpose; cf. 190, 191, 192.

Add to these the following:

6). The Gerundive.

211. II. 589. cum mihi se *videndam* obtulit.

III. 50. Polydorum Priamus mandarat *alendum* regi.

329. me Heleno transmisit *habendam*.

IV. 212. cui litus *arandum* dedimus.

Observe that the gerundive is in agreement with the object of the verb. What are the verbs after which the gerundive is so used?

7). The Supine in *-um*.

212. II. 786. non Graiis *servitum* matribus ibo.

IV. 117. *venatum* Aeneas unaque Dido - ire parant.

Observe that the supine is used in connection with a verb of motion; cf. 119, 120, 121.

8). The Future Active Participle. (Poetic and late prose.)

213. II. 47. haec est *machina inspectura* domos.

511. fertur *moriturus* in hostes.

408. sese medium iniecit *periturus* in agmen.

V. 108. complebant litora, *visuri* Aeneadas.

9). The Present Active Participle. (Poetic and late prose.)

214. I. 519. ibant *orantes* veniam.

II. 114. Eurypylum *scitantem* oracula mittimus.

II. THE MIDDLE VOICE.

215. I. 215. implentur (= se implent); II. 227. teguntur (= se tegunt); 383. circumfundimur (= nos circumfundimus); 401. conduntur (= se condunt); 511.

cingitur (= sibi cingit); 671. accingor (= me accingo); 707. imponere (= te impone); 722. insternor (= me insterno); cf. also, 749; III. 279, 284, 405, 509, 545, 635; IV. 32, 493, 545.

In the above words will be seen a survival of the Greek *middle voice*, a use very frequent in Vergil. The form is that of the passive voice, but the subject is represented as acting upon itself, or for itself.

12. FIGURES OF SPEECH.

I. Grammatical Figures.

216. I. 4. superum for superorum.
9. deum for deorum.

26. repostum for repositum.

46. divum for divorum.

54. vinclis for vinculis.

195. onerarat for oneraverat.

201. accestis for accessistis.

II. 95. remeassem for remeavissim.

379. aspris for asperis.

586. explesse for explevisse.

III. 143. oraculum for oraculum.

501. intraro for intravero.

IV. 33. noris for noveris.

367. admorunt for admoverunt.

V. 786. traxe for traxisse.

VI. 514. nosti for novisti.

641. norunt for noverunt.

217. III. 319. Pyrrhin' for Pyrrhine.

VI. 779. viden' for videsne.

218. I. 95. quis for quibus.

254. olli for illi.

636. dii for diei.

II. 663. gnatum for natum.

III. 354. aulai for aulae.

IV. 493. accingier for accingi.

VI. 104. mi for mihi.

868. gnate for nate.

In all the above examples, observe that there is some variation from the usual *form* of the word; that in 216 this variation consists in the omission of a letter or letters from the *middle* of a word (*syncope*); that in 217 the variation consists in the cutting off of a letter at the *end* of a word (*apocope*); that in 218 the variation consists in the use of an *older form* of the word (*archaism*). These are figures of *etymology*.

219. I. 16. hic illius arma (fuerunt).

316. vel (talīs) qualis (est) Harpaluce (cum) equos fatigat.

II. 25. nos (eos) abiisse rati (sumus).

35. et (illi) menti quorum (erat) melior sententia.

IV. 10. quis (est) hic novus hospes (qui) successit.

Observe that, in the above examples, there is a variation from the normal *structure* of the sentence, and that this variation consists in the *omission* of one or more words necessary to the structure of the sentence.

This omission of a word or words is called *ellipsis*.

The ellipsis of a conjunction, as in the following examples, is called *asyndeton*.

220. III. 207. vela cadunt, remis insurgimus.

233. turba circumvolat, polluit.

V. 112. vestes, argenti talenta.

VI. 225. turea dona, dapes, crateres olivo.

What is the effect of asyndeton upon the thought of the sentence?

221. I. 264. mores viris et moenia ponet.

426. iura magistratusque legunt.

II. 258. inclusos Danaos et laxat claustra.

320. sacra manu victosque deos parvumque nepotem trahit.

III. 386. lustrandum aequor, infernique lucus insulaque.

IV. 132. retia, plagae, Massylique ruunt equites.

V. 366. velatum auro vittisque iuven- cum.

Observe in the above examples that the variation from the normal structure consists in *compactness* or *brevity* of expression; and that this brevity is secured by the use of a verb in connection with two nouns, though strictly applicable to only one. This figure is called *zeugma*.

222. II. 251. involvens terramque polumque.

284. hominumque urbisque labores.

313. exoritur clamorque clangorque.

IV. 438. fertque refertque.

589. terque quaterque.

23. I. 41. *noxam et furias* = *noxias furias*.
 78. *sceptra Iovemque* = *sceptra Iovis*.
 648. *signis auroque* = *signis aureis*.

- II. 116. *sanguine et virgine caesa* = *sanguine virginis caesae*.
 470. *telis et luce coruscus aëna* = *telorum luce coruscus aëna*.
 So also, II. 722 ; III. 223, 467 ; V. 431.

In IV. 433, a slightly different combination is presented :

requiem spatiumque = *spatium ad requiescendum*.

24. I. 421-2. *miratur molem Aeneas, miratur portas*.
 II. 325. *fuimus Troes, fuit Ilium*.
 792-3. *Ter conatus ibi collo dare bracchia circum* ;

- Ter frustra comprehensa manus effugit imago*.
 V. 433-4. *multa viri inter se vulnera iacant,*
multa lateri ingeminant.

Observe that, in the last three groups, the variation from the normal structure consists in a *redundancy* of words (*pleonasm*). Observe that in 222 there is a pleonastic use of *conjunctions* (*polysyndeton*) ; that in 223 *two nouns* are used in coördinate construction instead of a *single noun* modified by an adjective or a limiting genitive (*hendiadys*) ; that in 224 a word is repeated at the beginning of two or more coördinate phrases for the sake of greater anaphasis (*anaphora*).

25. I. 21. *late regem* = *late regnantem*.
 198. *ante malorum* = *praeteritorum malorum*.

328. *nec vox hominem sonat*.
 (*Hominem* is here used in an adverbial sense. Cf. 111.)
 352. *multa malus simulans*.

26. I. 195. *quae cadis onerarat*, instead of *quibus cados onerarat*.
 339. *sed fines (sunt) Libyci, genus, etc.* (Here *genus* is in grammatical apposition with *fines*, though really referring to the noun idea implied in *Libyci*.)

- III. 280. *celebramus litora ludis*, instead of *celebramus ludos in litore*.

- IV. 40. *Gaetulae urbes, genus, etc.* (Cf. on I. 339.)

- V. 774. *tonsae foliis evinctus olivae*, instead of *tonsis foliis olivae*.

27. I. 212. *pars secant*.
 II. 401. *pars scandunt*.
 477. *omnis pubes succedunt*.
 V. 122. *Centauro magna*. (Here,

though *Centauro* is a masculine noun, it is treated as feminine because it is the name of a ship.)

28. I. 237. *Hinc Romanos (fore) etc., pollicitus, quae te sententia vertit ?* Here *pollicitus* is left without construction, owing to the change of thought in the author's mind.

29. 1). As instances of Greek forms, notice Vergil's proper names generally, and such accusative singular forms as III. 514. *aëra* ; 525. *cratera*. Cf. also the neuter plural, V. 822. *immania cete*.

2). As instances of Vergil's use of Greek *constructions*, note the following:

I. 669. ut Aeneas iactetur, *nota* (sunt)
= *notum* (est). (Cf. H. 438,
3, note.)

II. 377. sensit *delapsus* = sensit *se esse*
delapsum. (Cf. A. & G. 272,
b.)

Cf. also the accusative of specification (114); and the infinitive with force of gerund (163).

Observe in groups 225–229 that the variation from the normal structure consists in the *substitution* of one part of speech for another, or of one grammatical construction for another (*enallage*). Observe, further, that in 225 one *part of speech* is used for another (*antimeria*); that in 226 one *grammatical construction* is substituted for another (*hypallage*); that in 227 the construction is according to *sense* and not according to grammatical form (*synesis*); that in 228 the thought in the author's mind has changed, causing a *break in the regular construction* (*anacoluthon*); that in 229 the author has used a *Greek form or construction* (*Graecism* or *Hellenism*).

230. I. 348. quos inter; 700. strato super.

231. II. 258. inclusos *Danaos* et pinea
laxat *claustra* Sinon.
353. *mori*amur, et in media arma
ruamus.

232. II. 234. dividimus muros et moenia
pandimus.

III. 193. caelum undique et undique
pontus.

233. I. 192. nec *prius* absistit, *quam* fun-
dat.

412. *circum* dea *fudit*.

II. 218. *circum* terga *dati*.

567. *super* unus *eram*.

234. I. 69. *submersas* obrue puppes.
659. *furentem* incendat reginam.

II. 4. *lamentabile* regnum.

610. *emota* fundamenta quatit.

736. *confusam* eripuit mentem.

III. 141. *steriles* exurere Sirius agros.

236. *tectos* disponunt enses.

III. 662. postquam *altos* tetigit *fluctus* et
ad aequora venit.

V. 9. maria undique et undique cae-
lum.

792. *dare* bracchia *circum*.

V. 384. *quo* me decet *usque*?

603. *hac* celebrata *tenuis*.

VI. 709. *circum* lilia *funduntur*.

237. *scuta* *latentia* condunt.

257. *ambesas* absumere *mensas*.

267. *excussos* laxare *rudentes*.

707. *inlaetabilis* ora.

IV. 22. *animum* *labantem* impulit.

V. 476. *servetis* *revocatum* *Dareta*.

VI. 316. *alios* *submotos* arcet.

Observe in groups 230–234 that the variation from the normal structure consists in the *transposition* of words or clauses in a sentence (*hyperbaton*). Observe, further, that in 230 the transposition is one of *words only* (*anastrophe*); that in 231 there is a transposition of *phrases or clauses* (*hysteron*

proteron), and that, in each of these examples, the more important thought is placed first, though it may be second in natural sequence; that in 232 the order of the words in contrasted groups is *inverted* after the manner of the parts of a Greek X (*chiasmus*); that in 233 the two parts of a compound word are separated by some other word or words (*tnesis*); that in 234 a transposition of the *order of thoughts* is effected by *anticipating* the use of an *epithet* (*prolepsis*).

All the figures in groups 219–234 are figures of *syntax*.

II. Rhetorical Figures.

235. I. 148. *veluti cum coërta est seditio.*
430. *qualis apes exercet labor.*
498. *qualis exercet Diana choros.*
592. *quale manus addunt ebori decus.*

II. 223. *quales mugitus fugit cum taurus.*

304. *in segetem veluti cum flamma incidit, aut torrens sternit.*

355. *lupi ceu raptores quos exegit rabies.*

379. *improvisum veluti qui anguem pressit.*

416. *adversi ceu venti configunt.*

471. *qualis ubi in lucem coluber convolvit.*

496. *non sic cum spumeus amnis exiit.*

516. *praecipites ceu columbae.*

626. *ac veluti ornum cum instant eruere agricolae.*

794. *par ventis, simillima somno.*

III. 637. *Argolici clipei instar.*

679. *quales cum quercus aut cyparissi constiterunt.*

IV. 69. *qualis coniecta cerva sagitta.*

143. *qualis ubi Delum invisit Apollo.*

254. *avi similis, quae volat.*

301. *qualis Thyias, ubi stimulant orgia.*

402. *ac velut formicae acervum cum populant.*

441. *ac velut cum quercum Boreae eruere certant.*

469. *veluti demens videt agmina Pentheus.*

669. *non aliter, quam si ruat omnis Karthago.*

V. 88. *ceu arcus mille iacit colores.*

213. *qualis columba fertur in arva volans.*

273. *qualis serpens, quem rota transiit, fugiens dat corpore tortus.*

439. *velut celsam oppugnat qui urbem.*

448. *ut quondam cava concidit pinus.*

458. *quam multa grandine nimbi crepitant.*

527. *caelo ceu transcurrunt crinemque volantia sidera ducunt.*

588. *ut quondam fertur Labyrinthus mille viis habuisse dolum.*

594. *delphinum similes, qui per maria secant.*

VI. 205. *quale solet silvis brumali frigore viscum fronde virere nova.*

270. *quale per incertam lunam est iter in silvis.*

309. *quam multa in silvis autumn frigore lapsa cadunt folia.*

311. *quam multae glomerantur aves.*

453. *qualem qui aut videt aut vidisse putat per nubila lunam.*

707. *ac velut ubi apes floribus insidunt et circum lilia funduntur.*

784. *qualis Berecynthia mater invehitur turrita per urbes, laeta deum partu.*

- 236.** I. 164. *silvis arvens coruscis.*
 606. *polus dum sidera periret.*
 II. 573. *illa patriae communis*
Eriys.
- 237.** II. 154. *Vos, aeterni ignes, et non*
violabile vestrum testor
lumen.
 355. *aspirat fortuna labori.*
 III. 44. *fuge crudeles terras, fuge*
litus ararum.
- 238.** I. 555. *sin absumpta salus, et te,*
pater optime Teucrum,
pontus habet.
 II. 56. *Troiaque, nunc stares. Pri-*
amique arraita, maneres.
 160. *Tu modo promissis ma-*
neas, Troia.
 241. *O patria, o divum domus*
- IV. 215. *et nunc ille Paris.*
 V. 251. *Maeandro duplici.*
 662. *furit immissus Volcanus habenis.*
- IV. 173. *it Fama per urbes.*
 V. 721. *et Nox polum tenebat.*
 838. *Somnus aëra dimovit*
 VI. 275-280. *Morbi, Senectus, etc.*
- Ilium, et incluta moenia Dar-*
daniidum.
 III. 321. *O felix ante alias, Priamida*
rirgo!
 710. *Hic me, pater optime, fessum*
deseris.
 V. 632. *O patria, et rapti nequiquam*
ex hoste Penates!

Observe in groups 235-238 that there is a variation from the *normal* or *literal mode of expression* of thought, the end being to obtain *vividness* or *clearness*. Observe, further, that vividness is obtained in 235-236 by means of *comparison*, and that this comparison is either *asserted*, as in 235, or *implied*, as in 236. Asserted comparison is called *simile*. As this is the most important figure in Vergil, it should be studied with especial care.

In the above similes observe:

(1.) That there is always some word introducing the comparison. What are the words so used?

(2.) That there is always some main or central point of comparison. In each simile, as it is met with in the text, try to ascertain exactly what was the main point of comparison in the poet's mind.

An implied comparison is called *metaphor*. How does this differ from simile?

Observe in 237 that vividness is gained by attributing to an impersonal thing the element of *personality* (*personification*); and in 238 that vividness is gained by *addressing* some *absent* person or thing as if *present* (*apostrophe*).

- 239.** I. 465. *largoque umectat flumine*
vultum. II. 488. *ferit aurea sidera clamor.*
 V. 200. *sudor fluit undique rivis.*
- 240.** I. 136. *non simili = dissimili.*
 479. *non aequae = iniquae.*
 II. 154. *non violabile = inviolabile.*
 247. *non umquam = numquam.*
 359. *haud dubiam = certam.*
396. *haud nostro = alieno.*
 IV. 53. *non tractabile = intractabile.*
 V. 39. *non immemor = memor.*
 781. *nec exsaturabile = et inexsaturabile.*

241. IV. 93-5. *Egregiam vero laudem et
spolia ampla refertis
Tuque puerque tuus;
magnum et memorabile
nomen,*

Una dolo divum si femina vic-
ta duorum est.

379. *Scilicet is Superis labor est, ea
cura quietos
Sollicitat.*

242. I. 569. *Seu vos Hesperiam mag-
nam Saturniaque arva.*
II. 554. *Haec finis Priami fato-
rum; hic exitus illum
Sorte tulit.*

III. 336. *Pergamaque Iliacamque iugis
hanc addidit arcem.*

IV. 511. *Tergeminamque Hecaten, tria
virginis ora Dianae.*

Very similar to this form of expression is one quite frequently used by Vergil, where two lines, different in expression, are yet quite *parallel in thought*. Observe in the text the following:

243. I. 411-412; II. 624-625; III. 122-123, 161-162, 375-376, 448-449, 585-586; V. 304, 646, 734-735; VI. 120, 369, 374-375.

244. I. 134. *Miscere et tantas audetis
tollere moles?
Quos ego —! sed motos
praestat, etc.*
II. 100. *Nec requievit enim, donec
Calchante ministro —*

Sed quid haec revolvo?

III. 340. *Superatne et vescitur aura,
Quem tibi iam Troia —*

V. 195. *Quamquam o! — sed superent.*

Observe in groups **239-244** that there is a variation from the normal mode of expression of thought, the end being to obtain *emphasis* or *strength*. Observe, further, that in **239** emphasis or added strength is gained by *exaggeration* or a statement far in excess of the truth (*hyperbole*); that in **240** an emphatic affirmation of a fact is gained by *denying its opposite* (*litotes*); that in **241** emphasis in *expressions of reproach* is gained by the *statement of a fact with the manifest intention of expressing its opposite* (*irony*); that in **242, 243** the poet strives to emphasize a phrase by repeating the same thought in other terms, the last half of a line often reinforcing the first half (*epexe-gesis*); that in **244** the attention is arrested, and hence emphasis gained by a *sudden break in the expression of the thought* (*aposiopesis*).

245. 1). I. 24. *Argis = Graiis.*
II. 95. *Argos = Graeciam.*

375. *Pergama = Troiam.*

2). II. 312. *Ucalegon ardet = domus Ucalegontis.*

I. 284. *domus Assaraci = gens, etc.*

Cf. also 356; III. 97. So we in English say the "*House of Stuart*."

3). I. 22. *Libyae.*

68. *Ilium.*

4) I. 35. *aere* = *aerea carina*.
739. *auro* = *aurea patera*.

V. 153. *pinus* = *pineae navis*.
817. *auro* = *aureo iugo*.

5). I. 177. *Cereres* = *frumentum*.
215. *Bacchi* = *vini*.

701. *Cereres* = *panem*.

II. 311. *Volcano* = *igni*.

335. *Marte* = *proelio*.

440. *Martem* = *proelium*.

III. 275. *Apollo* = *templum Apollinis*.

354. *Bacchi*, cf. I. 215.

552. *diva Licinia* = *templum*, etc.

588. *primo Eoo* = *prima luce*.

IV. 119. *Titan* = *sol*.

V. 77. *Baccho*, cf. I. 215.

105. *Auroram* = *auroram*.

662. *Volcanus*, cf. II. 311.

679. *Iuno* = *auctoritas Iunonis*.

VI. 26. *Veneris* = *amoris*.

165. *Martem*, cf. II. 335.

6), II. 107. *ficto pectore* = *ficto timore*.

7). Instrument for action (*arma* = *bella*); symbol for thing signified (*sceptra* = *imperium*); noun or adjective denoting single attribute of a thing for the thing itself (*altum* and *sal* = *mare*); general for special (*genus* = *filius*); concrete for abstract (*robur* = *oaklike strength*); abstract for concrete (*iuventus* = *iuvenis*); cause or agent for effect wrought (perhaps *manes* = *poenas*, VI. 743); etc.

Observe that, in all the examples under 245, *variety* of expression is sought by *suggesting* a word rather than by using the word itself. Observe, further, that a word is suggested in 1) by the use of a *special* term for a *general*, or a *part* for the *whole*; in 2) by the use of a man's *name* for his *house*, or his *house* for his *race* or *family*; in 3) by the use of a *city*, or country for the *institutions* and *people*; in 4) by the use of the *material* or *source* of a thing for the *thing itself*; in 5) by the use of the name of a *god* (or a *goddess*) for that which he represents or is distinguished for, or for his temple; in 6) by the use of an *organ of the body* for the *quality* supposed to reside there; and observe that in 7) various other examples of the same general nature are given.

This use of one name for another suggested by it, as in the above examples, is called *metonymy*; a more specific name for the use of a part for the whole being *synecdoche*.

246. Observe that, in the following passages, there is a representation in sound of the *struggling winds*, I. 53; the *peaceful course of a herd of deer* feeding, I. 186; compare with this, the *flight of a herd of deer* down the mountain side, IV. 155; the sound of a *stream*, *bursting* from its underground passage, I. 245-6; the *eruption of Mt. Aetna*, III. 571-7; the *slow, heavy tread of the Cyclopes*, III. 655-9; the *peace of nightfall*, IV. 522-8; the *boxing contest*, V. 458-60; the *sudden storm and dispersion* of the hunting party, IV.

161-2. As an example of the numerous cases of single words which represent the sense by their sound may be mentioned *murmure montis*, I. 55.

In all the above examples under **246** observe that *beauty* and a striking effect are gained by *adapting the sound* of a word or a passage to the *sense* that is intended to be represented.

The adaptation of sound to sense is called *onomatopoeia*.

In the above figures of all kinds observe (1) that there is *a variation from the normal*; (2) that in grammatical figures the variation is from the normal *form and structure*; (3) that in rhetorical figures the variation is from the normal *mode of expression of thought*, the end in rhetorical figures being to obtain

1. *vividness or clearness*, **235-238**;
2. *emphasis or strength*, **239-244**;
3. *variety and beauty*, **245-246**.

“ Anchyses sonne, begott of Venus fayre,”
Said he, “out of the flames for safegard fled,
And with a remnant did to sea repayre;
Where he, through fatall errour, long was led
Full many yeaes, and weetlesse wandered
From shore to shore emongst the Lybick sandes,
Ere rest he fownd.”

SPENSER, *F. Q.* III., IX. 41.



LIBER PRIMUS.

NOTE. All words which are met for the first time in the *Aeneid*, not being found in the first books of Caesar, or in those orations of Cicero contained in this series of text-books, are printed 'full-faced type.'

ARMA virumque cano, Troiae qui primus ab oris
 Italiam, fato profugus, Lavinaque venit
 Litora, multum ille et terris iactatus et alto
 Vi superûm, saevae memorem Iunonis ob iram,
 Multa quoque et bello passus, dum conderet urbem, 5
 Inferretque deos Latio, genus unde Latinum
 Albanique patres, atque altae moenia Romae.
 Musa, mihi causas memora, quo numine laeso,

1. *Multa quoque et bello passus.*

Much there he suffered,
 and many perilles past in forreine landes,
 save his people sad from victours
 vengefull handes.

SPENSER, *F. Q.* III. IX. 41

8. *Musa.* The Muses were certain goddesses who presided over poetry, music, and all the liberal arts and sciences, and who were the daughters of Jupiter by the nymph Mnemosyne. No definite number of the Muses is given by Homer. The

[NOTE. The references are to the section numbers in the Inductive Studies.]

1. *Arma virumque*, 111. — 2. *Italiam*, 121. — *Fato*, 136. — 3. *Terris*, 140. — 4. *Vi*, 8. — *Superum*, 81, 216. — *Iunonis*, 81. — 5. *Conderet*, 186. — 6. *Latio*, 104. — 7. *Quo*, 7. — *Numine laeso*, 155.

Quidve dolens, **regina** deûm tot **volvere** casus

Insignem pietate virum, tot adire labores

10

Impulerit. Tantaene animis caelestibus irae?

Urbs antiqua fuit, Tyrii tenuere coloni,

Karthago, Italiam contra Tiberinaque longe

Ostia, dives opum studiisque asperrima belli;

Quam Iuno fertur terris magis omnibus unam

15

Posthabita coluisse Samo; hic illius arma,

Hic currus fuit; hoc regnum dea gentibus esse,

Si qua fata sinant, iam tum tenditque fovetque.

Progeniem sed enim Troiano a sanguine duci

Audierat, Tyrias olim quae verteret arces;

20

Hinc populum, late regem belloque superbum

Venturum **excidio** Libyae: sic volvere **Parcas**.

received opinion makes them nine in number. Their names were Calliope, Clio, Melpomene, Euterpe, Erato, Terpsichore, Urania, Thalia, and Polyhymnia. — *Class. Dic.*

Vergil here invokes Calliope, the muse of epic poetry.

11. **Tantaene animis caelestibus irae?**

Can such sensations heavenly bosoms move! — FALCONER, *Shipwreck*.

And in soft bosoms dwells such mighty rage? — POPE, *Rape of Lock*.

In heavenly spirits could such perverseness dwell! — MILTON, *P. L.* VI.

16. **Samos** was an island of the Aegean. The temple and worship of Juno contributed not a little to its fame and affluence. Pausanias asserts that this edi-

fice was of very great antiquity; this, he says, was apparent from the statue of the goddess, which was of wood, and the work of Smilis, an artist contemporary with Daedalus. In Strabo's time, this temple was adorned with a profusion of the finest works of art, especially paintings. The outside was equally decorated with beautiful statues. — *Class. Dic.*

20. **Audierat, Tyrias olim quae verteret arces.** When the head of Hasdrubal was thrown into the Punic lines, Hannibal said, "Agnosco fortunam Karthaginis." — LIVY, XXVII. 51.

22. **Parcas.** The religious tendencies of the Aeneid are preëminently fatalistic. It is true that a marked reverence for the gods is manifest throughout; numerous sacrifices to the different

9. *Quid*, 110. — 10. *Pietate*, 136. — *Virum*, 118. — 11. *Impulerit*, 168. — *Animis*, 105. — 14. *Opum*, 90. — *Studiis*, 147. — *Belli*, 87. — 15. *Terris*, 137. — 16. *Coluisse*, 160. — *Posthabita Samo*, 155. — *Illius*, 82. — 17. *Hoc regnum*, 118. — *Gentibus*, 102. — 18. *Sinant*, 200. — 19. *Progeniem*, 118. — 20. *Verteret*, 174. — 21. *Regem*, 225. — 22. *Excidio*, 103.



THE FATES. (Michael Angelo.)

Sic volvere Parcas. I. 22.

1

Id metuens veterisque memor Saturnia belli,
 Prima quod ad Troiam pro caris gesserat Argis —
 Necdum etiam causae irarum saevique dolores
 Exciderant animo: manet alta mente repostum
 Iudicium Paridis spretaeque iniuria formae,

25

gods are made, and they are frequently invoked. But still, behind the gods and beyond their power, is constantly seen the grim hand of Fate, silently but surely guiding every act and leading every event to its destined end. This Fate, as seen in Vergil, is generally a blind, impersonal force, — a theoretical first cause. In nine places, however, we find it represented in the persons of the three sisters, — the terrible *Parcae*, or *Destinies*. Their names, according to Hesiod, were *Clotho*, *Lachesis*, and *Atropos*. They are represented as spinning, measuring, and cutting off the thread of human life. Spenser (*F. Q.* IV. II. 47, 48) gives a graphic picture of the abode and work of the *Parcae*:

Therefore desirous th'end of all their
 dayes
 To know, and them t' enlarge with long
 extent,
 By wondrous skill and many hidden wayes
 To the Three Fatall Sisters house she
 went.
 Farre underground from tract of living
 went [way],
 Downe in the bottome of the deepe abyссе,
 Where Demogorgon, in dull darknesse
 pent,
 Farre from the view of gods and heavens
 blis
 The hideous Chaos keepes their dread-
 full dwelling is.

There she them found, all sitting round
 about
 A direfull distaffe standing in the mid,
 And with unwearied fingers drawing out
 The lines of life, from living knowledge
 hid.
 Sad Clotho held the rocke [distaff], the
 whiles the thrid
 By griesly Lachesis was spun with paine,
 That cruell Atropos eftsoones undid,
 With cursed knife cutting the twist in
 twaine:
 Most wretched men, whose dayes depend
 on thrids so vaine!

See also *The Fatal Sisters* of Gray, Ariosto's fine description of the same (*Orl. Fur.* XXXIV. 88-92), and that of Goethe (*Faust*).

Catullus also gives a description and song of the *Parcae* (LXIV. 305-381).

27. Iudicium Paridis. Cf. Tennyson's *Oenone*.

Here eke that famous golden apple grew,
 The which emongest the gods, false Ate
 threw;
 For which th' Idaean Ladies disagreed,
 Till partiall Paris dempt it Venus dew,
 And had of her fayre Helen for his
 meed.

SPENSER, *F. Q.* II. VII. 55.

And sad Ilion,
 For memorie of which on high there
 hong

Et genus invisum, et rapti Ganymedis honores;
 His **accensa** super iactatos **aequore** toto
 Troas, reliquias Danaum atque **immitis** Achilli,
 Arcebat longe Latio, multosque per annos
 Errabant, acti fatis, maria omnia circum.
 Tanta³⁰e molis erat Romanam condere gentem.

Vix e conspectu Siculae telluris in altum
 Vela dabant laeti, et **spumas salis** aere ruebant,

The Golden Apple, cause of all their
 wrong,
 For which the three faire goddesses did
 strive.

Ibid., *F. Q.* IV. I. 22.

At the marriage of Peleus and Thetis, Ate, the goddess of Discord, who had not been invited to partake of the entertainment, showed her displeasure by throwing into the assembly of the gods a golden apple, on which were written the words 'Η καλή λαβέτω, — "*Let the beauty take me.*" Since Juno, Minerva, and Venus claimed it, and Jove was unwilling to decide, the decision of the affair was referred to Paris, the son of Priam, and at that time a shepherd on Mt. Ida. Juno endeavored to secure his preference by the promise of a kingdom, Minerva by the gift of intellectual superiority and martial renown, and Venus by offering him the fairest woman in the world for his wife. To Venus he assigned the prize, and in consequence brought upon himself and the whole Trojan race the unrelenting enmity of her two disappointed rivals. — *Class. Dic.*

28. Ganymedis honores. Gany-
 mede was the son of Tros, and hence in
 the line of Trojan descent. He was made

cup-bearer of the gods, in place of Hebe,
 the daughter of Juno, and hence another
 cause of Juno's wrath against the Trojan
 race :

And god-like Ganymede, most beautiful
 Of men ; the gods beheld and caught him
 up

To heaven, so beautiful was he, to pour
 The wine to Jove, and ever dwell with
 them. — HOMER, *Il.* XX. 293.

Againe, whenas the Troiane boy so fayre
 He snatcht from Ida hill, and with him
 bare :

Wondrous delight it was, there to behold
 How the rude shepheards after him did
 stare,

Trembling through feare lest down he
 fallen should,

And often to him calling to take surer
 hould. — SPENSER, *F. Q.* III. XI. 34.

Ros. — I'll have no worse a name than
 Jove's own page ;

And therefore look you call me *Gany-*
mede. — SHAK. *As You Like It*, I. 3.

34. Chronologically, the succeeding
 narrative should follow III. 715. This
 line is partially repeated in XI. 903:
 Vix e conspectu exierat campumque
 tenebat.

Cum Iuno, aeternum servans sub pectore vulnus,
 Haec secum: Mēne iucepto desistere victam,
 Nec posse Italia Teucrorum avertere regem?
 Quippe vetor fatis. Pallasne exurere classem
 Argivūm atque ipsos potuit submergere ponto, 40
 Unius ob **noxam** et furias Aiakis Oilei?
 Ipsa, Iovis rapidum iaculata e nubibus ignem,
 Disiecitque rates evertitque aequora ventis,
 Illum **expirantem** transfixo pectore flammās
 Turbine corripuit scopuloque infixit acuto; 45
 Ast ego, qui divūm incedo regina, Iovisque

41. **Aiakis Oilei.** The night that Troy was taken, Ajax offered violence to Cassandra, who had fled into Minerva's temple (cf. II. 403); and for this offense, as he returned home, the goddess destroyed his ship in a storm, and, seizing him in a whirlwind, dashed him against a rock, where he expired, consumed by the flames of the lightning which the goddess had obtained from Jove.

Class. Dic.

According to Homer's account, he was killed by Neptune:

Amid his well-oared galleys Ajax died.
 For Neptune first had driven him on the rocks

Of Gyrae, yet had saved him from the sea;
 And he, though Pallas hated him, had yet
 Been rescued, but for uttering boastful words,

Which drew his fate upon him. He had said

That he, in spite of all the gods, would come

Safe from those mountain waves. When Neptune heard

The boaster's challenge, instantly he laid
 His strong hand on the trident, smote the rock

And cleft it to the base. There Ajax sat,
 And felt the shock, and with the falling mass

Was carried headlong to the billowy depths

Below, and drank the brine and perished there (*Od.* IV. 641-55).

Horace thus alludes to the incident:

Quietiore nec feratur aequore,
 Quam Graia victorum manus,
 Cum Pallas usto vertit iram ab Ilio
 In impiam Aiakis ratem (*Ep.* X. 11-14).

45. Milton imitates this passage:

While we perhaps,
 Designing or exhorting glorious war,
 Caught in a fiery tempest, shall be hurled,
 Each on his rock transfixed.

P. L. II. 178.

46. **Incedo.** Cf. vocab. Propertius has a similar use of *incedo*:

Et incedit vel Jove digna soror (II. 2, 6).

37. *Me*, 118. — *Incepto*, 130. — *Desistere*, 166. — 38. *Italia*, 129. — 39. *Fatis*, 106. — 40. *Ponto*, 149. — 41. *Noxam et furias*, 223. — 43. *Ventis*, 143. — 44. *Pectore*, 133. — 45. *Turbine*, 143. — *Scopulo*, 104.

Et soror et coniunx, una cum gente tot annos
Bella gero. Et quisquam numen Iunonis **adorat**
Praeterea, aut supplex aris imponet honorem?

Talia flammato secum dea corde **volutans**

50

has **Nimborum** in patriam, loca **feta** furentibus austris,
Aeoliam venit. Hic vasto rex Aeolus **antro**

Luctantes ventos tempestatesque **sonoras**

Imperio premit ac vinclis et carcere frenat.

Illi indignantes magno cum **murmure** montis

55

Circum **claustra** fremunt; **celsa** sedet Aeolus arce,

Sceptra tenens, mollitque animos et temperat iras;

Ni faciat, maria ac terras caelumque **profundum**

Quippe ferant rapidi secum **verrantque** per **auras**.

48-9. Cf. Ovid, *Met.* II. 518-19:

Eat vero, cur quis Iunonem laedere nolit
Offensamque tremat? quae prosum sola
nocendo?

52. **Aeoliam**. Aeolia, the home of the winds, was seven islands off the north coast of Sicily, so called from their having been the fabled dominion of Aeolus, the god of the winds. The island in which he resided is, according to the majority of authorities, Strongyle, modern Stromboli. These islands are all mountainous and volcanic, Stromboli having an active volcano to this day. A passage in Pliny (3, 9, 14) contains the germ of the whole fable respecting Aeolus, wherein it is stated that the inhabitants of the adjacent islands could tell from the smoke of Strongyle what winds were going to blow for three days to come. — *Class. Dic.*

Aeolus. The office of directing and controlling the winds had been conferred

on Aeolus by Jupiter. Homer, in the beginning of *Od. X.*, gives a fine description of the kingdom of Aeolus.

54. Ovid (*Met.* IV. 663) has:

Clauserat Hippotades aeterno carcere
ventos.

55. Cf. Lucr. VI. 198:

In caveisque ferarum more minantur,
Nunc hinc nunc illinc fremitus per nubila
mittunt,
Quaerentesque viam circumversantur.

Indignantes.

In a cavern under is fettered the thunder,
It struggles and howls by fits.

SHELLEY, *The Cloud*.

59. Cf. Lucr. I. 277-9:

Sunt igitur venti, nimirum, corpora caeca,
Quae mare, quae terras, quae denique
nubila caeli
Verrunt ac subito vexantia turbine rap-
tant.

47. *Annos*, 117. — 50. *Corde*, 150. — 51. *Austris*, 143. — 52. *Antro*, 153. — 53. **246**. — 54. *Imperio*, 143. — *Vinclis*, 216. — 55. *Cum murmure*, 141. — 56. *Arce*, 153. — **58-8**. *Ni faciat* — *ferant*, 197.

Sed pater omnipotens speluncis abdedit atris,
 Hoc metuens, molemque et montes insuper altos
 Imposuit, regemque dedit, qui foedere certo
 Et premere et **laxas** sciret dare iussus **haben**as.

60

Ad quem tum Iuno supplex his vocibus usa est:

Aeole, namque tibi divum pater atque hominum rex
 Et **mulcere** dedit fluctus et tollere vento,
 Gens inimica mihi Tyrrhenum navigat aequor,
 Ilium in Italiam portans victosque Penates:
Incute vim ventis submersasque obrue puppes,
 Aut age diversos et disice corpora ponto.
 Sunt mihi bis septem praestanti corpore **Nymphae**,

65

70

66: For Saturn's son
 Had given him empire o'er the winds,
 with power
 To calm them or to rouse them at his will.

HOMER, *Od.* X. 25.

67. Tyrrhenum aequor, that part of the Mediterranean which washes the western coast of Italy. The Trojan fleet had just left Drepanum on the northwest coast of Sicily, and was headed for Italy.

68. Cf. Ovid, *Fasti*, IV. 251-4:
 Cum Troiam Aeneas Italos portaret in
 agros,

Est dea sacriferas paene secuta rates,
 Sed nondum fatis Latio sua numina posci
 Senserat, assuetis substiteratque locis.

Penates. A name sometimes given among the Romans to a certain class of household deities, who were worshipped in the innermost part of their dwellings. They were the powers of nature personified; powers the wonderful and myste-

rious action of which produces and upholds whatever is necessary to life, to the common good, to the prosperity of individuals and families; whatever, in fine, the human species cannot bestow upon itself. — *Class. Dic.* For further description cf. Cicero, *Natura Deorum*, 2, 27, 68.

71. Bis septem. Poetical for quatuordecim. Cf. II. 126. So in Wordsworth, *Highland Girl*:

Twice seven consenting years have shed
 Their utmost bounty on thy head.

73. Gray, in his Latin poems, has copied almost directly many of Vergil's lines. On this line, cf. *Hymeneal*, 42:

Propriamque dicabit.

Propriam. This word is used in its literal sense of *own* by many English writers:

"Tis for my proper peace, indeed, rather
 than yours.

ROBT. BROWNING, *Paracelsus*.

60. *Speluncis*, 153. — 62. *Foedere*, 143. — 63. *Sciret*, 174. — 64. *Vocibus*, 144. — 66. *Mulcere et tollere*, 161. — 67. *Mihi*, 107. — 68. *Ilium*, 60; 245, 3). — 69. *Ventis*, 104. — *Submersas*, 234. — 71. *Mihi*, 105. — *Corpore*, 140.

Quarum quae forma pulcherrima Deïopea,
 Conubio iungam stabili propriamque dicabo,
 Omnes ut tecum meritis pro talibus annos
 Exigat et pulchra faciat te prole parentem.

75

Aeolus haec contra: Tuus, o regina, quid optes
 Explorare labor; mihi iussa capessere fas est.
 Tu mihi, quodcumque hoc regni, tu sceptrâ Iovemque
 Concilias, tu das epulis accumbere divûm,
 Nimborumque facis tempestatumque potentem.

80

Haec ubi dicta, **cavum** conversa **cuspidè** montem
 Impulit in latus; ac venti, velut agmine facto,
 Qua data porta, ruunt et terras turbine **perflant**.
 Incubuerè mari, totumque a sedibus imis

And gainst the Romanes bent their proper
 powre. — SPENSER, *F. Q.* II. X. 57.

I call upon thee! and compel
 Thyself to be thy proper hell!

BYRON, *Manfred*.

78. Juno was the special protectress of Aeolus, which accords very well with the ideas of the earlier poets, who made Juno merely a type of the atmosphere, the movements of which produced the winds. — *Class. Dic.*

Quodcumque hoc regni. An expression of humility. For similar expressions cf. Lucretius, II. 16, hoc aevi quodcumque; and Catullus, I. 8, quidquid hoc libelli.

79. **Accumbere.** A Roman custom.

83. **Qua data porta.** Cf. Milton, *P. R.* IV.:

Nor slept the winds
 Within their stony caves, but rushed
 abroad

From the four hinges of the world, and fell
 On the vexed wilderness, whose tallest
 pines.

Though rooted deep as high, and sturdiest
 oaks

Bowed their stiff necks, loaden with
 stormy blasts,

Or torn up sheer.

84. As in their deep Eolian grottoes
 moan

The Spirits of the storm — as forth they
 sweep.

Or ere the signal of the winds is blown,
 With howling sound, high carnival to
 keep,

And in wild uproar all embroil both land
 and deep — TASSO, *Ger. Lib.* IV. 18.

Then forth it breakes, and with his furious
 blast

Confounds both land and seas, and skyes
 doth overcast.

SPENSER, *F. Q.* III. IX. 15.

72. *Quarum*, 84. — *Forma*, 147. — 73. *Conubio*, 143. — 74. *Meritis pro*, 230. — 75. *Exigat* — *faciat*, 190. — *Te parentem*, 112. — *Prole*, 143. — 78. *Regni*, 84. — *Sceptrâ Iovemque*, 223. — 79. *Epulis*, 104. — 80. *Nimborum*, 88.

Una Eurisque Notusque ruunt creberque procellis
 Africus, et vastos volvunt ad litora fluctus.
 Insequitur clamorque virum stridorque rudentum.
 Eripiunt subito nubes caelumque diemque
 Teucrorum ex oculis; ponto nox incubat atra.
 Intonuere poli, et crebris micat ignibus aether,
 Praesentemque viris intentant omnia mortem.
 Extemplo Aeneae solvuntur frigore membra;
 Ingemit et duplices tendens ad sidera palmas
 Talia voce refert: O terque quaterque beati,

85

90

86. They, breaking forth with rude
 unruliment
 From all four parts of heaven, doe rage
 full sore,
 And toss the deepes, and teare the firma-
 ment,
 And all the world confound with wide
 uprore. — SPENSER, *F. Q.* IV. IX. 23.
 87-90. Quippe sonant clamore viri,
 stridore rudentes,
 Undarum incursu gravis unda, tonitribus
 aether.
 Fluctibus erigitur caelumque aequare
 videtur
 Pontus, et inductas aspergine tangere
 nubes. — OVID, *Met.* XI. 495.
 88-89. The clouds their gloomy veil
 above them strain,
 Nor suffer sun or star to cheer the view.
 While aye descending night, with deeper
 shade,
 The vext and fearful billows overlayed.
 ARIOSTO, *Orl. Fur.* XVIII. 142.
 Falconer, the sailor-poet of England,
 thus describes a storm at sea:
 Their task above thus finished, they de-
 scend,

And vigilant the approaching squall
 attend.
 It comes resistless! and with foaming
 sweep
 Upturns the whitening surface of the
 deep:
 The clouds, with ruin pregnant, now
 impend,
 And storm and cataracts tumultuous
 blend. — *Shipwreck*, II. 155.
 91. Intentant omnia mortem.
 Catullus has:
 Ostentant omnia letum. — LXIV. 187.
 94. O terque quaterque beati.
 Non tenet hic lacrimas; stupet hic; vocat
 ille beatos,
 Funera quos mancant; hic votis numen
 adorat,
 Brachiaque ad caelum, quod non videt,
 irrita tollens
 Poscit opem. — OVID, *Met.* XI. 539.
 Thrice happy, four times happy, they
 who fell
 On Troy's wide field warring for Atreus'
 sons:
 O, had I met my fate and perished there,
 That very day on which the Trojan host,

Quis ante ora patrum Troiae sub moenibus altis 95
 Contigit oppetere! O Danaum fortissime gentis
 Tydide! mene Iliacis **occumbere** campis
 Non potuisse, tuaque animam hanc effundere dextra,
 Saevus ubi Aeacidae telo iacet Hector, ubi ingens
 Sarpedon, ubi tot Simois correpta sub **undis** 100
 Scuta virum galeasque et fortia corpora volvit?
 Talia iactanti **stridens** Aquilone procella
 Velum adversa ferit, fluctusque ad sidera tollit.
 Franguntur remi; tum prora avertit, et undis
 Dat latus; insequitur cumulo praeruptus aquae mons. 105
 Hi summo in fluctu pendent; his unda **dehiscens**

Around the dead Achilles, hurled at me
 Their brazen javelins, I had then received
 Due burial, and great glory with the
 Greeks;
 Now must I die a miserable death.

HOMER, *Od.* V. 366.

97. Tydide. Aeneas had engaged
 in combat with Diomedes, and was saved
 from death only by the intervention of
 Venus. Cf. Homer, *Il.* V. 219-388.

99. Aeacidae. Achilles, the grand-
 son of Aeacus, had slain Hector, son of
 Priam, after thrice pursuing him about
 the walls of Troy (cf. Homer, *Il.* XXII.
 175-500), and had then carried him to
 the Grecian camp, where his body was
 afterwards ransomed by Priam (*Il.*
 XXIV. 611).

100. Sarpedon. King of Lycia, and
 leader of the Lycian auxiliaries of Priam.
 He was slain by Patroclus (*Il.* XVI. 580
 et seq.), but his body was spirited away
 by Apollo to Lycia (*Il.* XVI. 834 et seq.).
 In the vivid imagination of Aeneas, both

Hector and Sarpedon still lie on the field
 of battle. — **Simois.** A river of Troas,
 on the plain between which and the Sca-
 mander, or Xanthus, the conflicts between
 the Greeks and Trojans are said to have
 taken place.

And Simois, in whose bed lay many
 shields
 And helmets and bodies of slain demigods.
Il. XII. 29, 30.

106. Et nunc sublimis veluti de vertice
 montis
 Despicere in valles imumque Acheronta
 videtur:
 Nunc, ubi demissam curvum circumstetit
 aequor,
 Susplicere inferno summum de gurgite
 caelum. — OVID, *Met.* XI. 503-506
 Now quivering o'er the topmost waves
 she rides,
 While deep beneath the enormous gulf
 divides;
 Now launching headlong down the horrid
 vale,

Terram inter fluctus aperit; furit aestus harenis.

Tres Notus abreptas in saxa latentia torquet —

Saxa vocant Itali mediis quae in fluctibus *Aras* —

Dorsum immane mari summo; tres Eurys ab alto

110

In brevia et *Syrtes* urget, miserabile visu,

Inluditque vadis atque aggere cingit harenae.

Unam, quae Lycios fidumque vehebat Oronten,

Ipsius ante oculos ingens a *vertice* pontus

In puppim ferit: *excutitur* pronusque magister

115

Volvitur in caput; ast illam ter fluctus ibidem

Torquet agens circum, et rapidus vorat aequore vertex.

Apparent rari nantes in *gurgite* vasto,

Arma virum, tabulaeque, et Troia gaza per undas.

Iam validam Ilionei navem, iam fortis Achatae,

120

Et qua vectus Abas, et qua *grandaevus* Aletes,

Vicit hiems; laxis laterum *compagibus* omnes

Accipiunt inimicum imbrem, *rimisque* fatiscunt.

Becalmed she hears no more the howling
gale,

Till up the dreadful height again she
flies,

Trembling beneath the current of the
skies.

FALCONER, *Shipwreck* III. 93-98.

108. *Saxa latentia*. "These 'saxa' are generally supposed to be the 'Aegimoerae insulae' at the mouth of the Bay of Carthage. Cf. Pliny, 5, 42, 'Contra Carthaginis sinum duae Aegimoerae arae, scopuli verius quam insulae, inter Siciliam maxime et Sardiniam.' Mr. Long, however, identifies the 'saxa' with the Skerki Rocks, which are on the Adventure Bank, a shallow plateau between Sicily and 'Tunis.' — CON.

122-3. *Iamque labant cunei, spoliataque tegmine cerae*

Rima patet, praebetque viam letalibus undis. — OVID, *Met.* XI. 514, 515.

123. *Rimis fatiscunt*.

The chinks suck destruction. The heavy dead hulk

On the living sea rolls an inanimate bulk. — SHELLEY, *Vision of the Sea*.

The sides convulsive shook on groaning beams,

And, rent with labour, yawn'd their pitchy seams.

FALCONER, *Shipwreck*, II. 462, 3.

For, while the vessel through unnumber'd chinks,

Above, below, the invading water drinks.

Ibid. II. 695, 6.

Interea magno misceri murmure pontum,
 Emissamque hiemem sensit Neptunus et imis 125
Stagna refusa vadis, graviter commotus; et alto
 Prospiciens, summa placidum caput extulit unda.
 Disiectam Aeneae toto videt aequore classem,
 Fluctibus oppressos Troas caelique ruina,
 Nec latuere doli fratrem Iunonis et irae. 130
 Eurum ad se Zephyrumque vocat, dehinc talia **fatur** :
 'Tantane vos generis tenuit fiducia vestri?
 Iam caelum terramque meo sine numine, Venti,
 Miscere, et tantas audetis tollere moles?
 Quos ego —! Sed motos praestat componere fluctus. 135

124. Cf. IV. 160.

125. **Neptunus.** Homer thus describes the home of Neptune:

The hills

And forests quaked beneath the immortal feet

Of Neptune as he walked. Three strides he took,

And at the fourth reached Aegae, where he stopped,

And where his sumptuous palace-halls were built,

Deep down in ocean, golden, glittering, proof

Against decay of time. — *Il.* XIII. 22–28.

Add to this Keats' beautiful description of Neptune's hall:

Far as the mariner on highest mast
 Can see all round upon the calméd vast,

So wide was Neptune's hall: and as the blue

Doth vault the waters, so the waters drew
 Their doming curtains, high, magnificent,

Awed from the throne aloof; — and when storm-rent

Disclosed the thunder-gloomings in Jove's air;

But soothed as now, flash'd sudden everywhere,

Noiseless, sub-marine cloudlets, glittering

Death to a human eye: for there did spring

From natural west, and east, and south, and north,

A light as of four sunsets, blazing forth
 A gold-green zenith 'bove the Sea-God's head. — *Endymion*.

133. Cf. Goldsmith, *Deserted Village*, 357, 358:

While oft in whirls the mad tornado flies,
 Mingling the ravaged landscape with the skies.

135. Cf. Terence, *Andr.* 1, 1, 137:
 Quem quidem ego si sensero — sed quid opust uerbis? Also Butler, *Hud.* I. II. 969:

Which now thou shalt — but first our care
 Must see how Hudibras doth fare.

126. *Vadis*, 133. — 127. *Unda*, 129. — 128. *Toto aequore*, 151. — 130. *Fratrem*, 110. — 132. *Generis*, 87. — 135. *Quos ego*, 244.

Post mihi non simili poena commissa luetis.
 Maturate fugam, regique haec dicite vestro :
 Non illi imperium pelagi saevumque tridentem,
 Sed mihi sorte datum. Tenet ille immania saxa,
 Vestras, Eure, domos ; illa se iactet in aula
 Aeolus, et clauso ventorum carcere regnet.

140

Sic ait, et dicto citius tumida aequora placat,
 Collectasque fugat nubes solemque reducit.
 Cymothoë simul et Triton adnixus acuto
 Detrudunt naves scopulo ; levat ipse tridenti,
 Et vastas aperit Syrtes, et temperat aequor,

145

139. Sorte datum. Homer makes Neptune say :

Three parts were made of all existing things,

And each of us received his heritage.

The lots were shaken ; and to me it fell

To dwell forever in the hoary deep,

And Pluto took the gloomy realm of night,

And, lastly, Jupiter the ample heaven

And air and clouds. — *Il.* XV. 235–41.

Jupiter, speaking of Pluto, says :

Nec cedit nisi sorte mihi.

OVID, *Met.* V. 529.

Neptune, besides the sway

Of every salt flood, and each ebbing stream,

Took in by lot 'twixt high and nether Jove

Imperial rule of all the sea-girt isles.

MILTON, *Comus*.

142–3. The obedience of Aeolus to Neptune is thus portrayed by Keats :

Thou frownest, and old Aeolus thy foe

Skulks to his cavern, 'mid the gruff complaint

Of all his rebel tempests. Dark clouds faint

When, from thy diadem, a silver gleam
 Slants over blue dominion. — *Endymion*.

144. Cymothoë. One of the Nereïds or Sea Nymphs. They are said by most ancient writers to have been fifty in number ; the most celebrated being Amphitrite, the wife of Neptune, and Thetis, the mother of Achilles. — *Class. Dic.* Prop. (III. 21, 16) calls her "*caerula Cymothoe*."

— **Triton.** A sea deity, the son of Neptune and Amphitrite. Later poets made him his father's trumpeter. For a beautiful picture of Triton in this character, cf. Ovid, *Met.* I. 330–338. Cf. Holmes, *Chambered Nautilus* :

From thy dead lips a clearer note is born
 Than ever Triton blew from wreathed horn.

145–6. It seem'd as there the British Neptune stood,
 With all his hosts of waters at command,

Atque rotis summas levibus **perlabitur** undas.
 Ac veluti magno in populo cum saepe coorta est
 Seditio, saevitque animis ignobile vulgus,
 Iamque faces et saxa volant — **furor arma ministrat**;
 Tum, pietate gravem ac meritis si forte virum quem
 Conspectere, silent, **arrectisque auribus** astant;
 Ille regit dictis animos, et pectora mulcet:
 Sic cunctus pelagi cecidit **fragor**, aequora postquam
 Prospiciens **genitor** caeloque invectus aperto
 Flectit equos, curruque volans dat **lora** secundo.

150

155

Defessi Aeneadae, quae proxima litora, cursu
 Contendunt petere, et Libyae vertuntur ad oras.

Beneath them to submit th' officious flood:
 And with his trident shov'd them off the
 sand. — DRYDEN, *An. Mir.* 734-37.

147. Cf. V. 819.

148. Vergil draws this simile from an
 all too familiar scene of his own time, —
 a Roman mob. Roman citizens were not
 allowed to carry arms within the city, and
 their *fury* furnished them with unusual
 arms, the *faces* snatched from the altar
 of some neighboring temple, and the *saxa*
 torn from the streets, or perhaps from
 the roofs of the tile-covered houses.

Rage prompted them at length, and found
 them arms

Against such hellish mischief fit to oppose.

MILTON, *P. L.* VI.

Archilochum proprio rabies armavit iam-
 bo. — HORACE, *A. P.* 79.

Yet armes or weapon had he none to fight,
 Ne knew the use of warlike instruments,
 Save such as sudden rage him lent to smite.

SPENSER, *F. Q.* VI. IV. 4.

Cf. also *Aen.* V. 640.

Ovid (*Met.* XII. 242-44) thus describes
 the fight between the Centaurs and the
 Lapithae:

Vina dabant animos; et prima pocula
 pugna

Missa volant fragilesque cadi, currique
 lebetes.

Res epulis quondam, nunc bello et cae-
 dibus aptae.

155-6. Spenser gives a fine picture of
 Neptune in his chariot (*F. Q.* III. XL 40):
 His face was rugged, and his hoarie head
 Dropped with brackish deaw; his three-
 fork't pyke

He stearnly shooke, and therewith fierce
 did stryke

The raging billowes, that on every syde
 They trembling stood, and made a long
 broad dyke.

That his swift charet might have passage
 wyde.

157-8. It will be an interesting study,
 as the reader advances, to trace the wan-
 derings of Aeneas, noting all the points

Est in **secessu** longo locus : insula portum

Efficit **obiectu** laterum, quibus omnis ab alto

160

at which he touched from the time when he set out from burning Troy, until he finally anchored in the waters of the Tiber, and associating with each place some incident as narrated by Vergil. Cf. l. 34, and III. 715. It will be seen that the present is his twelfth landing-place.

159-69. This exquisite picture of the home of the Nymphs has its counterpart, more or less complete, in many other poets, whether imitators or not.

Spenser gives us substantially the same picture (*F. Q.* II. XII. 30) :

And now they nigh approched to the sted
Whereas those Mermayds dwelt. It was
a still

And calmy bay, on th' one side sheltered
With the brode shadow of an hoarie hill ;
On th' other side an high rocke toured still,
That twixt them both a pleasaunt port
they made,

And did like an halfe theatre fulfill.

Vergil in line 161 imitates *Geo.* IV. 420.

Milton thought this scene worthy of a place in Eden :

And overhead upgrew
Insuperable height of loftiest shade,
Cedar, and pine, and fir, and branching
palm,

A sylvan scene, and as the ranks ascend
Shade above shade, a woody theatre
(Of stateliest view. — *P. L.* IV.

While Goldsmith's *Traveller* sees :
Far to the right, where Apennine ascends,
Bright as the summer, Italy extends :
Its uplands sloping deck the mountain's
side,

Woods over woods in gay theatric pride.

Tasso (*Ger. Lib.* XV. 42, 43) imitates still more closely :

In one they find a lone sequestered
place,

Where, to a crescent curved, the shore
extends

Two moony horns, that in their sweep
embrace

A spacious bay, — a rock the port defends;
Inward it fronts, and broad to ocean bends
Its back, whereon each dashing billow
dies,

When the wind rises and the storm de-
scends ;

While here and there two lofty crags arise,
Whose towers, far out at sea, salute the
sailor's eyes.

Safe sleep the silent seas beneath ;
above,

Black arching woods o'ershade the circled
scene :

Within, a grotto opens in the grove,
Pleasant with flowers, with moss, with
ivies green,

And waters warbling in the depths un-
seen ;

Needed nor twisted rope nor anchor there
For weary ships ; into that so serene
And sheltered hermitage, the maiden fair
Entered, her slender sails unfurling from
the air.

Vergil himself seems to have bor-
rowed his description from Homer (*Od.*
XIII. 117-126) :

A port there is in Ithaca, the haunt
Of Phorcys, Ancient of the Sea. Steep
shores

Stretch inward toward each other, and
roll back

The mighty surges which the hoarse
winds hurl

Against them from the ocean, while
within

Ships ride without their hawsers, when
they once

Frangitur inque sinus scindit sese unda reductos,
 Hinc atque hinc vastae rupes **geminque** minantur
 In caelum scopuli, quorum sub vertice late
 Aequora tuta silent; tum silvis scaena **coruscis**
 Desuper horrentique atrum **nemus** imminet **umbra**. 165
 Fronte sub adversa scopulis pendentibus antrum;
 Intus aquae dulces vivoque **sedilia** saxo,
 Nympharum domus. Hic fessas non vincula naves
 Ulla tenent, unco non **alligat** ancora **morsu**.
 Huc septem Aeneas collectis navibus omni 170
 Ex numero subit; ac magno telluris amore
 Egressi optata potiuntur Troes harena,
 Et sale **tabentes** artus in litore ponunt.
 Ac primum **silici scintillam excudit** Achates,
 Suscepitque ignem **foliis**, atque arida circum 175
Nutrimenta dedit, rapuitque in fomite flammam.

Have passed the haven's mouth. An
 olive tree

With spreading branches at the farther end
 Of that fair haven stands, and overbrows
 A pleasant shady grotto of the Nymphs.

Ovid approaches the same description
 (*Met.* XI. 229-234):

Est sinus Haemoniae curvos falcatus in
 arcus,

Bracchia procurrunt: ubi, si foret altior
 unda,

Portus erat; summis inductum est aequor
 harenis.

Litus habet solidum, quod nec vestigia
 servet,

Nec remoretur iter, nec opertum pendeat
 alga.

Myrtea silva subest, bicoloribus obsita
 bacis.

166. 'Saxis pendentibus,' from Lucr.
 VI. 195, "Speluncasque velut saxis pen-
 dentibu' structas," who in turn has imi-
 tated an old poet (supposed to be Ennius)
 in Cic. Tusc. Disp. I. 16, "Per speluncas
 saxis structas asperis, pendentibus."

Cox.

169. And there is a safe haven, where
 no need

Of cable is; no anchor there is cast,
 Nor hawsers fastened to the strand, but
 they

Who enter there remain until it please
 The mariners, with favorable wind,
 To put to sea again.

HOMER, *Od.* IX. 164.

170. **Septem.** Aeneas started with
 twenty ships. Cf. l. 381.

Tum Cererem corruptam undis Cerealiaque arma
Expediunt fessi rerum, frugesque receptas
Et torrere parant flammis et frangere saxo.

Aeneas scopulum interea conscendit et omnem 180
Prospectum late pelago petit, Anthea si quem
Lactatum vento videat Phrygiasque biremes
Aut Capyn, aut celsis in puppibus arma Caici.
Navem in conspectu nullam, tres litore cervos
Prospicit errantes; hos tota armenta sequuntur 185
A tergo, et longum per valles pascitur agmen.

177. *Cererem*. — *Cerealiaque arma*. Ceres was the goddess of grain and harvest, here used for the grain itself; so *Bacchus* for wine, *Venus* for love, *Mars* for battle, etc. Hence the *Cerealia arma*



CERES.

were the cooking utensils, including those necessary to grind the grain. Vergil here probably describes the implements of his own time.

180. When bright-haired Morning brought the third day round,

I took my spear and my good sword, and left
The ship, and climbed a height, in hope to spy
Some trace of human toil, or hear some voice.

HOMER, *Od.* X. 174.

181. *Prospectum*. Cf. Catullus LXIV. 241 :

At pater, ut summa prospectum ex arce
petebat.

182. *Phrygias*. Troy was situated in Phrygia Minor, and hence the epithet of the Trojans.

183. *In puppibus arma*, being those of the commander of the ship, perhaps in lieu of the name of the vessel.

186. Note the onomatopoeia in this line, and compare it with IV. 155. The first presents an array of heavy spondees, suggesting the peaceful herd, feeding lazily through the level valley, no action, no incident, — nothing to break the monotony; a quiet, drowsy, rural scene. A striking contrast to this picture is found in the second passage, a line full of galloping dactyls, which fitly portray the

177. *Cererem*, 245, 5). — 178. *Rerum*, 90. — 182. *Videat*, 168. — 184. *Litore*, 153.

Constitit hic, **arcum**que manu celeresque sagittas
 Corripuit, fidus quae tela gerebat Achates,
Ductoresque ipsos primum, capita alta ferentes
 Cornibus **arboreis**, sternit, tum vulgus, et omnem
 Miscet agens telis nemora inter **frondea turbam**;
 Nec prius absistit, quam septem ingentia victor
 Corpora fundat humi et numerum cum navibus aequet.

199

Hinc portum petit, et socios partitur in omnes.
 Vina bonus quae deinde **cadis** onerarat Acestes
 Litore Trinacrio dederatque abeuntibus **heros**,
 Dividit, et dictis **maerentia** pectora mulcet:

195

O socii — neque enim ignari sumus ante malorum —
 O passi graviora, dabit deus his quoque finem.
 Vos et Scyllaeam **rabiem** penitusque sonantes
 Accestis scopulos, vos et Cyclopia saxa
 Experti: revocate animos, **maestum**que timorem
 Mittite: forsan et haec olim meminisse iuvabit.

200

herd rushing, stumbling, bounding, ringing down the mountain side, and disappearing in the distance. But the best illustration of this quick movement is found in VIII. 596:

Quadrupedante putrem sonitu quatit ungula campum.

195. **Acestes**, — more generally written *Aegestes*, — was a son of the river-god Crimissus, by a Trojan mother, according to one account; while another makes both his parents to have been of Trojan origin. Vergil represents him as king of Sicily.

196. **Trinacria** was one of the ancient names of Sicily, from its *three promontories* (τρῆς ἄκραι).

199. Horace has:

O fortes peioraque passi
 Mecum saepe viri, nunc vino pellite curas.
Odes, I. VII. 30.

Spenser gives similar encouragement:

So when as fortune all her spight hath
 showne,
 Some blisfull houres at last must needes
 appeare.

F. Q. V. III. 1.

200. **Scyllaeam**. Cf. III. 420, note.

203. **Forsan** et seq.

For in the after-time
 One who has suffered much and wandered
 far

May take a pleasure even in his griefs.

HOMER, *Od.* XV. 509.

Per varios casus, per tot discrimina rerum
Tendimus in Latium, sedes ubi fata quietas 205
Ostendunt; illic fas regna **resurgere** Troiae.
Durate, et vosmet rebus servate secundis.

Talia voce refert, curisque ingentibus aeger.
Spem vultu simulat, premit altum corde dolorem.

✕ Illi se praedae accingunt dapibusque futuris: 210

Tergora deripiunt costis et viscera nudant;
Pars in frusta **secant** veribusque trementia figunt;
Litore aëna locant alii, flammisque ministrant.

Tum victu revocant vires, fusique per **herbam**
Implentur veteris Bacchi pinguisque **ferinae**. 215

Postquam exempta fames epulis mensaeque remotae,
Amissos longo sôcios sermone requirunt,

A time will come, not distantly descried,
When to remember ev'ry past dismay
Will be no less a pleasure than a pride;
Hold then courageous on, and keep, I
pray,
Your noble hearts in cheer for that
victorious day.

TASSO, *Ger. Lib. V.* 91.

Campbell's *Pleasures of Hope* is throughout a commentary on this noble line, as instances the following passage:

Where is the troubled heart consigned
to share

Tumultuous toils, or solitary care,
Unblessed by visionary thoughts that
stray

To count the joys of Fortune's better day!
Lo, nature, life, and liberty relume
The dim-eyed tenant of the dungeon
gloom,

A long-lost friend or hapless child re-
stored,

Smiles at his blazing hearth and social
board;

Warm from his heart the tears of rapture
flow,

And virtue triumphs o'er remember'd
woe.

208-9. So spake the apostate angel,
though in pain,

Vaunting aloud, but racked with deep
despair.

MILTON, *P. L.* I. 125.

213. **Litore aëna locant.** This is probably an anachronism, for boiled meat was unknown in Homer's time; but, as Con. remarks, it would not be an anachronism if the water was heated for bathing purposes.

214. **Fusique per herbam.** Repeated from *Geo.* II. 527.

216. **Mensaeque remotae.** According to Con. this is the general phrase among the Romans for concluding a meal.

208. *Curis*, 136. — 209. *Co'de*, 150. — 210. *Praedae*, 103. — 212. *Pars secant*, 227. —
215. *Implentur*, 215. — *Bacchi*, 94; 245, 5). — 217. *Sermone*, 141.

Spemque metumque inter dubii, seu vivere credant,
Sive extrema pati nec iam exaudire vocatos.

Praecipue pius Aeneas nunc acris Oronti,
Nunc Amyci casum gemit et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloanthum.

Et iam finis erat, cum Iuppiter, aethere summo
Despiciens mare velivolum terrasque iacentes
Litoraue et latos populos, sic vertice caeli
Constitit et Libyae defixit lumina regnis.

Atque illum tales iactantem pectore curas
Tristior et lacrimis oculos suffusa nitentes
Adloquitur Venus: O qui res hominumque deumque
Aeternis regis imperiis, et fulmine terres,

220

225

230

219. Vocatos. An allusion to one of the ceremonies in a Roman funeral, when the name of the dead was called three times, and *vale* was thrice repeated. According to Ovid (*Trist.* III. III. 43-4), this call was made immediately after death by the nearest relative:

Nec mandata dabo, nec cum clamore
supremo

Labentes oculos condet amica manus.

On the departure of the mourners from the place of burial or incineration, it was also customary to bid farewell to the deceased by pronouncing the word *vale*. Thus Catullus, on leaving his brother's tomb, exclaims:

Accipe fraterno multum [munera] manantia fletu,

Atque in perpetuom, frater, ave atque vale. — CI. 9-10.

This was also a Greek custom (cf. Homer, *Od.* IX. 79):

Nor did we put to sea
In our good ships until we thrice had called
Aloud by name each one of our poor friends
Who fell in battle by Ciconian hands.

For other allusions in Vergil to the same custom, cf. II. 644; III. 68; VI. 231 and 506.

224. Partially imitated from Ennius, *An.*:

Cum procul aspiciunt hostes accedere
ventis
Navibus velivolis.

Tasso evidently has this passage in mind (*Ger. Lib.* I. 7):

When, from his unimaginable throne,
Th' Eternal Father downward cast his eye,

And in an instant, at a glance, marked all
That passed, in light or shade, on earth's
terraqueous ball.

Quid meus Aeneas in te committere tantum,
 Quid Troes potuere, quibus, tot funera passis,
 Cunctus ob Italiam terrarum clauditur orbis?
 Certe hinc Romanos olim, volventibus annis,
 Hinc fore ductores, revocato a sanguine Teucri, 235
 Qui mare, qui terras omni ditione tenerent,
 Pollicitus, quae te, genitor, sententia vertit?
 Hoc equidem occasum Troiae tristesque ruinas
 Solabar, fatis contraria fata **rependens**;
 Nunc eadem fortuna viros tot casibus actos 240
 Insequitur. Quem das finem, rex magne, laborum?
 Antenor potuit, mediis elapsus Achivis,

231. Juppiter puts the same question to Juno:

Pestilent one! what grievous wrong
 Hath Priam done to thee, or Priam's
 sons,
 That thou shouldst persevere to over-
 throw
 His noble city? — HOMER, *Il.* IV. 40.

233. In somewhat the same language Falconer mourns his own disappointed life (*Shipwreck*, I. 210–13):

In vain — for rude adversity's command
 Still, on the margin of each famous land,
 With unrelenting ire his steps opposed,
 And every gate of hope against him
 closed.

234. **Certe hinc Romanos olim.** Neptune was aware of this fate (Homer, *Il.* XX. 380 et seq.):

And 't is the will of fate
 That he escape; that so the Dardan race,
 Beloved by Jove above all others sprung
 From him and mortal women, may not
 yet
 Perish from earth and leave no progeny
 For Saturn's son already holds the house

Of Priam in disfavor, and will make
 Aeneas ruler o'er the men of Troy,
 And his sons' sons shall rule them after
 him.

239. On balancing fates with fates, cf. Homer, *Il.* VIII. 83

But when the sun
 Stood high in middle heaven, the All-
 Father took
 His golden scales, and in them laid the
 fates

Which bring the sleep of death.

So in the duel between Aeneas and
 Turnus, Juppiter balances their fates
 (*Aen.* XII. 725):

Iuppiter ipse duas aequato examine
 lances
 Sustinet, et fata imponit diversa duorum,
 Quem damnet labor, et quo vergat pon-
 dere letum.

242. **Antenor** was a Trojan prince related to Priam. After the conclusion of the war, according to some accounts, he migrated with a party of followers into Italy, and built Patavium, the modern Padua.

Illyricos penetrare sinus atque intima tutus
 Regna Liburnorum, et fontem superare Timavi,
 Unde per ora novem vasto cum murmure montis
 It mare proruptum et pelago premit arva sonanti.
 Hic tamen ille urbem Patavi sedesque locavit
 Teucrorum, et genti nomen dedit armaque fixit
 Troia, nunc placida compostus pace quiescit :

245

244. Timavi. A celebrated stream of Italy, in the territory of Venetia, northwest of Aquileia, and falling into the Adriatic. Its numerous sources, its lake and subterranean passage, which have been so celebrated by the poets of antiquity, are now so little known, that their existence has even been questioned. The name seems to be preserved, however, in the modern Timao. — *Class. Dic.*

246. Nettleship concludes that *mare* was the local name for the river itself.

248. Armaque fixit. Compare with this passage III. 286-8; V. 484; VI. 18 and 859. Cf. also Catullus, IV. 25 :

Nunc recondita
 Senet quiete seque dedicat tibi,
 Gemelle Castor et gemelle Castoris.

And Horace, *Odes*, I. V. 13 :

Me tabula sacer
 Votiva paries indicat uvida
 Suspendisse potenti
 Vestimenta maris deo.

The above passages refer to a Roman custom of dedicating to the gods some object as a thank-offering for the prosperous issue of any plan, or for release from any danger. In some instances this act indicates a renunciation of that path of life or that course of action which led to the danger. Thus Antenor,

in the above passage (*Aen.* I. 247), seems to have laid aside forever the arms of war for the implements of peace; and Entellus (V. 484) announces by his act that he has engaged in his last contest with the cestus; Daedalus also, on safely landing from his strange voyage, consecrates his wings to the gods, never more to be used by him (VI. 18). Likewise Catullus represents his Pinnacle as growing old, and, renouncing all further roving on the sea, dedicating itself to the twin gods. Horace humorously represents himself as having narrowly escaped from the wiles of the famous flirt Pyrrha, and, like a ship-wrecked sailor, he hangs up his dripping garments to Neptune as a thank-offering for deliverance.

The following passages in English poetry are based upon the same thought :
 And in thy tempul I wol my baner hong,
 And alle the armes of my companye,
 And ever more, unto that day I dye,
 Eterne fyr I wol bifore the fynde.

CHAUCER, *K. T.* 2412.

In my heart's temple I suspend to thee
 These votive wreaths of withered memory.

SHELLEY, *Epipsychidion*.

249. Compostus. Seemingly referring to his peaceful end, and his rest in death. But Con. thinks the passage to mean that he passed the remainder of his days in peace.

Nos, tua progenies, caeli quibus adnuis arcem,
 Navibus, **infandum** ! amissis, unius ob iram
 Prodimur atque Italis longe disiungimur oris.
 Hic pietatis honos ? Sic nos in sceptrā reponis ?

250'

Olli subridens hominum **sator** atque deorum

Vultu, quo caelum tempestatesque **serenat**,

255

Oscula libavit natae, dehinc talia fatur :

Parce metu, Cytherea, manent **immota** tuorum

Fata tibi ; cernes urbem et promissa Lavini

Moenia, **sublimemque** feres ad sidera caeli

Magnanimum Aenean ; neque me sententia vertit.

260

Hic tibi — fabor enim, quando haec te cura **remordet**,

Longius et volvens factorum **arcana** movebo —

Bellum ingens geret Italia, populosque **feroces**

Contundet, moresque viris et moenia ponet,

Tertia dum Latio regnantem viderit aestas,

265

Ternaue transierint Rutulis hiberna subactis.

At puer Ascanius, cui nunc cognomen Iulo

Additur, — Ilus erat, dum res stetit Ilia regno, —

Triginta magnos volvendis mensibus orbes

Imperio explebit, regnumque ab sede Lavinî

270

254-5. Cf. Ennius, *An.* :

Iuppiter hic risit, tempestatesque sereno
 Riserunt omnes risu Iovis omnipotentis.

257. **Cytherea**. An epithet of Venus, derived from the fable of her having risen at her birth from the sea near the shore of Cythera, an island on the coast of Laconia, in Peloponnesus.

262. **Volvens**. The ancient book was a roll of papyrus or parchment, which to be read must be unrolled.

267. **Iulo — Ilus**. The Julian family at Rome, to whom the Caesars belonged, traced their origin to Ascanius. The poets, out of compliment, devised this purely fanciful etymological evidence, asserting that, before the capture of Troy, Ascanius was called *Ilus*, after the ancient Trojan king of that name, that this afterwards became *Iulus*, and that hence came the form *Iulius*, or *Julius*. — SEARING.

254. *Olli*, 98, 218. — 257. *Metu*, 99. — 261. *Remordet*, 188. — 264. *Mores et moenia ponet*, 221. — 265. *Viderit*, 186. — 267. *Iulo*, 109. — 269. *Volvendis* = volventibus. — 270. *Lavini*, 85.

Transferet, et Longam multa vi muniet Albam.
 Hic iam ter centum totos regnabitur annos
 Gente sub Hectorea, donec regina sacerdos
 Marte gravis geminam partu dabit Ilia prolem.
 Inde lupae fulvo nutritis tegmine laetus
 Romulus excipiet gentem, et Mavortia condet
 Moenia, Romanosque suo de nomine dicet.
 His ego nec metas rerum nec tempora pono;
 Imperium sine fine dedi. Quin aspera Iuno,
 Quae mare nunc terrasque metu caelumque fatigat,
 Consilia in melius referet, mecumque fovebit
 Romanos, rerum dominos, gentemque togatam.
 Sic placitum. Veniet lustris labentibus aetas,
 Cum domus Assaraci Phthiam clarasque Mycenae

27

28



ROMAN INSIGNIA OF EMPIRE.

281. Cf. Ennius, *Ann.*:

Iuno placata favere coepit Romanis

282. *Gentemque togatam*. The *toga* was so peculiarly a Roman dress that the Romans were rightly called the *gens togata*.284. *Phthiam, Mycenae, Argis*. The reversion of the relation of Greeks and Trojans is here predicted to be com-

ROMAN CITIZEN IN TOGA.

275. *Tegmine*, 136. — 284. *Domus*, 245. — *Assaraci*, 61.

servitio premet ac victis dominabitur Argis.

285

Nascetur pulchra Troianus origine Caesar,

Imperium Oceano, famam qui terminet astris,

Iulius, a magno demissum nomen Iulo.

Hunc tu olim caelo, spoliis Orientis onustum,

Accipies segura; vocabitur hic quoque votis.

290

Aspera tum positis mitescent saecula bellis;

Cana Fides, et Vesta, Remo cum fratre Quirinus,

Iura dabunt; dirae ferro et compagibus artis

plete; for while these three places represent Greece in general, still there is special significance in the mention of the cities of Achilles, Agamemnon, and Diomedes respectively. This intelligence must have been pleasing to Venus, for on one occasion (Homer, *Il.* V. 402-430), Diomedes had the temerity to wound her as she was rescuing Aeneas.

285. In 146 B. C., the Romans, under Mummius, reduced all Greece to a Roman province.

287. Cf. Ovid, *Met.* XV. 829-831:

id tibi barbariam, gentes ab utroque
iacentes

eano numerem? quodcumque habi-
tabile tellus

stinet, hujus erit: pontus quoque ser-
viet illi.

290. **Vocabitur votis.** That is,
shall be deified.

291. **Positis bellis.** Thus the Golden Age — the age of "peace on earth, good will toward men" — is predicted. Cf. Virgil's *Eclogue*, *Pollio*. Milton gives a grander picture of the same time, whose central figure is not Augustus, but the infant Messiah:

No war, or battle's sound

Was heard the world around:

The idle spear and shield were high up
hung;

The hooked chariot stood,

Unstained with hostile blood;

The trumpet spake not to the armed
throng,

And kings sat still with awful eye,

As if they surely knew their sovran Lord
was by. — *Hymn on Nat.* IV.

292. The return of the ancient (*cana*) virtues of truth (*Fides*), domestic virtue (*Vesta*), and harmony and brotherly love (*Remo cum fratre Quirinus*) is prophesied. Compare this with Horace, *Carmen Saeculare*, 57-60:

Iam fides et pax et honos pudorque

Priscus et neglecta redire virtus

Audet, apparetque beata pleno

Copia cornu.

Quirinus was the name given to Romulus after his translation to the skies; cf. Ovid, *Fasti*, II. 475-80:

Proxima lux vacua est; at tertia dicta
Quirino;

Qui tenet hoc nomen, Romulus ante
fuit.

Claudentur Belli portae; Furor impius intus,
Saeva sedens super arma, et centum vinctus aënis
Post tergum nodis, fremet horridus ore oruento.

295

Hacc ait, et Maia genitum demittit ab alto,
Ut terrae, utque novae pateant Karthaginis arces
Hospitio Teucris, ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyae citus astitit oris.
Et iam iussa facit, ponuntque ferocia Poeni
Corda volente deo; in primis regina quietum
Accipit in Teucros animum mentemque benignam. ✓

300

At pius Aeneas, per noctem plurima volvens,
Ut primum lux alma data est, exire locosque
Explorare novos, quas vento accesserit oras,
Qui teneant, nam inculta videt, hominesne feraene,
Quaerere constituit, sociisque exacta referre.

305

Sive quod hasta curis priscis est dicta
Sabinis,

Bellicus a telis venit in astra deus,
Sive suo regi nomen posuere Quirites;
Seu quia Romanis iunxerat ille Cures.

294. *Claudentur Belli portae.* Ja-



TEMPLE OF JANUS.

nus was an ancient Italian deity, usually represented with two faces. His temples at Rome were numerous. In war time the gates of the principal one — that of Janus Quirinus — were always open; in peace they were closed to retain war within; but they were shut only once between the reign of Numa and that of Augustus, namely, at the close of the first Punic War. Augustus closed them after he had given repose to the Roman world — *Class. Dic.*

297. *Maia genitum*, — that is, the son of Maia, Mercury. Maia was one of the Pleiades, daughters of Atlas and Pleione.

300 *Aëra magnum*. So Bryant, in his *Waterfowl*:

The desert and illimitable air.

296. *Ore*, 141. — 297. *Maia*, 133. — 298. *Pateant*, 190. — 299. *Hospitio*, 142. — 300. *Finibus*, 131. — *Archeret*, 191. — 306. *Ut primum data est*, 187. — 309. *Sociis*, 100.

Classem in **convexo** nemorum sub rupe cavata 310
 Arboribus clausam circum atque horrentibus umbris
 Occulit; ipse uno **graditur comitatus** Achate,
 Bina manu lato **crispans hastilia** ferro.
 Cui mater media sese tulit **obvia** silva,
 Virginis os habitumque gerens et virginis arma, 315
 Spartanæ, vel qualis equos Threïssa fatigat
 Harpalyce **volucremque** fuga praevertitur Hebrum.
 Namque umeris de more **habilem suspenderat** arcum
Venatrix, dederatque **comam** diffundere ventis,
 Nuda **genu**, nodoque sinus collecta fluentes. 320
 Ac prior, Heus, inquit, iuvenes, **monstrate**, mearum
 Vidistis si quam hic errantem forte sororum,
Succinctam pharetra et **maculosae** tegmine lyncis,
 Aut **spumantis apri** cursum clamore prementem.
 Sic Venus; et Veneris contra sic filius orsus: 325
 Nulla tuarum audita mihi neque visa sororum,

317. **Harpalyce** was a Thracian princess who took to a wild life in the woods upon the death of her father.

Praevertitur. Catullus thus describes the "swift-footed Achilles:"

Qui persaepe vago victor certamine cursus
 Flammea praevertet celeris vestigia cer-
 vae. — LXIV. 340–41.

For other standards of speed, cf. Shelley (*Ode to Liberty*):

Thou huntress swifter than the moon!

And again, in *The Boat*:

Swift as fire, tempestuously
 It sweeps into the affrighted sea.

313. The ancient poets delighted in picturing the Nymphs in their pastoral

dressess and exercises. In connection with this subject, cf. *The Tattler*, No. 248.

319. Spenser evidently has this entire passage in mind:

Her yellow lockes, crisped like golden
 wyre,

About her shoulders weren loosely shed,
 And when the winde emongst them did
 inspyre,

They waved like a penon wyde dispred,
 And low behinde her backe were scattered.

F. Q. II. III. 30.

320. **Nuda genu.**

Per iuga, per silvas dumosaque saxa
 vagatur

Nuda genu, vestem ritu succincta Dianae.

OVID, *Met.* X. 535–6.

314. *Cui*, 104. — 316. *Vel qualis*, etc., 219. — 319. *Diffundere*, 161. — 320. *Genu*, 114. — *Sinus*, 115. — 322. *Vidistis si*, 194. — *Sororum*, 84. — 326. *Mihi*, 108.

O — quam te memorem, virgo? namque haud tibi vultus
 Mortalis, nec vox hominem sonat: O dea certe;
 An Phoebi soror? an Nympharum sanguinis una?
 Sis **felix**, nostrumque levès, quaecumque, laborem, 330
 Et, quo sub caelo tandem, quibus orbis in oris
 Iactemur, doceas: ignari hominumque locorumque
 Erramus, vento huc et vastis fluctibus acti:
 Multa tibi ante aras nostra cadet **hostia** dextra.

Tum Venus: Haud equidem tali me **dignor** honore; 335
 Virginibus Tyriis mos est **gestare** pharetram,
Purpureoque alte **suras** vincere **cothurno**.
 Punica regna vides, Tyrios et Agenoris urbem;
 Sed fines Libyci, genus **intractabile** bello.
 Imperium Dido Tyria regit urbe profecta, 340

328. O dea certe. Cf. Spenser, *F. Q. II. III. 33*:

"O goddesse (for such I thee take to bee),
 For nether doth thy face terrestriall shew,
 Nor voyce sound mortall."

Under this text the passion for admiration is discussed by Addison in the *Spectator*, No. 73.

329. Phoebi soror, that is, Diana. Nympharum. The Nymphs were certain female deities among the ancients, divided into various orders according to their place of abode. Thus there were Mountain-Nymphs, or *Oreades*, Water-Nymphs, or *Naiades*, Wood-Nymphs, or *Dryades*, etc.

337. Cf. *Ecl. VII. 32*:

Puniceo stabis suras evincta cothurno.

340. Dido, etc. Con. quotes a most interesting parallel to this passage. "In comparing Virgil's account of the early

fortunes of Dido with that of Pompeius Trogus (Justin 18, 4-6), the reader is struck with some minute coincidences of language which may show that both writers drew upon the same source, but that Virgil, for the sake of brevity, mutilated the narrative. 'Take the two accounts of Dido's flight from Tyre. Sychaeus, it will be remembered, is, in 'Trogus' narrative, called Acerbas.

Justin 18, 4, 8: *qua (fama) incensum Pygmalion oblitus iuris humani arunculum suum eundemque generum sine respectu pietatis occidit. Elissa fugam molitur adsumptis quibusdam principibus in societatem, quibus par odium in regem eandemque fugae cupiditatem arbitrabatur. . . . Sed Elissa ministros migrationis a rege missos navibus cum omnibus opibus suis prima vespera imponit, pro vectaque in altum compellit eos omnes*

Germanum fugiens. Longa est iniuria, longae
Ambages ; sed summa sequar fastigia rerum.
 Huic comunx Sychaeus erat, ditissimus agri
 Phoenicum, et magno miserae dilectus amore,
 Cui pater **intactam** dederat, primisque iugarat 345
 Ominibus. Sed regna Tyri germanus habebat
 Pygmalion, scelere ante alios immanior omnes.
 Quos inter medius venit furor. Ille Sychaeum
 Impius ante aras atque auri caecus amore
 Clam ferro incautum superat, securus amorum 350
 Germanae ; factumque diu celavit, et aegram,
 Multa malus simulans, **vana spe lussit** amantem.
 Ipsa sed in somnis **inhumati** venit imago
 Coniugis, ora modis **attollens pallida** miris ;

harenae pro pecunia involucris involuta
 in mare deicere. Tunc deflens ipsa lugu-
 brique voce Acerbam ciet . . . tunc ipsos
 ministros adgreditur ; sibi quidem ait opta-
 tam olim mortem, sed illis acerbos crucia-
 tus et dira supplicia imminere, qui Acer-
 bae opes, quarum spe parricidium fecerat,
 avaritiae tyranni subtraxerint. Hoc metu
 omnibus iniecto comites fugae accepit."

343. Agri. Con. remarks, "'Auri'
 has been proposed by Huet, approved
 by Heyne, and adopted by Ribbeck."

345. Iugarat. Cf. Cat. LXIV. 21 :
 Tum Thetidi pater ipse iugandum Pelea
 sanxit.

349-50. Cf. Dante, *Purg.* XX. 103-5 :
 At that time we repeat Pygmalion,
 Of whom a traitor, thief, and parricide
 Made his insatiable desire of gold.

352. Aegram — vana spe. "Hope
 deferred maketh the heart sick." Cf.
 Keats, *Isabella*, XXIX. :

Poor girl! put on thy stifling widow's
 weed,

And 'scape at once from Hope's accursed
 bands.

To-day thou wilt not see him, nor to-
 morrow,

And the next day will be a day of sor-
 row.

354. Cf. Ennius, *An.* :

Sed quaedam simulacra modis pallentia
 miris.

Lucr. I 123 :

Sed quaedam simulacra modis pallentia
 miris.

Also *Geo.* I. 477-78 :

Et simulacra modis pallentia miris
 Visa sub obscurum noctis.

Aen. VII. 89 :

Multa modis simulacra videt volitantia
 miris.

X. 822 :

Ora modis Anchisiades pallentia miris.

Crudeles aras traiectaque pectora ferro
 Nudavit, caecumque domus scelus omne **retextit**.
 Tum **celerare** fugam patriaue excedere suadet,
 Auxiliumque viae veteres tellure **recludit**
Thesauros, ignotum argenti pondus et auri.

355

His commota fugam Dido sociosque parabat.
 Conveniunt, quibus aut odium crudele tyranni
 Aut metus acer erat; naves, quae forte paratae,
 Corripiunt onerantque auro; portantur **avari**
 Pygmalionis opes pelago; dux femina facti.

360

Devenere locos, ubi nunc ingentia cernis
 Moenia surgentemque novae Karthaginis arcem,
Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.
 Sed vos qui tandem, quibus aut venistis ab oris,
 Quove tenetis iter? Quaerenti talibus ille
Suspirans imoque trahens a pectore vocem:

365

O dea, si prima repetens ab origine pergam,
 Et vacet **annales** nostrorum audire laborum,
 Ante diem clauso componet Vesper Olympo.

370

364. Dux femina facti. This motto was placed upon the medals struck off in 1588, in honor of Elizabeth's victories over the Spanish Armada. Cf Kingsley's "*Westward Ho!*"

367. Byrsam. Byrsa was the name of the citadel of Carthage. The story commonly told about the origin of this name is here referred to by Vergil. When Dido came to Africa, she bought of the inhabitants as much land as could be compassed by a bull's hide. After the agreement, she cut the hide in small

thongs, and enclosed a large piece of territory, on which she built a citadel, which she called Byrsa (*βύρσα*, a hide). This, however, is a mere fable of the Greeks. The name is derived from the Punic term Basra, a citadel. — *Class Dic.*

374. Cf. Cat. LXII. 1, 2:

Vesper adest, iuvenes, consurgite: Vesper
 Olympo

Expectata diu vix tandem lumina tollit.
 And Statius, *Thebaid* (Pope's translation):

Ere I recount the sins of these profane,

Nos Troia antiqua, si vestras forte per aures 375
Troiae nomen iit, diversa per aequora vectos
Forte sua Libycis tempestas appulit oris.

Sum pius Aeneas, raptos qui ex hoste Penates
Classe veho mecum, fama super aethera notus.
Italiam quaero patriam et genus ab Iove summo. 380

Bis denis Phrygium conscendi navibus aequor,
Matre dea monstrante viam, data fata secutus;
Vix septem convulsae undis Euroque supersunt.
Ipse ignotus, egens, Libyae ~~deserta~~ peragro,
Europa atque Asia pulsus. Nec plura querentem 385
Passa Venus medio sic **interfata** dolore est :

Quisquis es, haud, credo, invisus caelestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modo, atque hinc te reginae ad limina perfer.
Namque tibi **reduces** socios classemque relata 390
Nuntio et in tutum versis Aquilonibus actam,
Ni frustra **augurium** vani docuere parentes.

The sun would sink into the western main,

And rising, gild the radiant east again.

378. Pius. Among the traits that characterize Aeneas, his piety is the most noticeable. He is "*insignem pietate*," and "*prior pietate*," even when compared to Hector. Although more than twenty epithets are applied to him in the Aeneid, he is most frequently the "*pius Aeneas*." This epithet of "*pius*" seems to apply to him in its broadest sense, — "acting according to duty, especially to the gods and religion in general, to parents and country." It will be both interesting and

profitable for the reader to collate instances of this piety as he proceeds.

381. Conscendi. For the expression from another point of view, cf. Ps. cvii. 23: 'They that go down to the sea in ships.

382. Servius thinks that this is an allusion to the legend that Aeneas was led to Italy by the star of Venus.

387-8. Invisus — carpis. Gray (*Education and Government*) has :

So drew mankind in vain *the vital air*,
Unformed, unfriended by those kindly cares,
That health and vigor to the soul impart.

Aspice bis senos laetantes agmine **cycnos**,
 Aetheria quos lapsa **plaga** Iovis **ales** aperto
Turbabat caelo; nunc terras ordine longo 395
 Aut capere aut captas iam **despectare** videntur:
 Ut reduces illi ludunt stridentibus alis,
 Et coetu cinxere polum, cantusque dedere,
 Haud aliter puppesque tuae **pubesque** tuorum
 Aut portum tenet, aut pleno subit ostia velo. 400
 ✓ Perge modo, et, qua te ducit via, dirige **gressum**.
 Dixit, et avertens **rosea** cervice **refulsit**,
Ambrosiaeque comae divinum vertice **odorem**
Spiravere, pedes vestis defluxit ad imos,
 Et vera **incessu** patuit dea. Ille ubi matrem 405

393. **Cycnos**. Con. cites Servius as quoting Aemilius Macer in his *Opvιθo-γovla*: "Cycnus in augurio nautis gratissimus augur. Hunc optant semper quia numquam mergitur undis."

394. Milton (*P. L.* XI.) has:

Nigh in her sight

The bird of Jove, stooped from his airy
tour,
Two birds of gayest plume before him
drove.

So in Spenser (*F. Q.* II. XI. 43):

As when Joves harness-bearing bird
from hye
Stoupes at a flying heron with proud
disdayne.

396. This line has its parallel in line 400.

397. **Stridentibus alis**. What English word most correctly represents this sound? Shelley in *The Revolt of Islam*, X. has:

Around, around, in ceaseless circles wheel-
ing

With *clang* of wings and scream, the
eagle sailed.

Wordsworth (*Excursion*) has the same word:

While with their *clang* the air resounds.

400. **Portum tenet**. So in Milton (*P. L.* II.):

And like a weather-beaten vessel, holds
Gladly the port, though shrouds and
tackle torn.

401. **Qua te ducit via**. Partially repeated from *Ecl.* IX. 1: An, quo via ducit, in urbem?

402. Cf. *Spectator*, No. 417.

404. **Vestis defluxit ad imos**. She had previously been *nuda genu* (l. 320). Cf. Prop. IV. 17, 32:

Et feries nudos veste fluente pedes.

405. **Incessu**. A dignified word, referring to her queenly gait. Cf. l. 46. For other distinguishing traits of the goddess, cf. V. 646-48. Gray well expresses this thought (*Progress of Poesy*): In gliding state she wins her easy way.

Agnovit, tali fugientem est voce secutus :
Quid natum totiens, crudelis tu quoque, falsis
Ludis imaginibus? Cur dextrae iungere dextram
Non datur ac veras audire et reddere voces?
Talibus incusat, gressumque ad moenia tendit. 410
At Venus obscuro gradientes aëre saepsit,
Et multo **n**ebulae circum dea fudit **a**mictu,
Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque **r**evisit 415
Laeta suas, ubi templum illi, centumque Sabaeo
Ture calent arae sertisque recentibus **h**alant.
Corripuere viam interea, qua semita monstrat.
Iamque ascendebant collem, qui plurimus urbi
Imminet adversasque **a**spectat desuper arces. 420
Miratur molem Aeneas, **m**agalia quondam,

409. Cf. Cat. LXIV. 166 :

Nec missas audire queunt nec reddere voces?

also *Aen.* VI. 689.

411-12. A favorite device of Venus.

Cf. Ovid, *Met.* XV. 803-6 :

Tum vero Cytherea manu percussit utraque

Pectus, et Aeneaden molitur condere nube,

Qua prius infesto Paris est ereptus Atridae,

Et Diomedeos Aeneas fugerat enses.

415. **Paphum.** Paphos was a very ancient city of Cyprus, peculiarly famed for the worship of Venus, who was fabled to have been wafted thither, after her birth amid the waves. Cf. Note on l. 257.

416. **Sabaeo.** The Sabaei were a people of Arabia Felix, represented by some of the ancient writers as one of the richest and happiest nations of the world, on account of the valuable products of their land. — *Class Dic.*

421. In this and the succeeding lines, a vivid picture of the founding of a city is given. Vergil no doubt draws his descriptions chiefly from Roman customs. As a Roman, he might be expected to make a special mention of the *strata viarum*. Cf. *Lucr.* I. 315.

Strataque iam volgi pedibus detritaviarum Saxeae conspicimus.

Also IV. 413 :

Qui lapides inter sistit per strata viarum.

407. *Quid*, 116. — 408. *Dextrae*, 97. — 411-12. 243. — 412. *Circum dea fudit*, 233. — 415. *Paphum*, 120. — 421, 422. *Miratur* — *Miratur*, 224.

Miratur portas strepitumque et **strata viarum.**
 Instant ardentes Tyrii, pars ducere muros
 Molirique arcem et manibus **subvolvere saxa,**
 Pars optare locum tecto et concludere **sulco;**
 Iura magistratusque legunt **sanctumque senatum;**
 Hic portus alii **effodiunt;** hic alta theatri
 Fundamenta locant alii, immanesque **columnas**
 Rupibus excidunt, scaenis decora alta **futuris,**
 Qualis apes aestate nova per **florea rura**
 Exercet sub sole labor, cum gentis adultos
 Educunt **fetus,** aut cum liquentia **mella**
 Stipant et dulci **distendunt nectare cellas,**
 Aut onera accipiunt venientum, aut agmine facto
 Ignavum **fucos** pecus a **praesaepibus** arcent :
 Fervet opus, redolentque **thymo fragrantia mella.**

425

430

435

425. **Concludere sulco.** *Sulco* is generally taken as the trench for the foundation. There is some authority, however, for taking it as the trench of demarcation around the houses.

427. **Portus.** Carthage had a naturally fine harbor, being situated on a peninsula in the recess of a spacious bay.

429. Wordsworth, in his *Evening Walk*, thus describes a quarry :

I love to mark the quarry's moving trains,
Dwarf pannier'd steeds, and men, and
numerous wains :

How busy the enormous hive within,
While Echo dallies with the various din!
Some (hardly heard their chisels' clinking
sound)

Toil, small as pygmies, in the gulf profound ;

Some, dim between th' aerial cliffs descried,

O'erwalk the slender plank from side to side :

These, by the pale blue rocks that ceaseless ring,

Glad from their airy baskets hang and sing.

430-36. While a lover of all rural scenes, Vergil seems to have taken especial pleasure in noting and describing the habits of the bees. He has drawn many similes from them, in addition to devoting the whole fourth book of *Georgics* to them. Cf. also *Aeneid*, VI. 707, and XII. 587. The simile before us seems to have been partially imitated from Homer (*Il.* II. 113) :

As, swarming forth from cells within the rock,

423. *Ducere*, 162. — 425. *Tecto*, 103. — 426. *Iura magistratusque legunt*, 221. — 429. *Scaenis*, 103. — 430. *Aestate*, 154.

O fortunati, quorum iam moenia surgunt !

Aeneas ait, et fastigia suspicit urbis.

Infert se saeptus nebula — **mirabile** dictu —

Per medios, miscetque viris, neque cernitur ulli.

440

Lucus in urbe fuit media, laetissimus umbra,

Quo primum iactati undis et turbine Poeni

Effodere loco signum, quod regia Iuno

Monstrarat, caput acris equi ; sic nam fore bello

Egregiam et facilem victu per saecula gentem.

445

Hic templum Iunoni ingens Sidonia Dido

Condebat, donis **opulentum** et numine divae,

Coming and coming still, the tribe of bees
Fly in a cluster o'er the flowers of spring,
And some are darting out to right and
left.

And both are imitated and expanded by
Milton (*P. L.* I. 768) :

As bees

In spring-time, when the Sun with Taurus
rides,

Pour forth their populous youth about the
hive

In clusters ; they among fresh dews and
flowers

Fly to and fro, or on the smoothéd plank,
The suburb of their straw-built citadel,
New rubbed with balm, expatiate, and
- confer

Their state affairs.

Cf. also Dryden (*An. Mir.* 573) :

All hands employ'd the royal work grows
warm :

Like labouring bees on a long summer's
day,

Some sound the trumpet for the rest to
swarm,

And some on bells of tasted lilies play,

With glewy wax some new foundation
lay

Of virgin combs, which from the roof are
hung ;

Some arm'd within doors upon duty stay,
Or tend the sick, or educate the young.

437. O fortunati. To Aeneas in his
seemingly endless wanderings, the con-
trast is very great. So in III. 493 he
counts Helenus and Andromache happy,
because their fate has been wrought out.

445. Facilem victu. Different opin-
ions have been expressed about the mean-
ing of this passage, the uncertain element
being *victu*. The word may be a supine
from either *vinco* or *vivo*. With the latter
word in view, the passage may be trans-
lated "easy of sustenance," "easy to be
supported." Con. thinks the expression
means "wealthy," and adds : "The horse
may be a symbol of plenty, either as an
appendage of wealth, or because a war-
horse is high fed." In support of the
derivation from *vinco* cf. Anchises' inter-
pretation of the omen of the horses, III.
540.

Aerea cui gradibus surgebant limina, **nexaeque**

Aere trabes, **foribus cardo** stridebat aënis.

Hoc primum in luco nova res oblata timorem

450

Lenit, hic primum Aeneas sperare salutem

Ausus et adflictis melius confidere rebus.

Namque sub ingenti lustrat dum singula templo,

Reginam **opperiens**, dum, quae fortuna sit urbi,

Artificumque manus inter se operumque laborem

455

Miratur, videt Iliacas ex ordine pugnās

449. Cardo stridebat. Cf. VI. 573 ;
and Ovid, *Met.* XI. 608 :

Ianua, ne verso stridores cardine reddat,
Nulla domo tota.

And Milton, *P. L.* II. 879 :

On a sudden open fly,
With impetuous recoil and jarring sound,
The infernal doors, and on their hinges
grate

Harsh thunder.

456. Videt Iliacas pugnās. Where
and what these representations were, is a
matter of doubt, whether painted in the
vestibule, or in sculpture on the pediment.
The next line explains how these events
came to be known at Carthage. The
practice of thus representing historical
or imaginary scenes is a favorite one with
the poets, and a great variety in the
method of portrayal is to be found.

Homer (*Il.* XVIII. 589–762) describes
the shield that Vulcan made for Achilles
with various scenes of peace and war
wrought in gold and silver on its surface.
Vergil, no doubt having this shield in
mind, has Vulcan frame a similar one
for Aeneas (*Aen.* VIII. 625 seq.), with
prophetic scenes in Roman history de-
picted upon it.

Statius (*Theb.* VII.) has a description
of the temple of Mars with storied carv-
ings ; and Ovid (*Met.* II.) similarly de-
scribes the palace of the Sun ; while
Catullus (LXIV.) has a most elaborate
description of the story of Ariadne and
Theseus embroidered upon the robe of
Thetis. Tasso (*Ger. Lib.* XVII. 66 seq.)
also gives us a pictured shield ; and Ari-
osto (*Orl. Fur.* XXVI. 30 seq.) describes
a fountain's marble basin " produced by
Merlin's sleight." The same poet has a
marvellous pavilion (*Orl. Fur.* XLVI. 80)
embroidered by Cassandra and presented
to her brother Hector. Chaucer (*K. T.*
1920–2090) has a fine description of the
temples of Venus, Mars, and Diana with
all

The nobil kervyng, and the purtretures,
The schap, the countynaunce of the fig-
ures,

That weren in these oratories thre.

Spenser (*F. Q.* II. XII. 44) has a beauti-
ful description, imitated from Tasso, of
the carved ivory gate of the " Bowre of
Blisse."

Bellaque iam fama totum **vulgata** per orbem,
 Atridas, Priamumque, et saevum ambobus Achillen.
 Constitit, et lacrimans, Quis iam locus, inquit, Achate,
 Quae regio in terris nostri non plena laboris? 460
 En Priamus! Sunt hic etiam sua praemia laudi;
 Sunt lacrimae rerum et mentem mortalia tangunt.
 Solve metus; feret haec aliquam tibi fama salutem.
 Sic ait, atque animum **pictura** pascit inani,
 Multa gemens, **largoque umectat** flumine vultum. 465
 Namque videbat, uti bellantes Pergama circum
 Hac fugerent Graii, premeret Troiana iuventus,
 Hac Phryges, instaret curru **cristatus** Achilles.
 Nec procul hinc Rhesi **niveis tentoria** velis
 Agnoscit lacrimans, primo quae prodita somno 470
 Tydides multa vastabat caede cruentus,
 Ardentesque avertit equos in castra, priusquam

462. Cf. Wordsworth's *Laodamia*:
 Yet tears to human suffering are due;
 And mortal hopes defeated and o'er-
 thrown
 Are mourned by man, and not by man
 alone,
 As fondly he believes.

466-93. These lines seem intended to describe eight different scenes in the Trojan war, which may be apportioned as follows: 466-67, 468, 469-73, 474-78, 479-82, 483-87, 488-89, 490-93.

469. **Tentoria**. This is an anachronism, as tents were not used in the age of Homer. Thatched huts (*κλισίαι*) are the quarters of the soldiers of the *Iliad*. — **Rhesi**. For a full description of this night adventure of Diomedes and Ulysses cf. Homer, *Il.* X. 501-606. Cf. also Ovid,

Met. XIII. 249, where Ulysses thus boasts of his exploit:

Haud contentus eo petii tentoria Rhesi,
 Inque suis ipsum castris comitesque
 peremi.

Atque ita captivo victor votisque potitus
 Ingredior curru laetos imitante triumphos.

The arrival of Rhesus had been expected with great impatience by the Trojans, as an ancient oracle had declared that Troy could never be taken if the horses of Rhesus drank the waters of the Xanthus and fed upon the grass of the Trojan plains. Ulysses and Diomedes had heard of this oracle, hence their attack. — *Class. Dic.*

472. **Ardentes**. Cf. Cat. LV. 26:
 Rhesi niveae citaeque bigae.

458. *Ambobus*, 107. — 460. *Laboris*, 88. — 461. *Laudi*, 105. — 462. *Rerum*, 87. — 465. *Largo flumine*, 239. — 467. *Uti fugerent*, etc., 168.

Pabula gustassent Troiae Xanthumque bibissent.

Parte alia fugiens amissis Troilus armis,

Infelix puer atque **impar** congressus Achilli,

475

Fertur equis, curruque haeret **resupinus** inani,

Lora tenens tamen; huic cervixque comaeque trahuntur

Per terram, et versa pulvis inscribitur **hasta**.

Interea ad templum non aequae Palladis ibant

Crinibus Iliades passis **peplumque** ferebant,

480

Suppliciter, tristes et tunsae pectora palmis;

Diva solo fixos oculos aversa tenebat.

Ter circum Iliacos **raptaverat** Hectora muros,

474. Troilus. The son of Priam and Hecuba. Very little mention of him is made in Homer, and the manner of his death, in the Homeric account, is uncertain. Priam thus obscurely refers to it (*Il.* XXIV. 328 seq.):

“Woe is me! the most
Unhappy of mankind am I, who had
The bravest sons in all the town of Troy,
And none of them, I think, are left to
me.

Mestor, divine in presence, Troilus,
The gallant knight, and Hector . . .
Those Mars has slain.”

Troilus is here classed by Priam among his bravest sons. Vergil seems to have taken his account of his death from some other source.

Horace thus alludes to the warrior (*Odes*, II. 9, 13 seq.):

At non ter aevo functus amabilem
Ploravit omnes Antilochum senex
Annos, nec impubem parentes
Troilon, aut Phrygiae sorores
Flevire semper.

Shakespeare has a fine drama (*Troilus*

and *Cressida*) with Troilus as the central figure. He draws his plot from Chaucer.

479. For the account of this attempt to propitiate Pallas, cf. Homer, *Il.* VI. 388–397 and 406:

They reached Minerva’s temple, and its
gates

Were opened by Theano, rosy-cheeked,
The knight Antenor’s wife, and Cisseus’
child,

Made priestess to the goddess by the sons
Of Troy. Then all the matrons lifted up
Their voices and stretched forth their sup-
pliant hands

To Pallas, while the fair Theano took
The robe and spread its folds upon the lap
Of fair-haired Pallas, and with solemn
vows

Prayed to the daughter of imperial Jove;

.
. but her prayer

Minerva answered not.

483. For the account of the duel between Hector and Achilles cf. Homer, *Il.* XXII. 166–510. In Homer’s account Achilles does not drag Hector’s body



AN AMAZON. (Capitol Museum.)

Ducit Amazonidum lunatis agmina pectus
Penthesilea furens l. 490.

Exanimumque auro corpus vendebat Achilles.

— Tum vero ingentem gemitum dat pectore ab imo, 485

Ut spolia, ut currus, utque ipsum corpus amici,

Tendentemque manus Priamum conspexit inermes.

Se quoque principibus permixtum agnovit Achivis,

Eoasque acies et nigri Memnonis arma.

— Ducit Amazonidum lunatis agmina peltis 490

— Penthesilea furens, mediisque in milibus ardet,

Aurea subnectens exsertae cingula mammae,

Bellatrix, audetque viris concurrere virgo.

— Haec dum Dardanio Aeneae miranda videntur,

Dum stupet, obtutuque haeret defixus in uno, 495

Régina ad templum, forma pulcherrima Dido,

Incessit, magna iuvenum stipante caterva.

Qualis in Eurotae ripis aut per iuga Cynthi

rice around Troy, but simply to the
reek camp; although he afterwards
ags him thrice around the tomb of
troclus (XXIV. 17-24).

484-87. For a very touching account
this scene, cf. *Il.* XXIV. 611 seq.

491. **Penthesilea**. A celebrated queen
the Amazons, who came to the aid of
iam in the last year of the Trojan War,
d was slain by Achilles after having
ne great acts of valor. — *Class. Dic.*
ter slaying her, Achilles is said to have
en struck by her beauty, and desired
Greeks to erect a tomb to her. Pro-
tius thus alludes to this story (IV. 10,
-16):

isa ferōx ab equo quondam oppugnare
sagittis
teotis Danaum Penthesilea rates;

Aurea cui postquam nudavit cassida fron-
tem,

Vicit victorem candida forma virum.

Spenser ascribes her death to Pyrrhus
(*F. Q.* II. III. 31):

(Or as that famous queene
Of Amazons, whom Pyrrhus did destroy,
The day that first of Priame she was seene,
Did shew herselfe in great triumphant joy,
To succour the weake state of sad afflicted
Troy.

498. Spenser copies this simile (*F. Q.*
II. III. 31):

Such as Diana by the sandy shore
Of swift Eurotas, or on Cynthus greene,
Where all the nymphes have her unwares
forlore [left],
Wandreth alone with bow and arrowes
keene,
To seeke her game.

Exercet Diana **choros**, quam mille secutae
 Hinc atque hinc **glomerantur** Oreades; illa **pharetram** 500
 Fert umero, **gradiensque** deas **supereminet** omnes:
 Latonae tacitum **pertentant** gaudia pectus:
 Talis erat Dido, talem se laeta ferebat
 Per medios, instans operi regnisque futuris.
 Tum foribus divae, media testudine templi, 505
 Saepta armis, **solioque** alte **subnixa** resedit.
 Iura dabat legesque viris, operumque laborem
 Partibus aequabat iustis, aut sorte trahebat:
 Cum subito Aeneas concursu accedere magno
 Anthea Sergestumque videt fortemque Cloanthum, 510
 Teucrorumque alios, ater quos aequore turbo
Dispulerat penitusque alias avexerat oras.
 Obstipuit simul ipse simul percussus Achates
 Laetitiaque metuque; avidi coniungere dextras
 Ardebant; sed res animos incognita turbat. 515
 Dissimulant, et nube cava speculantur amicti,
 Quae fortuna viris, classem quo litore **linquant**,
 Quid veniant; cunctis nam lecti navibus ibant,

Eurotas was a river of Laconia, the largest in the Peloponnesus. This river is mentioned with propriety, for Diana was worshipped with special honor at Sparta. *Cynthus* was a mountain of Delos where Apollo and Diana were born.

500. **Oreades**. Cf. l. 329, note.

502. **Latonae**. The mother of Apollo and Diana, and the type of proud maternal love.

503. **Talis**. Point out the application of the above simile.

505. **Divae** = templi, since the temple was sacred to Juno. — **Media testudine templi**, simply *within the temple*, as contrasted with *in media*, etc., which would mean *under the centre of the dome of the temple*.

507-8. **Operumque laborem**, etc. Con. suggests two renderings, "either that she divided by equity and, where that failed, by lot, which is the common way; or that she first divided equally, and then distributed the parts by lot." Vergil still has the Roman customs in mind.

Orantes veniam, et templum clamore petebant.

Postquam **introgressi** et coram data copia fandi, 520
 Maximus Ilioneus placido sic pectore coepit:
 O Regina, novam cui condere Iuppiter urbem
 Iustitiaque dedit gentes frenare superbas,
 Troes te miseri, ventis maria omnia vecti,
 Oramus, prohibe infandos a navibus ignes, 525
 Parce pio generi, et propius res aspice nostras.
 Non nos aut ferro Libycos populare Penates
 Venimus, aut raptas ad litora vertere praedas;
 Non ea vis animo, nec tanta **superbia** victis.
 Est locus, Hesperiam Graii cognomine dicunt, 530
 Terra antiqua, potens armis atque ubere glabrae;
 Oenotri coluere viri; nunc fama, minores
 Italiam dixisse ducis de nomine gentem.
 Hic cursus fuit:
 Cum subito **assurgens** fluctu nimbosus Orion 535
 In vada caeca tulit, penitusque **procacibus** austris
 Perque undas, superante **salo**, perque invia **saxa**
 Dispulit; huc pauci vestris **adnavimus** oris.

519. Orantes. *Aeneid* XI. 101 has *veniamque rogantes*. What would be the more usual expression? Cf. 190, 211, 212.

520. Repeated in XI. 248.

523. Gentes superbas. Africans or Carthaginians?

530. Hesperiam. To the Greeks this was merely the *western* land (Ἑσπερία). — **Graii.** An old and poetical name for *Graeci*.

531. Antiqua. In what respect?

532. Oenotri. An ancient race who inhabited the southeastern coast of Italy.

533. Italiam. From Italus, a fabled chief of the Oenotrians. — **Gentem.** The ancients regarded the name as belonging to the people, rather than to the land itself.

535. Nimbosus Orion. Both the heliacal rising, which took place about midsummer, and the cosmical setting of Orion, toward the end of autumn, were always accompanied with rain and wind. In Horace, this constellation is dreaded by the sailors (Ep. 15, 7):

Et nautis infestus Orion
 Turbaret hibernum mare.

523. Iustitia, 142. — **524. Maria, 111.** — **527-8. Populare — vertere.** What would be the prose expression? **162.** — **533. Italiam gentem, 112.** — **536. Cum — tulit, 182.** — **538. Oris, 104.**

Quod genus hoc hominum? quaeve hunc tam barbara morem
 Permittit patria? Hospitio prohibemur harenae; 540
 Bella cient, primaque vetant consistere terra.
 Si genus humanum et mortalia temnitis arma,
 At sperate deos memores fandi atque nefandi.
 Rex erat Aeneas nobis, quo iustior alter,
 Nec pietate fuit nec bello maior et armis. 545
 Quem si fata virum servant, si vescitur aura
 Aethera, neque adhuc crudelibus occubat umbris,
 Non metus; officio nec te certasse priorem
 Paeniteat. Sunt et Siculo regionibus urbes
 Arvaque, Troianoque a sanguine clarus Acestes. 550
 Quassatam ventis liceat subducere classem,
 Et silvis aptare trabes et stringere remos:
 Si datur Italiam, sociis et rege recepto,
 Tendere, ut Italiam laeti Latiumque petamus;
 Sin absumpta salus, et te, pater optime Teucrûm, 555
 Pontus habet Libyae, nec spes iam restat Iuli,
 At freta Sicaniae saltem sedesque paratas,
 Unde huc advecti, regemque petamus Acesten.
 Talibus Ilioneus; cuncti simul ore fremebant
 Dardanidae. 560

Tum breviter Dido, vultum demissa, profatur:
 Solvite corde metum, Teucri, secludite curas.

542-3. Cf. Cat. XXX. 11:
 Si tu oblitus es, at di meminerunt, memi-
 nit Fides.

543. Cat. LXIV. 405, has:
 Omnia fanda nefanda malo permixta
 furore.

546. Si vescitur aura. Cf. Lucr. V.
 854.
 Nam quaecumque vides vesci vitalibus
 auris.

540. Hospitio, 131. — 541. Consistere, 165. — 544. Quo, 137. — 546. Quem virum, 112.
 — Aura, 144. — 548. Officio, 147. — Certasse, 93, 159. — 551. Liceat, 207. — Subducere,
 159. — 552. Silvis, 153. — 553. Italiam, 121. — 554. Petamus, 190. — 555. Pater optime,
 238. — ~~556. Sicaniae~~ 87. — 560. Dardanidae, 57. — 561. Vultum, 115. — 562. Corde, 131.

Res dura et regni novitas me talia cogunt
Moliri, et late fines custode tueri.

Quis genus Aeneadum, quis Troiae nesciat urbem, 565
Virtutesque virosque, aut tanti incendia belli?

Non **obtusa** adeo gestamus pectora Poëni,
Nec tam aversus equos Tyria Sol iungit ab urbe.

Seu vos Hesperiam inagnam Saturniaque arva, 570
Sive Erycis fines regemque optatis Acesten,
Auxilio tutos dimittam, opibusque iuvabo.

Vultis et his mecum **pariter** considerare regnis?

Urbem quam statuo, vestra est; subducite naves;

Tros Tyriusque mihi nullo discrimine agetur.

Atque utinam rex ipse Noto compulsus eodem 575

565-6. Cf. Cat. LXVIII. 89, 90:

Troia (nefas) commune sepulcrum Asiae
Europaeque,
Troia virum et virtutum omnium acerba
cinis.

568. This is probably an allusion to a belief of the Romans, that climate has to do with character. This is a fruitful theme, and may be followed out with profit. The statement here seems to be, that Carthage is not in so cold a climate that her people have no natural feelings. Byron (*Giaour*) has the same thought: The cold in clime are cold in blood, Their love can scarce deserve the name. So also Dryden (*To His Sacred Majesty*):

Virtues unknown to these rough northern
climes

From milder heavens you bring without
their crimes.

Con. decides, however, that this passage means that "we do not lie so far out

of the circuit of the sun, and hence out of the pale of the civilized world, as not to have heard the history of 'Troy;' and he compares in support of this theory *Aen.* VII. 222-7:

Quanta per Idaeos saevis effusa Mycenis
Tempestas ierit campos, quibus actus
uterque

Europae atque Asiae fatis concurrerit
orbis,

Audiit, et si quem extrema refuso

Summovet Oceano, et si quem extenta
plagarum

Quatuor in medio dirimit plaga Solis
iniqui.

The reader will be interested to compare VI. 795-7.

570. **Erycis fines** — that is, the territories around Mt. Eryx, a mountain at the western extremity of the island of Sicily, near the city of Drepanum.

574. This line has been well chosen as the motto of the *North American Review*.

Adforet Aeneas ! Equidem per litora certos
Dimittam et Libyae lustrare extrema iubebo,
Si quibus eiectus silvis aut urbibus errat.

His animum arrecti dictis, et fortis Achates
Et pater Aeneas iamdudum erumpere nubem
Ardebant. Prior Aenean **compellat** Achates :
Nate dea, quae nunc animo sententia surgit ?
Omnia tuta vides, classem sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum ; dictis respondent cetera matris.
Vix ea fatus erat, cum circumfusa repente
Scindit se nubes et in aethera purgat apertum.
Restitit Aeneas claraque in luce refulsit,
Os umerosque deo similis ; namque ipsa **decoram**
Caesariem nato **genetrix** lumenque **iuventae**
Purpureum et laetos oculis **adflarat** honores :
Quale manus addunt ebori decus, aut ubi **flavo**

580

585

590

587. Nettleship compares Lucr. IV. 339, 340 :

Qui quasi purgat eos ac nigras discutit
umbras
Aëris illius.

588-91. Dryden makes free use of this passage (*Britannia Rediviva* 128-33) :

Not great Aeneas stood in plainer day,
When, the dark mantling mist dissolv'd
away,

He to the Tyrians showed his sudden
face,

Shining with all his goddess mother's
grace :

For she herself had made his countenance
bright,

Breathed honour on his eyes, and her own
purple light.

Vergil no doubt drew from Homer, *Od.* XXIII. 188-96 :

Pallas on the hero's head
Shed grace and majesty ; she made him
seem

Taller and statelier, made his locks flow
down

In curls like blossoms of the hyacinth,
As when a workman skilled in many arts,
And taught by Pallas and Minerva, twines
A golden border round the silver mass,
A glorious work ; so did the goddess shed
Grace o'er his face and form.

Cf. *Spectator*, No. 417.

592-3. Spenser (*F. Q.* IV. VI. 20) en-
larges upon this image.

And round about the same her yellow
heare,

Argentum Pariusve lapis circumdatur auro.

Tum sic reginam alloquitur, cunctisque repente
Improvius ait: Coram, quem quaeritis, adsum,
Troïus Aeneas, Libycis ereptus ab undis.

595

O sola infandos Troiae miserata labores,
Quae nos, reliquias Danaûm, terraeque marisque
Omnibus exhaustos iam casibus, omnium egenos,

Urbe, domo, **socias**, **grates** persolvere dignas
Non opis est nostrae, Dido, nec quidquid ubique est
Gentis Dardaniae, magnum quae sparsa per orbem.

600

✓ **Di** tibi, si qua pios **respectant** numina, si quid
Usquam iustitia est et mens sibi conscia recti,
Praemia digna ferant. Quae te tam laeta tulerunt
Saecula? qui tanti talem genuere parentes?
In freta dum **fluvii** current, dum montibus umbrae

605

iving through stirring loosed their
wonted band,

ce to a golden border did appeare,
amed in goldsmithes forge with cun-
ning hand:

t goldsmithes cunning could not under-
stand

frame such subtile wire, so shine
cleare;

r it did glisten like the golden sand,
e which Pactolus with his waters shere
rowes forth upon the rivage round
about him nere.

597. **Sola**, that is, "Thou art the only
anger who hast pitied us." Helenus
(I. 344 seq.) and Acestes (I. 195) had
own the Trojans great kindness.

598. **Reliquias Danaum**. Cf. I. 30.

603. Cf. II. 536, and V. 688.

607-10. This method of cumulative

comparison is a favorite one with Vergil.
Cf. *Ecl.* V. 76-8:

Dum iuga montis aper, fluvios dum piscis
amabit,

Dumque thymo pascentur apes, dum rore
cicadae,

Semper honos nomenque tuum laudesque
manebunt.

Cf. also *Aen.* IV. 335-6.

Pope (*Rape of Lock* III.) gives a mock-
heroic imitation of the passages quoted
above:

While fish in streams, or birds delight in
air,

Or in a coach-and-six the British fair,
As long as Atalantis shall be read,

So long my honour, name, and praise
shall live!

Lustrabunt **convexa**, polus dum sidera pascet,
Semper honos nomenque tuum laudesque manebunt,
Quae me cumque vocant terrae. Sic fatus, amicum
Ilionea petit dextra, **laeva**que Serestum,
Post alios, fortemque Gyan, fortemque Cloanthum.

610

Obstipuit primo aspectu Sidonia Dido,
Casu deinde viri tanto, et sic ore locuta est:
Quis te, nate dea, per tanta pericula casus
Insequitur? quae vis immanibus applicat oris?
Tunc ille Aeneas, quem Dardanio Anchisae
Alma Venus Phrygii genuit Simoëntis ad undam?
Atque equidem Teucrum memini Sidona venire
Finibus expulsum patriis, nova regna petentem
Auxilio Beli; genitor tum Belus opimam
Vastabat Cyprum, et victor ditione tenebat.
Tempore iam ex illo casus mihi cognitus urbis
Troianae nomenque tuum regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiqua Teucrorum ab stirpe volebat.
Quare agite, o tectis, iuvenes, succedite nostris.
Me quoque per multos similis fortuna labores
Iactatam hac demum voluit consistere terra.
Non ignara mali miseris succurrere disco.
Sic memorat; simul Aenean in regia ducit
Tecta, simul divûm templis indicit honorem.

615

620

625

630

608. **Polus dum sidera pascet.**
Some ancient philosophers supposed the stars to be nourished and kept burning by vapors rising through the atmosphere from the earth and sea. The Epicurean doctrine was, that the stars are nourished

by fiery particles in the aether itself. The expression of Virgil probably has reference to the latter. — SEARING. Con- thinks that Vergil takes his thought as well as expression from Lucr. I. 231:

Unde aether sidera pascit?

Nec minus interea sociis ad litora mittit
 Viginti tauros, magnorum horrentia centum
 Terga **suum**, pingues centum cum matribus **agnos**, 635
 Munera laetitiamque dii.

At domus interior regali **splendida luxu**
 Instruitur, mediisque parant convivia tectis :
 Arte laboratae vestes **ostroque** superbo,
 Ingens argentum mensis, **caelataque** in auro 640
 Fortia facta patrum, **series** longissima rerum
 Per tot ducta viros antiquae ab origine gentis.

Aeneas — neque enim patrius consistere mentem
 Passus amor — rapidum ad naves praemittit Achaten,
 Ascanio ferat haec, ipsumque ad moenia ducat ; 645
 Omnis in Ascanio eari stat cura parentis.
 Munera praeterea, Iliacis erepta ruinis,
 Ferre iubet, **pallam** signis auroque **rigentem**,
 Et **circumtextum** **croceo** **velamen** **acantho**,
Ornatus Argivae Helenae, quos illa Mycenis, 650
 Pergama cum peteret **inconcossosque** Hymenaeos,
 Extulerat, matris Ledaе mirabile donum ;
 Praeterea sceptrum, Ilione quod gesserat olim,
 Maxima natarum Priami, **colloque monile**
Bacatum, et duplicem **gemmis** auroque coronam. 655
 Haec celerans iter ad naves tendebat Achates.

637. The royal magnificence of this
 dining-hall is well paralleled by Cat.
 CIV. 43-49 :
 sius at sedes, quacunque opulenta
 recessit
 gia, fulgenti splendent auro atque
 argento.

Candet ebur soliis, collucent pocula
 mensae,
 Tota domus gaudet regali splendida gaza
 Pulvinar vero divae geniale locatur
 Sedibus in mediis, Indo quod dente poli-
 tum
 Tineta tegit roseo conchyli purpura fuce.

636. *Dii* = *diei*, 218. — 637. *Luxu*, 136. — 638. *Tectis*, 151. — 639. *Ostroque superbo*,
 O. — 645. *Ferat*, 190. — 648. *Signis auroque*, 223. — 650. *Mycenis*, 128. — 651. *Cum*
teret, 181. — 653. *Ilione*, 78. — 654. *Collo*, 103.

At Cytherea novas artes, nova pectore versat
 Consilia, ut **faciem** mutatus et ora Cupido
 Pro dulci Ascanio veniat, donisque furem
 Incendat reginam, atque ossibus implicet ignem ;
 Quippe domum timet **ambiguam** Tyriosque **bilingues** ;
 Urit atrox Iuno, et sub noctem cura **recursat**.
 Ergo his **aligerum** dictis **adfatur** Amorem :
 Nate, meae vires, mea magna potentia solus,
 Nate, patris summi qui tela Typhoia tennis,
 Ad te confugio et supplex tua numina posco.
 Frater ut Aeneas pelago tuus omnia circum
 Litora iactetur odiis Iunonis iniquae,
 Nota tibi, et nostro doluisti saepe dolore.
 Hunc Phoenissa tenet Dido **blandisque** moratur
 Vocibus ; et vereor, quo se Iunonia vertant
 Hospitia ; haud tanto **cessabit** cardine rerum.
 Quocirca capere ante dolis et cingere flamma
 Reginam meditor, ne quo se numine mutet,
 Sed magno Aeneae mecum teneatur amore.
 Qua facere id possis, nostram nunc accipe mentem :
 Regius accitu cari genitoris ad urbem

660

665

670

675

661. **Tyrios bilinguales.** The bad faith of the Carthaginians was proverbial among the Romans. Spenser thus describes the "double-tongue" (*F. Q. IV. l. 27*):

Her lying tongue was in two parts divided,
 And both the parts did speake, and both
 contended :

And as her tongue, so was her hart divided,
 That never thought one thing, but doubly
 still was guiled.

663. **Aligerum.** This is, as Servius remarks, "compositum a poeta nomen."

664. In Ovid (*Met. V. 365*), Venus thus addresses Cupid :

Arma manusque meae, mea, nate,
 potentia.

665. **Tela Typhoia.** The thunderbolts of Jove, by which he slew Typhoeus. Cupid, the god of Love, was the only one of all the immortals who could prevail against Jove.

Sidoniam puer ire parat, mea maxima curâ,
 Dona ferens, pelago et flammis restantia Troiae;
 Hunc ego sopitum somno super alta Cythëra 680
 Aut super Idalium **sacrata** sede recondam,
 Ne qua scire dolos mediusve occurrere possit.
 Tu faciem illius noctem non amplius unam
 Falle dolo, et notos pueri puer indue vultus,
 Ut, cum te **gremio** accipiet laetissima Dido 685
 Regales inter mensas **laticemque** Lyaeum,
 Cum dabit **amplexus** atque oscula dulcia figet,
 Occultum **inspires** ignem fallasque veneno.
 Paret Amor dictis carae genetricis, et alas
 Exuit, et gressu gaudens incedit Iuli. 690
 At Venus Ascanio placidam per membra quietem
 Irrigat, et fotum gremio dea tollit in altos
 Idaliae lucos, ubi mollis **amaracus** illum
 Floribus et dulci **aspirans** complectitur umbra.
 Iamque ibat dicto parens et dona Cupido 695
 Regia portabat Tyriis, duce laetus Achate.
 Cum venit, **aulaeis** iam se regina superbis

680. **Alta Cythera.** Note the many references in Vergil to high places as the favorite resorts of the gods (I. 415; 498, 502, etc.). It is noticeable that in the Hebrew Scriptures the high places are frequently spoken of as the seats of idol worship. Cf. 1 Kings xi. 7: "Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon." Cf. also 1 Kings xii. 31; 2 Kings xviii. 17; Ps. lxxviii. 58.

686. **Laticem Lyaeum** = vinum. Lyaeus was a surname of Bacchus, as the one who looses from care, from λύω, to loosen or free.

691. Cf. Lucr. IV. 904, 905:
 Nunc quibus ille modis somnus per membra quietem
 Irriget atque animi curas e pectore solvat.

693. **Mollis amaracus.** Cf. Cat. LXI. 6, 7:

Cinge tempora floribus
 Suave olentis amaraci.

697. This description of a feast is in

Aurea composuit **sponda** mediamque locavit.
 Iam pater Aeneas et iam Troiana iuventus
 Conveniunt, stratoque super **discumbitur** ostro. 700
 Dant manibus **famuli lymphas**, Cereremque **canistris**
 Expediunt, **tonsisque** ferunt **mantelia villis**.
 Quinquaginta intus **famulae**, quibus ordine longo
 Cura **penum** struere, et flammis **adolere** Penates;
 Centum aliae totidemque pares aetate **ministri**, 705
 Qui dapibus mensas onerent et pocula ponant.
 Nec non et Tyrii per limina laeta frequentes
 Convenere, **toris** iussi discumbere pictis.
 Mirantur dona Aeneae, mirantur Iulum,
Flagrantesque dei vultus simulataque verba, 710
 Pallamque et **pictum** croceo velamen acantho.
 Praecipue infelix, **pesti** devota futurae,
 Expleri mentem **nequit ardescitque** tuendo
 Phoenissa, et pariter puero donisque movetur.
 Ille ubi complexu Aeneae colloque pependit 715

part an anachronism. Vergil having in mind the Roman feast of his own time. The custom of reclining at the feast was unknown in the Homeric age. The couches upon which the guests reclined were arranged on three sides of the table, and the central one, which the queen here occupies (l. 698), is the place of honor.

701. As a parallel to a portion of this description, cf. Homer, *Il.* IX. 265 seq.: And when he had made ready, and had spread
The banquet on the board, Patroclus took
The bread and offered it to all the guests
In shapely canisters. Achilles served

The meats, and took his seat against the wall,

In front of great Ulysses.

Cf. also Statius, *Theb.* I (Pope's trans.):

Embroidered purple clothes the golden beds;

This slave the floor, and that the table spreads;

A third dispels the darkness of the night,
And fills depending lamps with beams of light.

Here loaves in canisters are piled on high.

And there in flames the slaughtered victims fry.

701. *Me* — Cererem = bread, 245, 5). — 702. Villis, 140. — 704. Struere, 156. — 705. Date, 147. — 706. Qui onerent, 174. — 715. Complexu, 149.



ENEAS AT THE COURT OF DIDO. (P. Guérin.)

*Hæc ocellis, hæc pectore toto
Hæret, et interdum gremio fovet* II. 717

Et magnum falsi implevit genitoris amorem,
 Reginam petit. Haec oculis, haec pectore toto
 Haeret et interdum gremio foveat, inscia Dido,
 Insideat quantus miserae deus. At memor ille
 Matris Acidaliae, paulatim **abolere** Sychaeum 720
 Incipit, et vivo tentat praevertere amore
 Iam pridem **resides** animos **desuetaque** corda.

Postquam prima quies epulis, mensaeque remotae,
 Crateras magnos statuunt et vina **coronant**.

Fit strepitus tectis, vocemque per ampla **volutant** 725

Atria; **dependent** **lychni** **laquearibus** aureis
 Incensi, et noctem flammis **funalia** vincunt.

Hic regina gravem gemmis auroque poposcit
 Implevitque **mero** **pateram**, quam Belus et omnes
 A Belo soliti; tum facta silentia tectis: 730

Iuppiter, hospitibus nam te dare iura loquuntur,
 Hunc laetum Tyriisque diem Troiaque profectis
 Esse velis, nostrosque huius meminisse minores.

Adsit laetitiae Bacchus **dator**, et bona Iuno;
 Et vos, o, coetum, Tyrii, celebrate faventes. 735

17. **Haec oculis haeret.** Cf. Tension (*Locksley Hall*):

'And her eyes on all my motions
 with a mute observance hung.'

18. **Interdum gremio foveat.** He is probably reclining next her at table. Dante, *Par.* VIII. 7:

both Dione honored they and Cupid,
 at as her mother, this one as her son,
 and said that he had sat in Dido's lap.

20. **Matris Acidaliae.** Venus, so called from a fountain of that name in Eotia, sacred to her. Con. observes that the only other author who has used

the word as an epithet of Venus is Martial: 6, 13, 5, "nodus Acidalius," and 9, 14, 3, "Acidalia harundo."

723. **Mensae remotae.** Cf. l. 216, note.

724. **Vina coronant.** A Roman custom.

727. **Funalia.** Nettleship quotes from Isid., 20, 10, 5: "Funalia sunt quae intra ceram sunt, dicta a funibus, quos ante usum papyri cera circumdatos habuere maiores." They were wax tapers with wicks of hemp.

Dixit, et in mensam laticum libavit honorem,
 Primaque, libato, summo tenus attigit ore ;
 Tum Bitiae dedit **increpitans** ; ille **impiger** hausit
 Spumantem pateram, et pleno se **proluit** auro ;
 Post alii **proceres**. **Cithara crinitus** Iopas
Personat aurata, docuit quem maximus Atlas.
 Hic canit errantem lunam solisque labores ;

740

736. Laticum libavit. According to custom, a small portion of the wine was poured out as an offering to the gods. The reader cannot but be impressed with the minute observance of religious rites throughout this work.

737. Summo — ore. This custom seems to linger in Goldsmith's *Deserted Village* :

Nor the coy maid, half willing to be prest,
 Shall kiss the cup to pass it to the rest.

740. Crinitus. Long-haired, after the fashion of musicians, in imitation of Apollo.

741. Maximus Atlas. Whatever legends are connected with this hero, he seems in all to have had a deep knowledge of astronomy. In Homer, he "knows all the depths of the sea, and keeps the long pillars which hold heaven and earth asunder" (*Od.* I. 52). In Hesiod (*Theog.* 517 seq.), he is said to support the heavens on his head and hands. In later times, Atlas, from being "keeper of the pillars," became himself a mountain of Libya (cf. IV. 481 ; VI. 796 ; VIII. 136-40).

742-46. These natural phenomena are favorite themes of the classical poets. Vergil's account of the origin of things seems to have been one of the prevailing theories of his time. It is the theory which Ovid (*Met.* I. 1-88) sets forth. It

is in some of its main points the same with the *Nebular Hypothesis*, put forth in modern times by Herschel and Laplace, now generally received as a rational theory. This theory, in poetical dress, will be found in *Ecl.* VI. 31-40, and *Aeneid*, VI. 724-30. Cf. Dryden's translation of *Ecl.* VI. 31-40 :

He sung the secret seeds of Nature's frame;
 How seas, and earth, and air, and active
 flame,

Fell through the mighty void, and in
 their fall

Were blindly gathered in this goodly ball.
 The tender soil, then stiff'ning by degrees,
 Shut from the bounded earth, the bound-
 ing seas.

Then earth and ocean various forms dis-
 close ;

And a new sun to the new world arose ;
 And mists, condensed to clouds, obscure
 the sky ;

And clouds, dissolved, the thirsty ground
 supply.

The rising trees, the lofty mountains
 grace ;

The lofty mountains feed the savage race,
 Yet few, and strangers, in th' unpeopled
 place.

From thence the birth of man the song
 pursued,

And how the world was lost, and how
 renewed.

Unde hominum genus et pecudes ; unde imber et ignes ;
 Arcturum **pluviasque** Hyadas geminosque Triones ;
 Quid tantum Oceano properent se **tinguere** soles 745
 Hiberni, vel quae tardis mora noctibus obstet.
Ingeminant plausu Tyrii, Troesque sequuntur.
 Nec non et vario noctem sermone trahebat
 Infelix Dido, longumque bibebat amorem,
 Multa super Priamo **rogitans**, super Hectore multa ; 750
 Nunc, quibus Aurorae venisset filius armis,
 Nunc, quales Diomedis equi, nunc, quantus Achilles.
 Immo age, et a prima dic, hospes, origine nobis
 Insidias, inquit, Danaum, casusque tuorum,
 Erroresque tuos ; nam te iam septima portat 755
 Omnibus errantem terris et fluctibus aestas. X

This sounds like a modern scientific lecture in verse. What was then a mere legend, whence derived no one knows, has since been found to be in harmony with the clearest evidences of science.

742. Errantem lunam. Referring to the revolutions of the moon in her orbit.

Solis labores, i.e. eclipses of the sun. With this line compare *Geo.* I. 337 : **Quos ignis caeli Cyllenius erret in orbis.** And *II.* 478 :

Defectus solis varios, lunaeque labores.

744. Pluvias Hyadas. The Hyades were the daughters of Atlas. The constellation was called "*pluviae*," because it set at twilight in the rainy months of August and November. Cf. Spenser (*F. Q.* III. I. 57) :

And the moist daughters of huge Atlas strove

Into the ocean deepe to drive their weary drove.

745-6. That is, "Why are the days so short in winter and so long in summer?"

These lines are repeated from *Geo.* II. 481-2.

750. The queen's object is to keep her guest talking, with whose very words she is already enamored.

751. Aurorae filius. Cf. l. 489.

752. Diomedis equi. Cf. l. 469, and note.

753-5. Spenser (*F. Q.* II. II. 39) has a similar situation, where Sir Guyon is invited to relate his adventures in a post-prandial story :

Thus fairly she attemperéd her feast,
 And pleasd them all with meete satiety :
 At last, when lust of meat and drinke
 was ceast,

She Guyon deare besought of curtesie
 To tell from whence he came through
 jeopardy,

And whether now on new adventure
 bownd :

Who with bold grace, and comely gravity,
 Drawing to him the eies of all around,
 From lofty siege [seat] began these words
 aloud to sownd.

Troy, that art now nought but an idle name,
And in thine ashes buried low dost lie,
Though whilome far much greater then thy fame,
Before that angry gods and cruell skie
Upon thee heapt a direfull destinie !

SPENSER, *F. Q.* III. IX. 33.

Illustrious Troy ! renown'd in every clime
Through the long records of succeeding time ;
Who saw protecting gods from heaven descend
Full oft, thy royal bulwarks to defend.
Though chiefs unnumber'd in her cause were slain,
With fate the gods and heroes fought in vain ;
That refuge of perfidious Helen's shame
At midnight was involved in Grecian flame ;
And now, by time's deep ploughshare harrow'd o'er,
The seat of sacred Troy is found no more.
No trace of her proud fabrics now remains,
But corn and vines enrich her cultured plains.

FALCONER, *Shipwreck*, III.



PLAIN OF TROY.

LIBER SECUNDUS.

Conticuere omnes, silentique ora tenebant.
 Inde toro pater Aeneas sic orsus ab alto :
 Infandum, Regina, iubes renovare dolorem,
 Troianas ut opes et lamentabile regnum
 Eruerint Danaï; quaeque ipse miserrima vidi,

5

3. Compare Homer, *Od.* IX. 13 :
 But now thy mind is moved to ask of me
 The story of the sufferings I have borne,
 And that will wake my grief anew
 Thus Ulysses begins the story of his
 wanderings; and Dante (*Inf.* I. 4) thus
 begins the relation of his dream.
 Ah me! how hard a thing it is to say
 What was this forest savage, rough, and
 stern,

Which in the very thought renews the
 fear

And again (*Inf.* XXXIII. 4-6) one in
 torment explains the cause of his condi-
 tion.

Thou wilt that I renew
 The desperate grief, which wrings my
 heart already
 To think of only, ere I speak of it.

4. *Lamentabile*, 234. — 5. *Eruerint*, 168.

Et quorum pars magna fui. Quis talia fando
 Myrnidonum Dolopumve aut duri miles Ulixi
 Temperet a lacrimis? et iam nox **umida** caelo
 Praecipitat, suadentque cadentia sidera somnos.
 Sed si tantus amor casus cognoscere nostros
 Et breviter Troiae supremum audire laborem,
 Quamquam animus meminisse horret, luctuque refugit,
 Incipiam.

10

Fracti bello fatisque repulsi
 Ductores Danaûm, tot iam labentibus annis,
 Instar montis equum divina Palladis arte
 Aedificant, sectaque intexunt abiete costas;
 Votum pro reditu simulant; ea fama vagatur.
 Huc delecta virûm **sortiti** corpora furtim
 Includunt caeco lateri, penitusque **cavernas**
 Ingentes **uterumque** armato milite complent.
 Est in conspectu Tenedos, notissima fama

15

20

6-8. Cf. *Tattler*, No. 134; and *Spectator*, No. 84; and Spenser (*F. Q.* III. IX. 39):

O lamentable fall of famous towne,
 Which raignd so many yeares victorions,
 And of all Asie bore the soveraine crowne,
 In one sad night consumed and throwen
 downe!

What stony hart, that heares thy haplesse
 fate,

Is not empierst with deepe compassiowne,
 And makes ensample of mans wretched
 state,

That floures so fresh at morne, and fades
 at evening late!

13. **Fracti bello.** So Goldsmith
 (*Des. Vil.* 155) has "the broken soldier."

14. **Ductores Danaum.** So when

the Greeks sacrificed to the winds at
 Aulis:

Aulide quo pacto Triviai virginis aram
 Iphianassai turparunt sanguine foede
 Ductores Danaum delecti, prima virorum
 LUCR. I. 84-6.

15. **Divina Palladis arte** Minerva was regarded in the ancient mythology as the goddess of wisdom and skill. As here she is represented as teaching Epeus to frame the wooden horse, so in Catullus (LXIV. 8-10) she assists in the building of the Argo:

Diva quibus retinens in summis urbibus
 arces

Ipsa levi fecit volitantem flamine currum.
 Pineae coniungens inflexae texta carinae.

21. **Tenedos** This island was once

Insula, dives opum, Priami dum regna manebant,
 Nunc tantum sinus et statio male fida carinis;
 Huc se propecti deserto in litore condunt.
 Nos abiisse rati et vento petiisse Mycenae. 25
 Ergo omnis longo solvit se Teucra luctu.
 Panduntur portae; iuvat ire et Dorica castra
 Desertosque videre locos litusque relictum.
 Hic Dolopum manus, hic saevus tendebat Achilles;
 Classibus hic locus; hic acie certare solebant. 30
 Pars stupet innuptae donum exitiale Minervae
 Et molem mirantur equi; primusque Thymoetes
 Duci intra muros hortatur et arce locari,
 Sive dolo, seu iam Troiae sic fata ferebant.
 At Capys, et quorum melior sententia menti, 35
 Aut pelago Danaum insidias suspectaque dona

ebrated for its laws and civil institu-
 ns. It was taken by Achilles during
 the siege of Troy, and retains its ancient
 name to this day. — *Class. Dic.*

29. **Tendebat**, (sc. tentoria) i. e. "en-
 camped." This is an anachronism. Cf.
 69, note.

31. **Donum exitiale**. In the twenty-
 fifth canto of the *Inferno*, Dante has
 described the punishment of fraudulent
 counsellors, and among others.

Within there are tormented
 Agamemnon and Diomed, and thus together
 they unto vengeance run as unto wrath.
 And there within their flame do they
 lament

the ambush of the horse, which made
 the door
 whence issued forth the Romans' gentle
 seed.

that is, as Longfellow observes, "As

Troy was overcome by the fraud of the
 wooden horse, it was in a poetic sense
 the gateway by which Aeneas went forth
 to establish the Roman empire in Italy."

34. **Dolo**. The fact that the wife and
 son of this prince had been put to death
 by the order of Priam, would give color
 to this suspicion.

36. **Danaum insidias**. From Ho-
 mer's account we get a glimpse within
 the horse. Menelaus thus recalls to
 Helen that stirring time (*Od.* IV. 351,
 seq.) :

Witness what he did

And bore, the heroic man, what time we
 sat,

The bravest of the Argives, pent within
 The wooden horse about to bring to Troy
 Slaughter and death. Thou camest to the
 place,

Moved, as it seemed, by some divinity

25. *Abiisse*, 219. — 27. *Ire*, 158. — 30. *Classibus*, 102. — 31. *Minervae*, 87. —

35. *Quorum — menti*, 219. — 36. *Pelago*, 100.

Praecipitare iubent, subiectisque urere flammis,
 Aut terebrare cavas uteri et tentare latebras.
 Scinditur incertum studia in contraria vulgus.

Primus ibi ante omnes, magna comitante caterva,
 Laocoon ardens summa decurrit ab arce,
 Et procul: O miseri, quae tanta insania, cives?
 Creditis avectos hostes? aut ulla putatis
 Dona carere dolis Danaûm? sic notus Ulixes?
 Aut hoc inclusi ligno occultantur Achivi,
 Aut haec in nostros fabricata est machina muros

Who thought to give the glory of the day
 To Troy. Thrice about the hollow frame
 That held the ambush thou didst walk
 and touch

Its sides, and call the Achaian chiefs by
 name,

And imitate the voices of the wives
 Of all the Argives. Diomed and I
 Sat with the great Ulysses in the midst,
 And with him heard thy call, and rose at
 once

To sally forth or answer from within;
 But he forbade, impatient as we were,
 And so restrained us. All the Achaian
 chiefs

Kept silence save Anticlus, who alone
 Began to speak, when, with his powerful
 hands,

Ulysses pressed together instantly
 The opening lips, and saved us all, and thus
 Held them till Pallas lured thee from the
 spot.

39. *Scinditur vulgus.* The minstrel
 Demodocus, at the request of Ulysses
 (*Od.* VIII. 612), recounts these scenes:
 He spake; the poet felt the inspiring god,
 And sang, beginning where the Argives
 hurled

Firebrands among their tents, and sailed
 away

In their good galleys, save the band that
 sat

Beside renowned Ulysses in the horse.
 Concealed from sight, amid the Trojan
 crowd,

Who now had drawn it to the citadel
 So there it stood, while, sitting round it,
 talked

The men of Troy, and wist not what to
 do.

By turns three counsels pleased them—
 to hew down

The hollow trunk with the remorseless
 steel;

Or drag it to a height, and cast it there
 Headlong among the rocks; or, last of all,
 leave

The enormous image standing and un-
 harmed,

An offering to appease the gods. And
 this

At last was done; for so had fate decreed
 That they should be destroyed whene'er
 their town

Should hold within its walls the horse of
 wood.

Inspectura domos venturaque desuper urbi,
 Aut aliquis latet error; equo ne credite, Teucri.
 Quidquid id est, timeo Danaos et dona ferentes.
 Sic fatus, validis ingentem viribus hastam 50
 In latus inque feri **curvam** compagibus **alvum**
Contorsit. Stetit illa tremens, uteroque **recusso**
Insonuere cavae gemitumque dedere cavernae.
 Et, si fata deûm, si mens non laeva fuisset,
 Impulerat ferro Argolicas **foedare** latebras, 55
 Troiaque nunc stare, Priamique arx alta, maneres.
 Ecce, manus iuvenem interea post terga revinctum
 Pastores magno ad regem clamore trahebant
 Dardanidae, qui se ignotum venientibus ultro,
 Hoc ipsum ut strueret Troiamque aperiret Achivis, 60
 Obtulerat, fidens animi, atque in utrumque paratus,
 Seu versare dolos, seu certae occumbere morti.
 Undique visendi studio Troiana iuventus
 Circumfusa ruit, certantque **inludere** capto.
 Accipe nunc Danaûm insidias, et crimine ab uno 65

49. Young (*Night Thoughts*, I. 327),
 caught the spirit of this thought:
 and on thy guard against the smiles of
 Fate.

62. **Seu versare dolos.** Dante (*Inf.*
 XX. 98) does poetic justice to Sinon by
 presenting him as suffering in the tenth
 lowest depth of Hell, which was devoted
 falsifiers of all kinds. And Chaucer
 (*Jonke Prestes Tale*) thus execrates him:
 his dissimulour, O Greke Sinon,
 that broughtest Troye al utrely to
 sorwe!

65. In I. 753-4, Dido had asked, "Dic

insidias Danaum." Aeneas would seem
 now to refer to this request:

Accipe nunc Danaum insidias.

Byron (*Giaour*) thus mourns over de-
 generate Greece:

Still to the neighboring ports they waft
 Proverbial wiles and ancient craft;
 In this the subtle Greek is found,
 For this, and this alone, renown'd.

Et crimine ab uno. Cf. Tasso,
 (*Ger. Lib.* II. 72):

Who knows not to what end the Grecian
 swears,

Yet from a single treason gather all

Disce omnes.

Namque ut conspectu in medio turbatus, inermis,
 Constitit atque oculis Phrygia agmina circumspexit :
 Heu, quae nunc tellus, inquit, quae me aequora possunt
 Accipere? aut quid iam misero mihi denique restat,
 Cui neque apud Danaos usquam locus, et super ipsi
 Dardanidae **infensi** poenas cum sanguine poscunt?
 Quo gemitu conversi animi, compressus et omnis
 Impetus. Hortamur fari, quo sanguine cretus,
 Quidve ferat, memoret, quae sit fiducia capto.
 [Ille haec, deposita tandem formidine, fatur:]
 Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor
 Vera, inquit; neque me Argolica de gente negabo;
 Hoc primum; nec, si miserum Fortuna Sinonem
 Finxit, vanum etiam **mendacemque** improba finget.
 Fando aliquod si forte tuas pervenit ad aures
 Belidae nomen Palamedis et **incluta** fama
 Gloria, quem falsa sub proditione Pelasgi
Insontem infando indicio, quia bella vetabat,
 Demisere neci, nunc **cassum** lumine lugent:

69. The well feigned despair of Sinon, his subsequent claim to perfect truthfulness, his artful introduction of well-known facts, and his plausible story of the purpose of the horse, show a marked character which Vergil, if he has not originated, has at least greatly elaborated.

82. **Palamedis gloria.** Palamedes is celebrated as the inventor of weights and measures, of the games of chess and backgammon, as having introduced many new features of military science, and as having added several new letters to the Greek alphabet. He is also famous

for the stratagem by which he induced Ulysses to join the Trojan war. But by this means also, he obtained the hatred of Ulysses.

83-4. **Falsa proditione — infando indicio.** Ulysses had secreted a sum of money, and a letter purporting to be from Priam in Palamedes' tent, to prove that the latter had been in league with the Trojans; and the tent being searched, these tokens of guilt were found. The fact that Palamedes had opposed the war (l. 84) strengthened the charges of Ulysses, and the Greeks stoned him to death.

74. *Fari*, 165. — *Sanguine*, 133. — 75. *Memoret*, 169. — 79. *Miserum Sinonem*, 112. — 85. *Cassum*, 110. — *Lumine*, 131.

Illi me comitem et consanguinitate propinquum
 Pauper in arma pater primis huc misit ab annis.
 Dum stabat regno incolumis regumque vigeat
 Consiliis, et nos aliquod nomenque decusque
 Gessimus. Invidia postquam pellacis Ulixi — 90
 Haud ignota loquor — superis concessit ab oris,
 Adflactus vitam in tenebris luctuque trahebam,
 Et casum insontis mecum indignabar amici.
 Nec tacui demens, et me, fors si qua tulisset,
 Si patrios umquam remeassem victor ad Argos, 95
 Promisi ultorem, et verbis odia aspera movi.
 Hinc mihi prima mali labes, hinc semper Ulixes
 Criminibus terrere novis, hinc spargere voces
 In vulgum ambiguas, et quaerere conscius arma.
 Nec requievit enim, donec Calchante ministro — 100
 Sed quid ego haec autem nequiquam ingrata revolve?
 Quidve moror, si omnes uno ordine habetis Achivos,
 Idque audire sat est? Iamdudum sumite poenas;
 Hoc Ithacus velit, et magno mercentur Atridae.
 Tum vero ardemus scitari et quaerere causas, 105
 Ignari scelerum tantorum artisque Pelasgae.
 Prosequitur pavitans, et ficto pectore fatur:

89. **Nos.** The editorial "we" = "I."
 92. **Vitam trahebam.** Cf. Catullus,
 LXIII. 71:

Ego vitam agam sub altis Phrygiae colu-
 minibus.

96. Cf. Propertius, V. I. 115-6:
 Nauplius ultores sub noctem porrigit ignes,
 Et natat exuviis Graecia pressa suis.

Nauplius, the father of Palamedes,
 caused beacons to be placed on the most

dangerous parts of the Euboean coast,
 and wrecked the Greek fleet

100. **Calchante.** Calchas was a cele-
 brated soothsayer, who had accompanied
 the Greeks to Troy as high-priest and
 prophet.

104. A special stroke of art.

107. **Ficto pectore fatur.** Cf. Cat-
 ullus, LXIV. 383:

Carmina divino cecinerunt pectore Parcae.

86. *Illi*, 100. — *Me comitem*, 112. — 93. *Casum*, 110. — 94. *Si tulisset*, 200. — 95. *Re-
 meassem*, 216. — 98. *Terrere* — *spargere*, 167. — 100. *Ministro* — *Sed quid*, 244. — 104.
Velit — *mercentur*, 209. — *Magno*, 145. — 107. *Ficto pectore*, 245. 6).

Saepe fugam Danaï Troia cupiere relictā
 Moliri et longo fessi discedere bello;
 Fecissentque utinam! Saepe illos aspera ponti 110
 Interclusit hiems, et terruit Auster euntes.
 Praecipue, cum iam hic trabibus **contextus acernis**
 Staret equus, toto sonuerunt aethere nimbi.
 Suspensi Eurypylum scitantem **oracula** Phoebi
 Mittimus, isque **adytis** haec tristia dicta reportat: 115
 Sanguine placastis ventos et virgine caesa,
 Cum primum Iliacas, Danaï, venistis ad oras;
 Sanguine quaerendi reditus, animaque **litandum**
 Argolica. Vulgi quae vox ut venit ad aures,
 Obstipuere animi, gelidusque per ima cucurrit 120
 Ossa **tremor**, cui fata parent, quem poscat Apollo.
 Hic Ithacus vatem magno Calchanta tumultu
 Protrahit in medios; quae sint ea numina divūm,
 Flagitat. Et mihi iam multi crudele canebant
 Artificis scelus, et taciti ventura videbant. 125
 Bis quinos silet ille dies, tectusque recusat
 Prodere voce sua quemquam aut opponere morti.
 Vix tandem, magnis Ithaci clamoribus actus,
 Composito rumpit vocem, et me destinat arae.
Assensere omnes, et, quae sibi quisque timebat, 130

112. **Acernis** Vergil seemingly forgets that he has already (16) said the horse was of fir. Con. remarks that it is not "from confusion or forgetfulness, but as an assertion of the poet's privilege to represent, in as many ways as he pleased, the general notion of wood"

116. In order to appease the winds which prevented their departure from Aulis for Troy, the Greeks were directed by the oracle to sacrifice Iphigenia, the daughter of Agamemnon.

130-1. A striking instance of the selfishness of human nature.

110. *Fecissent utinam!* 207. — 113. *Cum Staret*, 181. — 114. *Scitantem*, 214. How expressed in classical prose? 174, 190, 211, 212. — 116. *Sanguine et virgine*, 223. — 117. *Cum venistis*, 181. — 118. *Anima*, 143. — 121. *Parent — poscat*, 168. — 126. *Dies*, 117. — 129. *Composito*, 142.

Unius in miseri exitium conversa tulere.

Iamque dies infanda aderat; mihi sacra parari,

Et **salsae** fruges, et circum tempora **vittae**.

Eripui, fateor, **leto** me, et vincula rupi,

Limosoque lacu per noctem obscurus in **ulva**

135

Delitui, dum vela darent, si forte dedissent.

Nec mihi iam patriam antiquam spes ulla videndi,

Nec dulces natos exoptatumque parentem;

Quos illi fors et poenas ob nostra reposcent

Effugia, et culpam hanc miserorum morte **piabunt**.

140

Quod te per superos et conscia numina veri,

Per, si qua est, quae restet adhuc mortalibus usquam

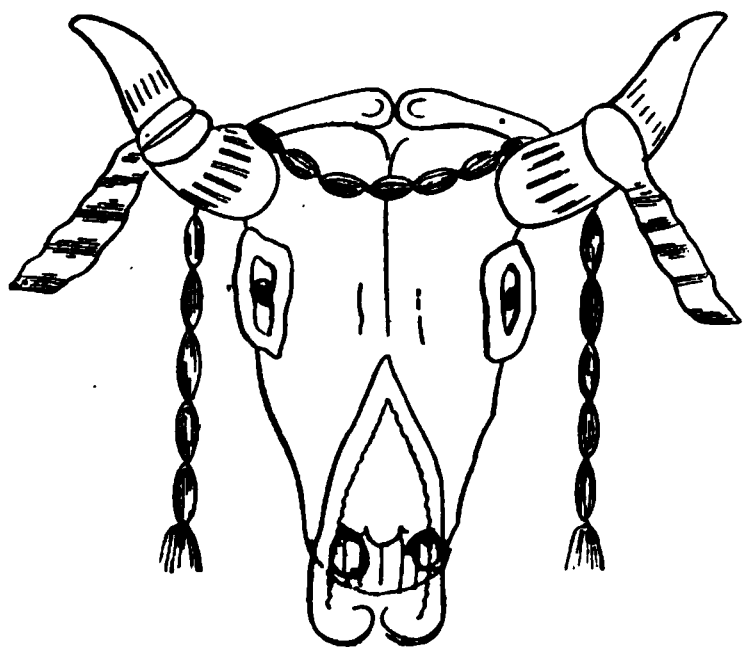
Intemerata fides, oro, miserere laborum

Tantorū, miserere animi non digna ferentis.

His lacrimis vitam damus, et miserescimus ultro.

145

Trojan deceived



VITTAE. (From a bas-relief.)

133. The customary preparations for sacrifice.

141 **Quod**. Used in adjuration, equals *propter quod*. VI. 363; Horace, *Epist.* I. VII. 94:

Quod te per Genium dextramque deosque
Penates

Obsecro et obtestor.

145. Cf. Spenser (*F. Q. I. V. 18*):

As when a wearie traveiler, that straves
By muddy shore of broad seven-mouthed
Nile,

Unweeting of the perillous wandring
wayes,

Doth meete a cruell craftie crocodile,
Which, in false griefe hyding his harme-
full guile,

Doth weepe full sore, and sheddeth ten-
der teares;

The foolish man, that pitties all this
while

His mournfull plight, is swallowd up
unwares;

Forgetfull of his owne, that mindes
anothers cares.

132. *Parari*, 167. — 136. *Darent*, 186. — *Dedissent*, 200. — 139. *Quos* — *poenas*, 113.
— 142. *Quae restet*, 175. — 143. *Laborum*, 93.

Ipse viro primus **manicas** atque arta levari
 Vincla iubet Priamus, dictisque ita fatur amicis :
 Quisquis es, amissos hinc iam obliviscere Graios ;
 Noster eris, mihique haec **edissere** vera roganti :
 Quo molem hanc immanis equi statuere ? quis auctor ? 150
 Quidve petunt ? quae religio ? aut quae machina belli ?
 Dixerat. Ille, dolis instructus et arte Pelasga,
 Sustulit exutas vinclis ad sidera palmas :
 Vos, aeterni ignes, et non **violabile** vestrum
 Testor numen, ait, vos arae **ensesque** nefandi, 155
 Quos fugi, vittaeque deûm, quas hostia gessi :
 Fas mihi Graiorum sacrata **resolvere** iura,
 Fas odisse viros, atque omnia ferre sub auras,
 Si qua tegunt ; teneor patriae nec legibus ullis.
 Tu modo promissis maneat, servataque serves 160
 Troia fidem, si vera feram, si magna rependam.
 Omnis spes Danaûm et coepti fiducia belli
 Palladis auxiliis semper stetit. Impius ex quo
 Tydides sed enim scelerumque inventor Ulixes,
 Fatale aggressi sacrato **avellere** templo 165
 Palladium, caesis summae custodibus arcis,

And cf. Horace, *A. P.* 102 :

Si vis me flere, dolendum est
Primum ipsi tibi.

For an interesting disquisition on tears,
cf. *Tatler*, No. 68.

148. **Amissos obliviscere.** Con.
suggests "amitte atque obliviscere." Cf.
Submersas obrue (I. 69).

157. **Fas** (sc. est). Compare in vocab.
fas, *ius*, and *lex*.

163. **Ex quo** (tempore).

164. **Sed enim.** *But* (her aid failed
us) *for*.

166. **Palladium.** A celebrated statue
of Minerva, said to have fallen from the
skies, on the preservation of which de-
pended the safety of Troy. Among other
legends, it is said that the Greeks learned
from Helenus, whom they had captured,
that the Palladium was the chief obstacle
to the fall of Troy. The Greeks then
resolved to carry off this image, and the

Corripuere sacram effigiem, manibusque cruentis

Virgineas ausi divae contingere vittas;

Ex illo fluere ac retro sublapsa referri

Spes Danaûm, fractae vires, aversa deae mens. 170

Nec dubiis ea signa dedit Tritonia monstris.

Vix positum castris simulacrum; arsere coruscae

Luminibus flammae arrectis, salsusque per artus

Sudor iit, terque ipsa solo — mirabile dictu —

Emicuit, parmamque ferens hastamque trementem. 175

Extemplo tentanda fuga canit aequora Calchas,

Nec posse Argolicis excindi Pergama telis,

Enterprise was entrusted to Ulysses and Diomede. — *Class. Dic.*

Vergil makes one other reference to the Palladium (IX. 150):

Tenebras et inertia furta

Palladii, caesis summae custodibus arcis,
Ne timeant.

In Ovid (*Met.* XIII. 334) Ulysses boasts of this exploit:

Tamque tuis potiar, faveat Fortuna,
sagittis,

Quam sum Dardanio, quem cepi, vate
potitus;

Quam responsa deum Troianaque fata
retexi;

Quam rapui Phrygiae signum penetrale
Minervae

Hostibus e mediis.

The idea of the Palladium survives in Tasso (*Ger. Lib.* II. 6), though here the image is that of the Virgin Mary:

Now this their image I would have
convey'd,

With thine own hand from their invaded
fane,

To the chief Mosque, and on it shall be
laid

Spells of such pow'r, that long as we
retain

The new Palladium in our keep, a train
Of mighty spirits shall protect thy states;
While steel attacks, and fire assaults in
vain,

Unrent the wall, impregnable the gates,
We shall the war roll back, and disap-
point the fates!

169. With this line compare *Geo.* I.
199-200:

Sic omnia fatis

In peius ruere, ac retro sublapsa referri.

171. **Tritonia.** There are three theories as to the origin of this epithet of Minerva. The first supposes it to signify "Head-sprung," referring to her birth from the head of Jove. The second derives it from the river or lake *Triton*, in Libya or Boeotia, the supposed birth-place of Minerva. The third would make the epithet mean *the three phases of the moon*, inasmuch as her shield was regarded as the full-orbed moon.

Omina ni repetant Argis, numenque reducant,
 Quod pelago et curvis secum avexere carinis.
 Et nunc, quod patrias vento petiere Mycenae, 180
 Arma deosque parant comites, pelagoque **remenso**
 Improvisi aderunt. Ita **digerit** omina Calchas.
 Hanc pro Palladio moniti, pro numine laeso
 Effigiem statuere, nefas quae triste piaret.
 Hanc tamen **immensam** Calchas attollere molem 185
 Roboribus **textis** caeloque educere iussit,
 Ne recipi portis, aut duci in moenia possit,
 Neu populum antiqua sub religione tueri.
 Nam si vestra manus violasset dona Minervae,
 Tum magnum exitium — quod dî prius omen in ipsum 190
 Convertant! — Priami imperio Phrygibusque futurum;
 Sin manibus vestris vestram ascendisset in urbem,
 Ultro Asiam magno Pelopea ad moenia bello
 Venturam, et nostros ea fata manere nepotes.
 Talibus insidiis **periurique** arte Sinonis 195
 Credita res, captique dolis lacrimisque coactis,
 Quos neque Tydides, nec Larissaeus Achilles,
 Non anni domuere decem, non mille carinae.
 Hic aliud maius miseris multoque tremendum
 Obicitur magis, atque improvida pectora turbat. 200
 Laocoon, ductus Neptuno sorte sacerdos,

178. **Omina repetant.** Referring to the Roman custom of returning from the camp to the city for fresh auspices in case of anything unlucky. *Numen reducant* refers to the same idea of bringing back fresh auspices from Greece. — CON.

197. **Larissaeus.** An epithet applied

by Vergil to Achilles, either with reference to the town of Larissa Cremaste, which lay within his dominions, or as equivalent generally to Thessalian.

198. **Anni decem.** We are informed here of the length of the Trojan War.



DEATH OF LAOCOÖN. (Vatican Museum.)

III agmine caris
Laocoonta petunt II: 212.

Sollemnes taurum ingentem mactabat ad aras.

Ecce autem gemini a Tenedo tranquilla per alta —

Horresco referens — immensis orbibus **angues**

Incumbunt pelago, pariterque ad litora tendunt;

205

Pectora quorum inter fluctus arrecta iubaeque

Sanguineae superant undas; pars cetera pontum

Pone legit **sinuatque** immensa **volumine** terga;

Fit **sonitus** spumante salo. Iamque arva tenebant,

Ardentesque oculos suffecti sanguine et igni,

210

Sibilla lambebant linguis vibrantibus ora.

Diffugimus visu exsanguis. Illi agmine certo

Laocoonta petunt; et primum parva duorum

Corpora natorum **serpens** amplexus uterque

Implicat, et miseros morsu **depascitur** artus;

215

Post ipsum, auxilio subeuntem ac tela ferentem,

Corripiunt, **spirisque** **ligant** ingentibus; et iam

Bis medium amplexi, bis collo **squamea** circum

Terga dati, superant capite et cervicibus altis.

Ille simul manibus tendit divellere nodos,

220

208 seq. Milton adapts this passage to his description of Satan in the depths of Hell (*P. L.* I. 192–6):

Thus Satan, talking to his nearest mate,
With head uplift above the wave, and
eyes

That sparkling blazed; his other parts
besides

Prone on the flood, extended long and
large,

Lay floating many a rood.

211. Vibrantibus. Cf. *Lucr.* III. 655:
Quin etiam tibi si, lingua vibrante, mi-
nanti

Serpentem cauda, etc.

And *Geo.* III. 439:

Arduus ad solem, et linguis micat ore
trisulcis.

220. This fine scene had before Ver-
gil's time been rendered famous by the
sculptors of the renowned Laocoön Group.

This Group, now in the Vatican, belongs
to the fourth epoch of Greek Sculpture
of the school of Rhodes, and in merit
ranks in the second class. It was executed
by three sculptors, Agesander, Atheno-
dorus, and Polydorus. It was found in
Rome in 1506, and the Pope ordered a
public festival in honor of its discovery.
According to Pliny, it once stood in the

Perfusus sanie vittas atroque veneno,
 Clamores simul horrendos ad sidera tollit :
 Quales **mugitus**, fugit cum saucius aram
 Taurus et incertam excussit cervice securim.
 At gemini **lapsu** delubra ad summa **dracones**
 Effugiunt saevaeque petunt Tritonidis arcem,
 Sub pedibusque deae **clipeique** sub orbe **teguntur**.
 Tum vero **tremefacta** novus per pectora cunctis
 Insinuat **pavor**, et scelus **expendiase** merentem
 Laocoonta ferunt, sacrum qui cuspide robur
 Laeserit et tergo sceleratam **intorserit** hastam.
 Ducendum ad sedes simulacrum orandaque divae
 Numina **conclamant**.

225

230

*Dividimus muros et moenia pandimus urbis. *Howe brought in*

palace of Titus. When found in the ruins of the baths of Titus the right arm was wanting, and one in terracotta by Bernini was substituted. Lübke and others insist that the right arm was not originally in the position given to it by the modern sculptor, but was bent down behind the head, which was thus supported by the hand in that moment of exhausted agony. Lübke thus comments upon this famous work: "From three different scenes, one united and strictly connected group is formed, depicting the one moment of utmost suffering and horror, petrified with fearful truth, and the whole pathos is concentrated in the mighty figure of the father. . . . Yet we see nothing here but pure physical suffering. The impression is entirely pathological, for no moral idea, no allusion to guilt and expiation meets us; and in this lies the barrier between it and the Niobe

and other works of a former age." — *Catalogue of the Corcoran Art Gallery*.

Byron (*Ch. Har.* IV. 160) has a noble description of this group:

Or, turning to the Vatican, go see
 Laocoön's torture dignifying pain —
 A father's love and mortal's agony
 With an immortal's patience blending:
 — vain

The struggle; vain, against the coiling
 strain

And gripe, and deepening of the dragon's
 grasp,

The old man's clench; the long en-
 venom'd chain

Rivets the living links, — the enormous
 asp

Enforces pang on pang, and stifles gasp
 on gasp.

234. Nettleship quotes from Henry:
 "In order to understand the picture here
 presented, it must be borne in mind that

Accingunt omnes operi, pedibusque rotarum 235
 Subiciunt lapsus, et **stuppea** vincula collo
 Intendunt. **Scandit** fatalis machina muros,
 Feta armis. Pueri circum innuptaeque **puellae**
 Sacra canunt, funemque manu contingere gaudent.
 Illa subit, mediaeque minans **inlabitur** urbi. 240
 O patria, o divûm domus Ilium, et incluta bello
 Moenia Dardanidum! quater ipso in limine portae
 Substitit, atque utero sonitum quater arma dedere;
 Instamus tamen **immemores** caecique furore,
 Et monstrum infelix sacrata sistimus arce. 245
 Tunc etiam fatis aperit Cassandra futuris
 Ora, dei iussu non umquam credita Teucris.
 Nos delubra deûm miseri, quibus ultimus esset
 Ille dies, festa **velamus fronde** per urbem.

the gates of ancient cities were very small, little larger than our modern ones; and that the walls, which were high, were carried across over the gates, so that there was no division of the wall, but only a hole or opening in the undivided wall, where the gates stood. By the expression '*dividimus muros*,' therefore, we are to understand that the Trojans enlarged the gate so as to make a complete division of the wall, that is, by breaking down that part of the wall over the gate on which the continuity of the wall depended."

243. **Substitit.** To stumble on or even touch the threshold on entering or leaving a house was considered an ill omen. In Ovid (*Met.* X. 452) this ill omen is connected with the direful hooting of the owl:

Ter pedis offensi signo est revocata, ter omen

Funereus bubo letali carmine fecit.

Again (*Trist.* I. III. 55) he bewails his ill luck:

Ter limen tetigi, ter sum revocatus, et ipse

Indulgens animo pes mihi tardus erat.

And Tibullus (I. III. 19, 20):

O quotiens ingressus iter mihi tristia dixi
 Offensum in porta signa dedisse pedem!

244. **Caecique furore.** Cf. Catullus, LXIV. 197:

Cogor inops, ardens, amenti caeca furore.

247. "The prophecies of Cassandra" has passed into a proverbial expression for unheeded warnings. Thus Young (*N. Th.* IX. 133):

But, like Cassandra, prophecies in vain.

ming Greek

Vertitur interea caelum et ruit oceano nox,
Involvens umbra magna terramque polumque
 Myrmidonumque dolos; fusi per moenia Teucrici
 Conticuere; **sopor** fessos complectitur artus.
 Et iam Argiva phalanx instructis navibus ibat
 A Tenedo, tacitae per amica silentia lunae
 Litora nota petens, flammās cum regia puppis
 Extulerat, fatisque deūm defensus iniquis
 Inclusos utero Danaos et **pineā** furtim
 Laxat claustra Sinon. Illos patefactus ad auras
 Reddit equus, laetique cavo se robore **promunt**
 Thessandrus Sthenelusque duces et dirus Ulixes,
 Demissum lapsi per funem, Acamasque, Thoasque,
 Pelidesque Neoptolemus, primusque Machaon,
 Et Menelaus, et ipse doli **fabricator** Epeus.
 Invadunt urbem somno vinoque sepultam;
 Caeduntur **vigiles**, portisque patentibus omnes
 Accipiunt socios atque agmina conscia iungunt.

250

255

260

265

250. Imitated in part from Ennius: Vertitur interea caelum cum ingentibus signis.

255. **Silentia lunae.** This has been understood in two opposite ways, — the moon quietly shining, or there being no moon as yet; for that the moon did rise appears from l. 340, — in the one case the silence, in the other the darkness, being assumed as favorable to the undertaking. — Cox.

257. **Extulerat.** But cf. VI. 517, where it is related that Helen, on that fatal night, had signalled the Greeks with a torch, under the pretence of leading a band of Trojan women in Bacchic revels.

264. **Fabricator Epeus.** Cf. Homer (*Od.* XI. 648):

When into the wooden steed,
 Framed by Epeus, we the chiefs of
 Greece Ascended.

265. **Invadunt** The horse had been placed on the citadel (l. 245), and they must go through the city to meet their friends at the gate. Compare this line with Ennius:

Nunc hostes vino domiti somnoque sepulti.

Somno vinoque sepultam. Compare *Aen.* III. 630; VI. 424; IX. 189:

Somno vinoque soluti procubuerunt.
 And Lucretius I. 133:

Morbo adfectis somnoque sepulti.

251. *Terramque polumque*, 222. — 257. *Cum extulerat*, 182. — 258-9. *Danaos et pineā claustra*, 221, 231.

Tempus erat, quo prima quies mortalibus aegris
Incipit, et dono divûm gratissima serpit:

In somnis, ecce, ante oculos maestissimus Hector 270

Visus adesse mihi, largosque effundere fletus,

Raptatus bigis, ut quondam, aterque cruento

Pulvere, perque pedes traiectus lora tumentes.

Ei mihi, qualis erat! quantum mutatus ab illo

Hectore, qui redit exuvias indutus Achilli, 275

Vel Danaûm Phrygios iaculatus puppibus ignes!

268. Vergil excels in his night pieces, such it will be of great interest to the reader to collate and compare. Young's *ign of Night* will fitly prepare the mind for the ensuing passage (*N. Th.* I. 18):

Light, sable goddess! from her shon throne,

rayless majesty, now stretches forth
her leaden sceptre o'er a slumb'ring world.

once how dead! and darkness how profound!

nor eye nor list'ning ear an object finds;
creation sleeps. 'Tis as the gen'ral pulse
of life stood still, and Nature made a pause;

a awful pause! prophetic of her end

270-1. In like manner Homer appeared to Ennius.

somnis ibi visus Homerus adesse poeta.

270-3. For the whole fight between Achilles and Hector, cf. *Il.* XXII. 166-200; also *Aen.* I. 483 and note.

274. This line is copied verbatim from Ennius. Milton has this passage in mind when Satan thus addresses Beëlzebub (*P.* L. I. 84):

thou beest he — but oh, how fallen!
how changed

From him, who, in the happy realms of light,

Clothed with transcendent brightness,
didst outshine

Myriads though bright!

275-6 Hector had slain Patroclus, the friend of Achilles, to whom Achilles had lent his own armor. These scenes are narrated at length in the latter part of the sixteenth and the first part of the seventeenth book of the *Iliad*. For the description of Hector's heroic deeds, see the twelfth and fifteenth books of the *Iliad*. These two lines (275-6) picture Hector in the height of his success, as those just preceding (272-3) picture him in his fall.



HECTOR IN BATTLE.

270. Hector, 67. — 273. Lora, 114. — 274. Mihi, 102. — 275. Exuvias, 126.

Squalentem barbam et concretos sanguine crines,
 Vulneraque illa gerens, quae circum plurima muros
 Accepit patrios. Ultro flens ipse videbar
 Compellare virum et maestas expromere voces :
 O lux Dardaniae, spes o fidissima Teucrûm,
 Quae tantae tenuere morae? quibus Hector ab oris
 Exspectate venis? ut te post multa tuorum
 Funera, post varios hominumque urbisque labores
 Defessi aspicimus! quae causa indigna **serenos**
 Foedavit vultus? aut cur haec vulnera cerno?
 Ille nihil, nec me quaerentem vana moratur,
 Sed graviter gemitus imo de pectore ducens,
 Heu fuge, nate, dea, teque his, ait, eripe flammis.
 Hostis habet muros; ruit alto a **culmine** Troia.
 Sat patriae Priamoque datum: si Pergama dextra
 Defendi possent, etiam hac defensa fuissent.
 Sacra suosque tibi commendat Troia Penates:
 Hos cape fatorum comites, his moenia quaere
 Magna, **pererrato** statues quae denique ponto.
 Sic ait, et manibus vittas Vestamque potentem
 Aeternumque adytis effert **penetralibus** ignem.

281 seq. Aeneas, in his vision, seems to be ignorant of the fate of Hector.

293. **Commendat Troia Penates.** Cf. I. 68, note. In commending her Penates to Aeneas, Troy entrusted to him her most essential part, her soul, — the Penates representing all that was peculiar and vital to the city and nation. Aeneas is thereby commissioned to found another Troy, and perpetuate the Trojan race.

These images were easily carried, as will appear in II. 717.

296-7. **Vestam aeternumque ignem.** Vesta was a deity presiding over the public and private hearth. A sacred fire, tended by Vestal Virgins, always burned upon her altar. The worship of Vesta represented the most ancient, as well as the purest part of Rome's religion. Says Lanciani: "The origin of the worship of Vesta is very simple. In prehistoric times, when fire could be obtained only from the friction of two sticks of dry wood, or from sparks of flint, every village kept a public fire burning day and

Diverso interea miscentur moenia luctu,
 Et magis atque magis, quamquam secreta parentis
 Anchisae domus arboribusque obtecta recessit, 300
 Claescent sonitus, armorumque ingruit horror.
 Excitior somno, et summi fastigia tecti
 Ascensu supero, atque arrectis auribus asto:
 In segetem veluti cum flamma furentibus austris
 Incidit, aut rapidus montano flumine torrens 305
 Sternit agros, sternit sata laeta boumque labores,
 Praecipitesque trahit silvas, stupet inscius alto
 Accipiens sonitum saxi de vertice pastor.

night, in a central hut, at the disposition of each family. The care of watching the precious element was intrusted to young girls, because girls, as a rule, did not follow their parents and brothers to the far-away pasture-grounds, and did not share with them the fatigue of hunting or fishing expeditions. In course of time, however, this simple practice became a kind of sacred institution, especially at Alba Longa, the mother country of Rome; and when a large party of Alban shepherds fled from the volcanic eruptions of the Alban craters into the plain below, and settled on the marshy banks of the Tiber, they followed, naturally, the institutions of the mother country; and the worship of Vesta — represented by the public fire and the girls attending to it — was duly organized at the foot of the Palatine hill, on the borders of the market-place (forum).

Propertius (V. IV. 69) seems to imply with Vergil that this fire was brought intact from Troy:

Nam Vesta, Iliacae felix tutela favillae.

304-8. Vergil enlarges upon Homer, who thus figures the distant roar of battle (*Il.* IV. 570 seq.):

As when the winter streams
 Rush down the mountain-sides, and fill,
 below,
 With their swift waters, poured from
 gushing springs,
 Some hollow vale, the shepherd on the
 heights
 Hears the far roar.

Spenser evidently has Vergil's destructive mountain torrent in mind (*F. Q.* II. XI. 18):

Like a great water-flood, that, tombling
 low
 From the high mountaines, threatens to
 overflow
 With suddein fury all the fertile playne,
 And the sad husbandmans long hope
 doth throw
 Adowne the streame, and all his vowes
 make vayne;
 Nor bounds nor banks his headlong ruine
 may sustayne.

Tum vero manifesta fides, Danaûmque patescunt
 Insidiae. Iam Deiphobi dedit ampla ruinam
 Volcano superante domus, iam proximus ardet
 Ucalegon; Sigea igni freta lata relucet.
 Exoritur clamorque virûm clangorque tubarum.
 Arma **amens** capio; nec sat rationis in armis;
 Sed glomerare manum bello et concurrere in arcem
 Cum sociis ardent animi; furor iraque mentem
 Praecipitant, pulchrumque mori succurrit in armis.

310

315

Ecce autem telis Pæithus elapsus Achivûm,
 Panthus Orthryades, aræis Phoebique sacerdos,
 Sacra manu victosque deos parvumque nepotem
 Ipse trahit, cursuque amens ad limina tendit.
 Quo res summa loco, Panthu? quam prendimus arcem?
 Vix ea fatus eram, gemitu cum talia reddit:
 Venit summa dies et **ineluctabile** tempus
 Dardaniae. Fuimus Troes, fuit Ilium et ingens

320

325

Probably, also, Ariosto remembers Vergil (*Orl. Fur.* XXXIX. 14):

As when benigner winds more softly
 blow,

And Apennine his shaggy back lays bare,
 Two turbid torrents with like fury flow,
 Which, in their fall, two separate chan-
 nels wear,

Uproot hard rocks, and mighty trees
 which grow

On their steep banks, and field and har-
 vest bear

Into the vale, and seem as if they vied
 Which should do mightiest damage on
 its side.

312. Cf. Dryden (*An. Mir.* 922-3):
 A key of fire ran all along the shore,
 And lighten'd all the river with a blaze.

314. **Nec armis.** Cf. Catullus, LXIV.
 186

Nulla fugae ratio, nulla spes.

317. Horace has the same thought
 (*Odes*, III. II. 13):

Dulce et decorum est pro patria mori.
 Note this and the many other fine pro-
 verbial lines of Vergil.

322. **Quo loco.** Render these words
 literally.

324 seq. The despairing cry of falling
 Troy.

325. **Fuimus, fuit.** The perfect is
 here the strongest and most impressive
 form that could have been used. In "we
 have been Trojans," the suggestion is
 certainly stronger than the direct asser-

311. *Vulcano*, 245, 5). — 312. *Ucalegon*, 245, 2). — 314. *Rationis*, 84. — 315. *Bello*, 103.
 — 317. *Mori*, 159. — 320. *Deos — nepotem trahit*, 221. — 325. *Fuimus, fuit*, 224.

Gloria Teucrorum; ferus omnia Iuppiter Argos
Transtulit; incensa Dánai dominantur in urbe.

Arduus armatos mediis in moenibus astans

Fundit equus, victorque Sinon incendia miscet

Insultans. Portis alii bipatentibus adsunt,

330

Milia quot magnis umquam venero Mycenis;

Obsedere alii telis angusta viarum

Oppositi; stat ferri acies mucrone corusco

Stricta, parata neci; vix primi proelia tentant

Portarum vigiles, et caeco Marte resistunt.

335

Talibus Othryadae dictis et numine divum

In flammās et in arma feror, quo tristis Erinys,

Quo fremitus vocat et sublatus ad aethera clamor.

Addunt se socios Rhipeus et maximus armis

Epytus, oblatis per lunam, Hypanisque Dymasque,

340

Et lateri agglomerant nostro, iuvenisque Coroebus,

Mygdonides. Illis ad Troiam forte diebus

Venerat, insano Cassandrae incensus amore,

Et gener auxilium Priamo Phrygibusque ferebat.

Infelix, qui non sponsae praecepta furentis

345

Audierit.

Quos ubi confertos audere in proelia vidi,

Incipio super his: Iuvenes, fortissima frustra

on, "We are 'Trojans no longer.'" So
VII. 413: Sed Fortuna fuit. •
and Propertius, II. VIII. 10:

Et Thebae steterunt altaque Troia fuit.
asso avails himself of the same expres-
on (*Ger. Lib. XIX. 40*):

Woe is me! My Town
barbaric hands from the foundations
rend;

My race is run, — my rule is at an end, —
I lived, I reigned; I live and reign no
more;

For all that now is left me, O my friend,
Is to exclaim, 'We were!' — all, all is
o'er!

Our final hour's at hand; pale Death is
at the door!

326. *Argos*, 120. — 331. *Mycenis*, 128. — 334. *Neci*, 103. — 335 *Marte*. 245. 5). —
342. *Illis diebus*, 154. — 346. *Qui audierit*, 176.

Pectora, si vobis audentem extrema cupido
 Certa sequi, quae sit rebus fortuna videtis :
 Excessere omnes, adytis arisque relictis,
 Dî, quibus imperium hoc steterat ; succurritis urbi
 Incensae ; moriamur, et in media arma ruamus.
 Una salus victis, nullam sperare salutem.
 Sic animis iuvenum furor additus. Inde, lupi ceu
 Raptores atra in nebula, quos improba ventris
 Exegit caecos rabies, catulique relict
 Faucibus expectant siccis, per tela, per hostes
 Vadimus haud dubiam in mortem, mediaeque tenemus
 Urbis iter ; nox atra cava circumvolat umbra.
 Quis cladem illius noctis, quis funera fando
 Explicit, aut possit lacrimis aequare labores ?
 Urbs antiqua ruit, multos dominata per annos ;
 Plurima perque vias sternuntur inertia passim
 Corpora perque domos et religiosa deorum
 Limina. Nec soli poenas dant sanguine Teucri ;
 Quondam etiam victis redit in praecordia virtus

350

355

360

365

354. In this line Vergil strikes out one of those broad proverbial sayings, which form one of his claims to greatness. Milton gives us the same proverb in English (*P. L.* VI.) : Hope conceiving from despair.

Con. quotes Wagner's citation of Justin, 20. 3, as a most telling example of this "courage of despair." "Locrenses paucitatem suam circumspicientes ommissa spe victoriae in destinatam mortem conspirant ; tantusque ardor ex desperatione singulos cepit ut victores se putarent si non inulti morerentur. Sed dum mori

honeste quaerunt feliciter vicerunt, nec alia causa victoriae fuit quam quod desperaverunt."

357-8. Catuli — sicols. Cf. Shelley, *Hellas* :

As an eagle fed with morning
 Scorns the embattled tempest's warning,
 When she seeks her aerie hanging
 In the mountain-cedar's hair,
 And her brood expect the clanging
 Of her wings through the wild air,
 Sick with famine.

365 Religiosa limina. This shows the desperate nature of the conflict.

350. *Sequi*, 163. — 353. *Moriamur et ruamus*, 204, 231. — 354. *Sperare*, 157. —

357. *Caecos*, 112. — 362. *Quis explicit*? 208.

Victoresque cadunt Danaï. Crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.

Primus se, Danaûm magna comitante caterva, 370

Androgeos offert nobis, socia agmina credens

Inscius, atque ultro verbis compellat amicis :

Festinate, viri. Nam quae tam **sera** moratur

Segnities ? Alii rapiunt incensa feruntque

Pergama ; vos celsis nunc primum a navibus itis. 375

Dixit, et extemplo, neque enim responsa dabantur

Fida satis, sensit medios delapsus in hostes.

Obstipuit, retroque pedem cum voce repressit.

Improvisum aspris veluti qui sentibus anguem

Pressit humi nitens, trepidusque repente refugit 380

Attollentem iras et **caerula** colla **tumentem** ;

Haud **secus** Androgeos visu tremefactus abibat.

Irruimus, densis et circumfundimur armis,

Ignarosque loci passim et formidine captos

Sternimus. Aspirat primo fortuna labori. 385

Atque hic successu exsultans animisque Coroebus,

O socii, qua prima, inquit, fortuna salutis

Monstrat iter, quaque ostendit se dextra, sequamur :

Mutemus clipeos, Danaûmque insignia nobis

379-81. This simile is borrowed from
omer (*Il.* III. 40) :

As one, who meets within a mountain
glade

serpent, starts aside with sudden
fright,

and takes the backward way with trem-
bling limbs

and cheeks all white.

This is imitated in turn by Ariosto (*Orl.*
Fur. XXXIX. 32) :

As one that in unwary guise
Has chanced on fell and poisonous snake
to tread,

Which, in the grass, opprest with slum-
ber lies ;

And, pale and startled, hastens to retire
From that ill reptile, swoln with bane
and ire.

Aptemus. Dolus an virtus, quis in hoste requirat? 390

Arma dabunt ipsi. Sic fatus, deinde **comantem**

Androgei galeam clipeique insigne decorum

Induitur, laterique Argivum accommodat ensem.

Hoc Rhipeus, hoc ipse Dymas omnisque iuventus

Laeta facit; spoliis se quisque recentibus armat. 395

Vadimus **immixti** Danaïs haud numine nostro,

Multaque per caecam congressi proelia noctem

Conserimus, multos Danaûm demittimus Orco.

Diffugiunt alii ad naves, et litora cursu

Fida petunt; pars ingentem formidine turpi 400

Scandunt rursus equum et nota conduntur in alvo.

Heu nihil invitis fas quemquam fidere divis!

Ecce trahebatur passis Priameïa virgo

Crinibus a templo Cassandra adytisque Minervae,

Ad caelum tendens ardentia lumina frustra, 405

390. This, another proverb, has retained its substance, though changed in form, in the English saying, "All's fair in love and war." Pope has embodied a part of the same thought in one of his couplets (*Rape of Lock*, II.):

For when success a lover's toil attends,
Few ask, if fraud or force attained his ends.

398. **Haud numine nostro.** "Under a divinity not our own." Servius thinks that the Grecian arms actually carried with them the favor of the Grecian deities. Whether this be so or not, the Trojans found to their sorrow that it was not safe to trust to the gods who had already declared against them (l. 402). And, in addition to this thought, there

seems also to be an idea here that foreign or another's auspices (*haud numine nostro*) are not to be trusted. A "David in Saul's armor" is always an unfortunate combination; just as "sailing under false colors" is universally condemned.

404. **Templo.** The temple of Minerva in the citadel. Aeneas and his comrades have now penetrated to the centre of Troy (cf. l. 359).

Cassandra. Cf. I. 41, note; and II 246, note. Ovid refers to this scene (*Met.* XIII. 410):

Tractata comis antistita Phoebi [i. e. Cassandra]

Non profecturas tendebat ad aethera. palmas.

390. *Requirat*, 208. — 392. *Galeam, insigne decorum*, 126. — 396. *Danaïs*, 139. —

398. *Orco*, 100. — 401. *Conduntur*, 215. — 402. *Divis*, 89.

Lumina, nam teneras arcebant vincula palmas.
 Non tulit hanc speciem **furiata** mente Coroebus,
 Et sese medium iniecit periturus in agmen.
 Consequimur cuncti et densis incurrimus armis.
 Hic primum ex alto delubri culmine telis 410
 Nostrorum obruimur, oriturque miserrima caedes
 Armorum facie et Graiarum errore iubarum.
 Tum Danaï gemitu atque ereptae virginis ira
 Undique collecti invadunt, acerrimus Ajax,
 Et gemini Atridae, Dolopumque exercitus omnis; 415
 Adversi rupto ceu quondam turbine venti
 Confligunt, Zephyrusque Notusque et laetus Eois
 Eurus equis; stridunt silvae, saevitque tridenti
Spumeus atque imo Nereus ciet aequora fundo.
 Illi etiam, si quos obscura nocte per umbram 420
 Fudimus insidiis totaque agitavimus urbe,
 Apparent; primi clipeos mentitaque tela
 Agnoscunt, atque ora sono **discordia** **signant**.
 Ilicet obruimur numero; primusque Coroebus
 Penelei dextra divae **armipotentis** ad aram 425
 Procumbit; cadit et Rhipeus, iustissimus unus
 Qui fuit in Teucris et servantissimus aequi;

411. **Miserrima.** Why?

416. Cf. Ennius:

Concurrunt veluti venti.

423. **Ora sono discordia signant.**

Wund. remarks that Homer assumes that the Greeks and Trojans spoke the same language, but Virgil, following the later Greek poets, makes them differ. Forb. says that the difference must be understood to be confined to dialect, as they

are always represented in the Aeneid as intelligible to each other." — CON.

426. **Cadit et Rhipeus, etc.** Dante (*Par.* XX. 68), wishing to introduce a pagan into his Paradise, has selected this hero, probably on Vergil's recommendation, — "iustissimus et servantissimus aequi."

426-30. On the justice of Providence cf. *Spectator*, No. 548.

Dīs aliter visum; pereunt Hypanisque Dymasque,
 Confixi a sociis; nec te tua plurima, Panthu,
 Labentem pietas nec Apollinis infula texit.

Iliaci cineres et flamma extrema meorum,
 Testor, in occasu vestro nec tela nec ullas
 Vitavisse vices Danaūm, et, si fata fuissent,
 Ut caderem, meruisse manu. Divellimur inde,
 Iphitus et Pelias mecum, quorum Iphitus aevo
 Iam gravior, Pelias et vulnere tardus Ulixi,
 Protinus ad sedes Priami clamore vocati.

428. Hic vero ingentem pugnam, ceu cetera nusquam
 Bella forent, nulli tota morerentur in urbe,
 Sic Martem indomitum, Danaosque ad tecta ruentes
 Cernimus, obsessumque acta testudine limen.

Haerent parietibus scalae, postesque sub ipsos
 Nituntur gradibus, clipeosque ad tela sinistris
 Protecti obiciunt, prensant fastigia dextris.
 Dardanidae contra turres ac tecta domorum
 Culmina convellunt; his se, quando ultima cernunt,
 Extrema iam in morte parant defendere telis;

428. **Dis aliter visum.** The meaning of course is not that the gods did not think him just, but that they did not deal with him as they might have been expected to deal with a just man. The expression is one of piety, as we might say, "Heaven's ways are not as ours." — *CON.*

430. Imitated from Homer (*Il. I. 36*):
 Lest the fillet thou dost bear
 And sceptre of thy god protect thee not.

441. **Testudine.** The *testudo* was the covering made by a close body of

soldiers, who placed their shields over their heads to secure themselves against the missiles of the enemy. The shields were fitted so closely together as to form an unbroken surface, and were also so firm that men could walk upon them, and even horses and chariots could be driven over them. — *Dis Ant.*

442. **Scalae.** The scaling-ladders were a Roman and later Greek contrivance which Vergil has transferred to earlier times.

Auratasque trabes, veterum decora alta parentum,
Devolvunt; alii strictis mucronibus imas
 Obsedere fores; has servant agmine denso.

450

Instaurati animi, regis succurrere tectis,
 Auxilioque levare viros, vimque addere victis.

Limen erat caecaeque fores et **pervius** usus
 Tectorum inter se Priami, postesque relict

A tergo, infelix qua se, dum regna manebant,

455

Saepius Andromache ferre **incomitata** solebat

Ad soceros, et avo puerum Astyanacta trahebat.

Evado ad summi fastigia culminis, unde

Tela manu miseri iactabant **irrita** Teucri.

Turrim in praecipiti stantem summisque sub astra

460

453. Nettleship quotes Ti. Donatus: *Haec descriptio ostendit duas domos esse coniunctas, unam in qua Priamus, alteram vero in qua Hector commanet; ut transiretur ex una ad alteram, postes dabant occasionem, quae ob hanc causam fuerant factae, ut essent notae commanentibus, extraneis vero incognitae.*"

The expressions *limen*, *caecae fores*, *pervius usus*, and *postes relict*, all refer to the same thing, each presenting a special characteristic.

455. **Infelix**. If we consider this as an epithet, it might refer to her sad lot now that Troy is in the enemy's hands. The word more naturally refers, however, to her widowhood.

456. **Incomitata**. Vergil by this word would emphasize the privacy of the postern-gate already mentioned, as under other circumstances it would not be proper for Andromache to appear without the pomp befitting her station. As Gossrau remarks, the contrast of the former security of Andromache and

her child with the agony of the present struggle is pathetic."

457. **Astyanacta**. The son of Hector and Andromache. He was very young when the Greeks besieged Troy; and when the city was taken his mother saved him in her arms from the flames. But, as Calchas had predicted that if he should live he would avenge the death of Hector, the Greeks cruelly hurled him from the battlements of Troy. This deed is variously ascribed to Ulysses, Menelaus, and Pyrrhus.

460. **Turrim — impulsimus**. A natural though desperate method of repelling an assaulting enemy. So Shelley (*Hellas*):

Heave the tower

Into the gap — wrench off the roof.
 And Ariosto (*Orl. Fur.* XVII. 10) has given a free translation of this passage:
 And smote and thundered, 'mid a fearful
 shower,
 At the sublime and royal house's gate.
 To their life's peril, crumbling roof and
 tower

Eductam tectis, unde omnis Troia videri
 Et Danaûm solitae naves et Achaica castra,
 Aggressi ferro circum, qua summa labantes
 Iuncturas tabulata dabant, convellimus altis
 Sedibus, impulimusque; ea lapsa repente ruinam
 Cum sonitu trahit et Danaûm super agmina late
 Incidit. Ast alii subeunt, nec saxa, nec ullum
 Telorum interea cessat genus.

465

P. yrrhus Vestibulum ante ipsum primoque in limine Pyrrhus
 Exsultat, telis et luce coruscus aëna;
 Qualis ubi in lucem coluber mala gramina pastus,

470

Is tossed by them that on the summit
 wait :

Nor any fears to ruin hall or bower ;
 But wood and stone endure one common
 fate,
 And marble column, slab, and gilded
 beam,
 By sire and grandsire held in high
 esteem.

462. It was from this same tower,
 perhaps, that Priam viewed the slaughter
 of his people by Achilles (*Il.* XXI. 649
 seq.) :

The aged Priam from a lofty tower
 Beheld the large-limbed son of Peleus
 range
 The field, and all the Trojans helplessly
 Fleeing in tumult.

469. **Vestibulum.** The vestibule
 was a passage or court before the door
 of a palace, or of any private house of a
 superior description, leading to the street.
 It was provided with seats, and used by
 persons waiting admittance to the house.

Pyrrhus. Called also Neoptolemus
 ("the new warrior"), because he came to

Troy in the last years of the war. He
 was the son of Achilles, and inherited his
 father's warlike character (l. 491).

471-5. This famous simile is taken
 from the one in Homer (*Il.* XXII.
 118), where Hector awaits the attack of
 Achilles :

As a serpent at his den,
 Fed on the poisons of the wild, awaits
 The traveller, and, fierce with hate of man,
 And glaring fearfully, lies coiled within,
 So waited Hector.

In Homer's simile, however, the serpent
 represents the attacked, while in Vergil's
 it represents the attacking, party. Ariosto
 (*Orl. Fur.* XVII. 11) closely follows Ver-
 gil's simile :

Rodomont stands before the portal, bright
 With steel, his head and bust secured in
 mail,

Like to a serpent, issued into light,
 Having cast off his slough, diseased and
 stale ;

Who more than ever joying in his might
 Renewed in youth, and proud of polished
 scale,

Frigida sub terra tumidum quem bruma tegebat,

Nunc, positis novus exuviis nitidusque iuventa,

Lubrica convolvit sublatō pectore terga

Arduus ad solem, et linguis micat ore trisulcis. 475

Una ingens Periphas et equorum agitator Achillis,

Armiger Automedon, una omnis Scyria pubes

Succedunt tecto, et flammās ad culmina iactant.

Ipse inter primos correpta dura bipenni

Limina perrumpit, postesque a cardine vellit 480

Aeratos; iamque excisa trabe firma cavavit

Robora, et ingentem lato dedit ore fenestram.

Darts his three tongues, fire flashing from
his eyes;

While every frightened beast before him
flies.

Spenser (*F. Q.* IV. III. 23) uses a part
only of the same figure:

So fresh he seemed, and so fierce in sight;
Like as a snake, whom wearie winters
teene [rigor]

Hath worne to nought, now feeling som-
mers might,

Casts off his ragged skin and freshly doth
him dight.

471. Mala gramina pastus. "Henry quotes Pliny, 8, 139, to show that the ancients thought that the serpent was poisonless during the winter, and acquired its venom from the food it ate on reviving in the spring Statius (*Thebaid*, 4. 95) seems to speak as if there were something peculiarly deadly in its first venom." — CON.

472. Tumidum. Vergil would here seem to imply, contrary to the above stated opinion, that the serpent had partaken of the poisonous herbs at the beginning of winter, and had become

"tumidus" during the winter as the result.

477. Automedon. Servius thinks that Automedon had changed his function, and become Pyrrhus' armor-bearer; but he may have been both. — CON.

Scyria. Scyros was an island of the Aegean Sea, northeast of Euboea. This was the native place of Deidamia, the mother of Pyrrhus *Scyria pubes* are then the natives of this island, and followers of Pyrrhus.

480. Postes a cardine vellit. The ancient door was made fast to a post extending its whole length, and having a pivot (*cardo*) in its upper and lower extremity, which turned in sockets fitted to receive them. But the "*cardo*" is sometimes taken to mean, not only the pivot, but the socket itself (cf. *Dict. Ant.*), and hence the attempt of Pyrrhus to force the door-posts from their sockets.

Perrumpit — vellit. The present is here used to denote attempted action.

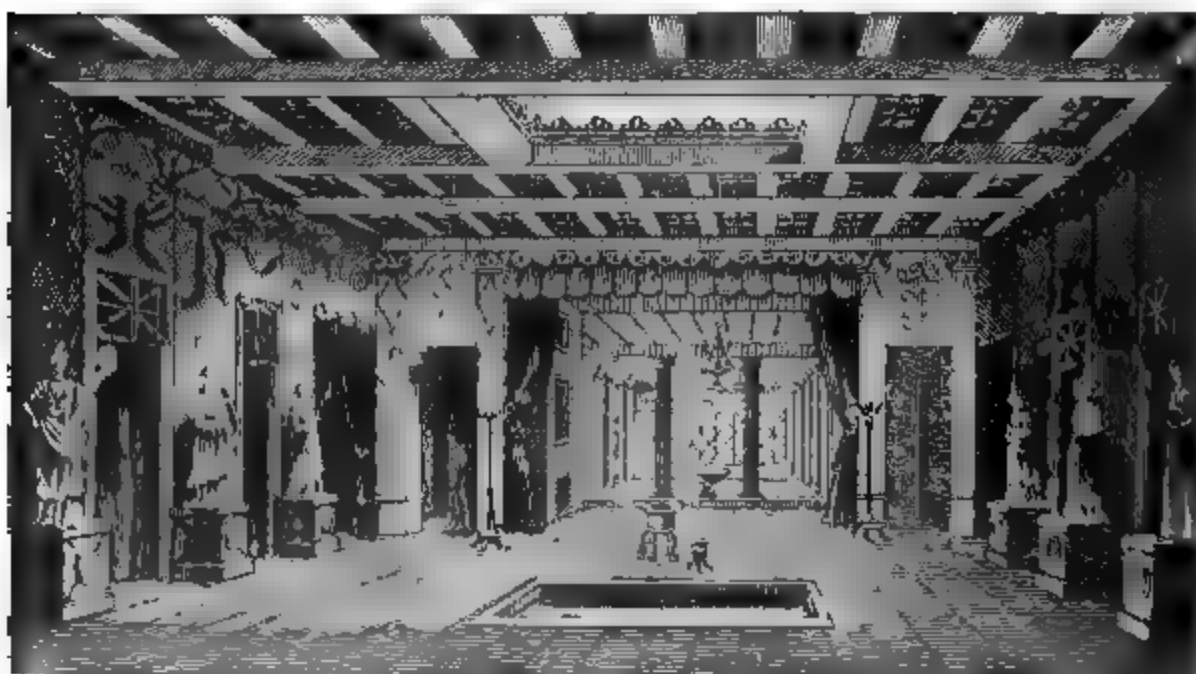
481-2. Not succeeding in his attempt to break down the door, he hews a window through the solid timbers.

Apparet domus intus, et atria longa patescunt;
 Apparent Priami et veterum penetralia regum,
 Armatosque vident stantes in limine primo.

486

At domus interior gemitu miseroque tumultu
 Miscetur, penitusque cavae plangoribus aedes
 Femineis ululant; ferit aurea sidera clamor.
 Tum pavidæ tectis matres ingentibus errant,
 Amplexæque tenent postes atque oscula figunt.
 Instat vi patria Pyrrhus; nec claustra, neque ipsi

490



INTERIOR OF A ROMAN HOUSE.

486. Copied from Ennius.

490 Con compares the farewell kiss of Dido, imprinted on the couch (*Aen.* IV. 659).

This passage (486-90) is closely imitated by Ariosto (*Orl Fur.* XVII. 13). Through those fair chambers echoed shouts of dread,

And feminine lament from dame distressed:
 And grieving, through the house, pale women fled,
 Who wept, afflicted sore, and beat their breast.
 And hugged the door-post and the genial bed,
 Too soon to be by stranger lords possessed.

488. *Gemitu, tumultu.* 143. — 488. *Ferit sidera clamor,* 239.

Custodes sufferre valent; labat ariete crebro
 Ianua, et emoti procumbunt cardine postes.
 Fit via vi; rumpunt aditus, primosque trucidant
 Immissi Danaï, et late loca milite complent. 495
 Non sic, aggeribus ruptis cum spumeus amnis
 Exiit oppositasque evicit gurgite moles,
 Fertur in arva furens cumulo, camposque per omnes
 Cum stabulis armenta trahit. Vidi ipse furem
 Caede Neoptolemum geminosque in limine Atridas; 500
 Vidi Hecubam centumque nurus, Priamumque per aras
 Sanguine foedantem, quos ipse sacraverat, ignes.
 Quinquaginta illi thalami, spes tanta nepotum,

499. Cf. Lucr. I. 281 seq.:

Et cum mollis aquae fertur natura repente

Flumine abundanti, quam largis imbribus augeat

Montibus ex altis magnus decursus aquai,
 Frangmina coniciens silvarum arbustaque tota,

Nec validi possunt pontes venientis aquai
 Vim subitam tolerare.

Add to this *Orl. Fur.* XVIII. 154:

As waters will sometime their course delay,

Stagnant, and penned in pool by human skill,

Which, when the opposing dyke is broke away,

Fall, and with mighty noise the country fill

501. *Centum nurus*. This has been best explained as including the daughters and the daughters-in law, fifty each. Cf. *Inductive Studies*, 66.

Per aras. Read in the light of l 550.

503. *Quinquaginta thalami*. Cf. Homer (*Il.* VI. 319):

And then he came to Priam's noble hall,—

A palace built with graceful porticos,
 And fifty chambers near each other,
 walled

With polished stone, the rooms of Priam's sons

And of their wives; and opposite to these
 Twelve chambers for his daughters, also
 near

Each other.



PRIAM. (From an ancient gem.)

Barbarico postes auro spoliisque superbi,
Procubuere; tenent Danaï, qua deficit ignis.

505

ale Priam Forsitan et, Priami fuerint quae fata, requiras.

Urbis uti captae casum convulsaque vidit
Limina tectorum et medium in penetralibus hostem,
Arma diu senior desueta trementibus aevo
Circumdat nequiquam umeris, et inutile ferrum
Cingitur, ac densos fertur moriturus in hostes.

510

Aedibus in mediis nudoque sub aetheris axe
Ingens ara fuit iuxtaque veterrima laurus,
Incumbens arae atque umbra complexa Penates.

Hic Hecuba et natae nequiquam altaria circum,
Praecipites atra ceu tempestate columbae,

515

Condensae et divūm amplexae simulacra sedebant.

Ipsū autem sumptis Priamum iuvenalibus armis

Ut vidit, Quae mens tam dira, miserrime coniunx,

Impulit his cingi telis? aut quo ruis? inquit.

520

Non tali auxilio nec defensoribus istis

Tempus eget; non, si ipse meus nunc adforet Hector.

Huc tandem concede; haec ara tuebitur omnes,

Aut moriere simul. Sic ore effata recepit

Ad sese et sacra longaeuum in sede locavit.

525

Ecce autem elapsus Pyrrhi de caede Polites,

504. Cf. Milton (*P. L.* II. 3):
Or where the gorgeous East, with richest
hand,
Showers on her kings barbaric pearl and
gold.

521. *Istis* is here used in a depreciative, if not a contemptuous, sense.

522. Compare with Hector's own words

in Aeneas' vision (l. 291). Cf. also Dryden (*An. Mir.* 529 seq.):

'The prince unjustly does his stars
accuse,

Which hinder'd him to push his fortune
on;

For what they to his courage did refuse,
By mortal valor never must be done.

506. *Requiras*, 209. — 509. *Arma*, 126. — 510. *Umeris*, 97. — *Ferrum*, 126. — 511. *Cingitur*, 215. — *Moriturus*, 213. — 520. *His telis*, 126. — 521. *Auxilio*, 131. — 522. *Adforet*, 197. — 526. *Polites*, 71.

Unus natorum Priami, per tela, per hostes
Porticibus longis fugit, et vacua atria lustrat
 Saucius : illum ardens infesto vulnere Pyrrhus
 Insequitur, iam iamque manu tenet et premit hasta. 530
 Ut tandem ante oculos evasit et ora parentum,
 Concidit, ac multo vitam cum sanguine fudit.
 Hic Priamus, quamquam in media iam morte tenetur,
 Non tamen abstinuit, nec voci iraeque pepercit :
 At tibi pro scelere, exclamat, pro talibus ausis, 535
 Dî, si qua est caelo pietas, quae talia curet,
 Persolvant grates dignas et praemia reddant
 Debita, qui nati coram me cernere letum
 Fecisti et patrios foedasti funere vultus.
 At non ille, satum quo te **mentiris**, Achilles 540
 Talis in hoste fuit Priamo ; sed iura fidemque
 Supplicis **erubuit**, corpusque exsanguie sepulcro
 Reddidit Hectoreum, meque in mea regna remisit.
 Sic fatus senior, telumque **imbelle** sine ictu
 Coniecit, **rauco** quod protinus aere repulsum 545
 Et summo clipei nequiquam **umbone** pependit.
 Cui Pyrrhus : Referes ergo haec et nuntius ibis
 Pelidae genitori ; illi mea tristia facta
Degeneremque Neoptoleum **narrare** memento.
 Nunc morere. Hoc dicens altaria ad ipsa trementem 550
 Traxit et in multo **lapsantem** sanguine nati,
 Implicuitque comam laeva, dextraque coruscum

547-50. The *sang-froid* of these words
 indescribable.

550 seq. Falconer thus graphically al-
 les to Priam's death (*Shipwreck* III.) :
 pierced with anguish hoary Priam
 gazed,

When Troy's imperial domes in ruin
 blazed ;

While he, severest sorrow doom'd to feel,
 Expired beneath the victor's murdering
 steel.

Extulit ac lateri **capulo** tenuis abdidit ensem.
 Haec finis Priami fatorum; hic exitus illum
 Sorte tulit, Troiam incensam et **prolapsa** videntem
 Pergama, tot quondam populis terrisque superbum
Regnatorem Asiae. Iacet ingens litore **truncus**,
 Avulsumque umeris caput; et sine nomine corpus.

555

At me tum primum saevus circumstetit horror.
 Obstipui; subiit cari genitoris imago,
 Ut regem **aequaevum** crudeli vulnere vidi
 Vitam **exhalantem**; subiit deserta Creüsa,

560

554. Haec finis Priami fatorum.

This passage has been uniformly rendered, "This was the end of Priam's fortunes (or fates)," making *fatorum* a partitive genitive limiting *finis*. There seems much ground, however, for a different rendering. Understand *vitalis* with *finis*, and make *fatorum* a predicated subjective genitive with *erat* understood (*Inductive Studies*, 81). The passage would then mean, "This end (of life) was of (i. e. decreed by) the fates of Priam." It thus becomes another expression for the same thought expressed in *hic exitus sorte tulit*, a duplication of expression in which Vergil often indulges (*Inductive Studies*, 242). Again *finis* is often used to denote the end of life; cf. Horace (*Odes*, XI. 1):

Tu ne quaesieris, scire nefas, quem mihi,
 quem tibi

Finem di dederint.

Cf. also *Dies Irae*, last line:

Gere curam mei finis.

Further, it is not in accord with Vergil's own teaching to say that a man's "fates" end with this life. They are much more far-reaching. They are fixed and known

before birth (VI. 680-83), and extend beyond death through eternity (VI. 376 and 713-15).

557-8. **Regnatorem Asiae — sine nomine corpus.** — A markedly simple yet painfully pathetic contrast. Thus Antony over Caesar:

But yesterday the word of Caesar might
 Have stood against the world: now lies
 he there,

And none so poor to do him reverence.

SHAK. J. C. III. 2

Priam thus prophesies his own misfortunes and death (HOMER, *Il.* XXII. 84 seq.):

And last,

Perchance the very dogs which I have fed
 Here in my palaces and at my board,
 The guardians of my doors, when, by the
 spear

Or sword, some enemy shall take my life,
 And at my threshold leave me stretched
 a corpse,

Will rend me, and, with savage greediness,

Will lap my blood, and in the porch lie
 down.

562. **Creüsa.** The wife of Aeneas

Et direpta domus, et parvi casus Iuli.

Respicio, et, quae sit me circum copia, lustro.

Deseruere omnes defessi, et corpora saltu 565

Ad terram misere aut ignibus aegra dedere.

[Iamque adeo super unus eram, cum limina Vestae

Servantem et tacitam secreta in sede latentem

Tyndarida aspicio: dant clara incendia lucem

Erranti passimque oculos per cuncta ferenti. 570

Illa sibi infestos eversa ob Pergama Teucros

Et poenas Danaûm et deserti coniugis iras

Praemetuens, Troiae et patriae communis Erinys,

Abdiderat sese atque aris invisa sedebat.

Exarsere ignes animo; subit ira cadentem 575

Ulcisci patriam et sceleratas sumere poenas.

Scilicet haec Spartam incolumis patriasque Mycenae

Aspiciet? partoque ibit regina triumpho,

Coniugiumque, domumque, patres, natosque videbit,

Iliadum turba et Phrygiis comitata ministris? 580

Occiderit ferro Priamus? Troia arserit igni?

Dardanium totiens **sudarit** sanguine litus?

Non ita: namque etsi nullum **memorabile** nomen

Feminea in poena est nec habet victoria laudem,

d daughter of Priam, mentioned here for the first time. In his imagination, wonderfully quickened by the horrors he has just witnessed, he sees the dangers which his home and loved ones are exposed. He awakens as from a dream, and, looking around, finds himself alone on the palace roof, all his companions having given up the struggle and fled, or having perished in the flames.

567-88. The genuineness of these lines

is doubtful. They are lacking in most of the manuscript texts. Cf. VI. 510-27.

569. **Tyndarida aspicio**. Aeneas has evidently left the top of the palace, but is still within its precincts, where he remains until he is conducted to his own home by Venus (l. 632). While ranging through the palace he sees Helen, "the common scourge" of Troy and of her own country, crouching in the temple of Vesta.

57. *Super unus eram*, 233. — 573. *Erinys*, 236. — 576. *Ulcisci*, 163. — 584. *Feminea*,

Exstinxisse nefas tamen et sumpsisse merentis
 Laudabor poenas, animumque explesse iuvabit
 Ultricis flammae, et cineres satiasse meorum.

585

Talia iactabam, et furiata mente ferebar,]

Cum mihi se, non ante oculis tam clara, videndam
 Obtulit et pura per noctem in luce refulsit

590

Alma parens, confessa deam, qualisque videri
 Caelicolis et quanta solet, dextraque prehensum
 Continuit, roseoque haec insuper addidit ore :

Nate, quis indomitas tantus dolor excitat iras ?

Quid furis ? aut quonam nostri tibi cura recessit ?

595

Non prius aspicias, ubi fessum aetate parentem

Liqueris Anchisen ? superet coniunxne Creüsa,

Ascaniusque puer ? quos omnes undique Graiae

Circum errant acies, et, ni mea cura resistat,

Iam flammae tulerint inimicus et hauserit ensis.

600

Non tibi Tyndaridis facies invisae Lacaenae

Culpatusve Paris, divûm inclementia, divûm,

Has evertit opes sternitque a culmine Troiam.

Aspice — namque omnem, quae nunc obducta tuenti

Mortales hebetat visus tibi et umida circum

605

Caligat, nubem eripiam ; tu ne qua parentis

Iussa time, neu praeceptis parere recusa —

Hic, ubi disiectas moles avulsaque saxis

Saxa vides mixtoque undantem pulvere fumum,

Neptunus muros magnoque emota tridenti

610

604. In connection with this thought, read Addison's essay in *Spectator*, No. 159, in which he uses this passage as a text for "The Visions of Mirza." The gods were the real destroyers of Troy,

and when Aeneas realizes this he at once gives up all thought of revenge or resistance.

610. Neptune is here observed to be one of the gods assailing Troy, and with

585. *Exstinxisse*, 162. — 586. *Explesse*, 216. — 587. *Flammae*, 94. — 589. *Videndam*, 211. — 595. *Nostri*, 87. — *Tibi*, 102. — 597. *Liqueris*, 168. — 599. *Ni resistat* — *tulerint*, 197. — 601. *Tibi*, 102. — 607. *Ne time neu recusa*, 206. — 610. *Emota*, 234.

Fundamenta quatit, totamque a sedibus urbem
 Eruit. Hic Iuno Scaeas saevissima portas
 Prima tenet, sociumque furens a navibus agmen
 Ferro accincta vocat.

Iam summas arces Tritonia, respice, Pallas 615
 Insedit, nimbo **effulgens** et Gorgone saeva.

Ipsa pater Danais animos viresque secundas
 Sufficit, ipse deos in Dardana **suscitat** arma.

Eripe, nate, fugam, finemque impone labori.

Nusquam abero, et tutum patrio te limine sistam. 620

Dixerat, et **spissis** noctis se condidit umbris.

Apparent dirae facies inimicaque Troiae

Numina magna deûm.

Tum vero omne mihi visum considerare in ignes

Ilium et ex imo verti Neptunia Troia; 625

Ac veluti summis antiquam in montibus **ornum**

Cum ferro accisam crebrisque bipennibus instant

Eruere agricolae certatim; illa usque minatur

Et tremefacta comam **concusso** vertice **nutat**,

Vulneribus donec paulatim evicta supremum 630

Congemuit traxitque iugis avulsa ruinam.

ne reason, for he still remembers the
 achery of Laomedon (*Inductive Stud-*
 63). But he is friendly to Aeneas,
 may be seen in I. 125 seq., where he
 ls the tempest raised by the winds at
 instance of Juno, and thus saves the
 et of Aeneas. In the *Iliad* (XX. 368
 .) may be found Neptune's reason for
 favor toward one of the hated race of
 oians :

heart, ye gods, is heavy for the sake
 the great-souled Aeneas, who will sink
 Hades overcome by Peleus' son.
 sh man! he listened to the archer-god
 ollo, who has now no power to save

The chief from death. But, guiltless as
 he is,

Why should he suffer for the wrong
 Of others? *He has always sought to*
please

With welcome offerings the gods who dwell
In the broad heaven.

612. **Scaeas portas.** The Scaean
 gate was on the left (*σκαίος*) side of Troy,
 facing the sea and the Grecian camp.
 Juno, Troy's fiercest enemy, would natu-
 rally attack this, the most important gate.

625. **Neptunia Troia.** *Inductive*
Studies, 63.

Descendo, ac ducente deo flammam inter et hostes
Expedior; dant tela locum, flammaeque recedunt.

Atque ubi iam patriae perventum ad limina sedis
Antiquasque domos, genitor, quem tollere in altos
Optabam primum montes primumque petebam,
Abnegat excisa vitam producere 'Troia
Exsiliumque pati. Vos o, quibus integer aevi
Sanguis, ait, **solidaeque** suo stant robore vires,
Vos agitate fugam.

Me si caelicolae voluissent ducere vitam,
Has mihi servassent sedes. Satis una superque
Vidimus excidia et captae superavimus urbi.
Sic o, sic positum adfati discedite corpus.
Ipse manu mortem inveniam; miserebitur hostis
Exuviasque petet; facilis iactura sepulcri.

641-2. Cf. Shak. *M. of V.* IV. 1:

Shylock: Nay, take my life and all; pardon not that:

You take my house when you do take the prop

That doth sustain my house; you take my life

When you do take the means whereby I live.

643. The destruction of Troy by Hercules during the reign of Laomedon, Priam's father, is here referred to. Cf. Homer, *Il.* V. 801:

Hercules

The lion-hearted, who once came to Troy
To claim the coursers of Laomedon.

With but six ships, and warriors but a few,
He laid the city waste and made its streets

A desolation.

644. Anchises desires them to treat

him as if he were already dead, and leave him with the customary farewell to the dead (*adfati*). Cf. I. 219, note.

646. **Facilis iactura sepulcri** This sentiment is certainly not in keeping with the usual thought of the ancients. To explain the variance, Con. suggests that Anchises is speaking as a world-weary old man, not as one who consciously realized the belief of the heroic time. While Henry, as quoted by Nettleship, thinks the words have a special reference to the belief that persons struck by lightning (l. 649) were unworthy of burial. It may, however, be suggested that Anchises' devotion to his son is so great that Aeneas' safety would more than compensate for the loss of burial to himself, even though it kept him wandering for ages on the hither bank of the Styx. (Cf. VI. 327).

Iam pridem invisus divis et inutilis annos
Demoror, ex quo me divûm pater atque hominum rex
Fulminis adflavit ventis et contigit igni.

Talia perstabat memorans, fixusque manebat. 650
Nos contra effusi lacrimis coniunxque Creûsa
Ascaniusque omnisque domus, ne vertere secum
Cuncta pater fatoque urgenti incumbere vellet.
Abnegat, inceptoque et sedibus haeret in îsdem.
Rursus in arma feror, mortemque miserrimus opto ; 655
Nam quod consilium aut quae iam fortuna dabatur?
Mene efferre pedem, genitor, te posse relicto
Sperasti, tantumque nefas patrio excidit ore?
Si nihil ex tanta Superis placet urbe relinqui,
Et sedet hoc animo, perituraeque addere Troiae 660
Teque tuosque iuvat, patet isti ianua leto ;
Iamque aderit multo Priami de sanguine Pyrrhus,
Gnatum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me per tela, per ignes
Eripis, ut mediis hostem in penetralibus, utque 665
Ascanium patremque meum iuxtaque Creûsam
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma ; vocat lux ultima victos.
Reddite me Dauais ; sinite iustaurata revisam
Proelia. Numquam omnes hodie moriemur inulti. 670

649. An allusion to the story that Anchises was struck by lightning for disclosing his intercourse with Venus.

670. This is an epic expression (cf. also IV. 659), burlesqued by Horace, *Sat.* II. 8, 34 :

Nos, nisi damnose bibimus, moriemur inulti.

Without doubt both Horace and Vergil took the expression from some older writer, probably Ennius.

Hinc ferro accingor rursus clipeoque sinistram

Insertabam aptans meque extra tecta ferebam.

Ecce autem complexa pedes in limine coniunx

Haerebat, parvumque patri tendebat Iulum :

Si periturus abis, et nos rape in omnia tecum ;

675

Sin aliquam expertus sumptis spem ponis in armis,

/ **Hanc primum tutare domum.** Cui parvus Iulus,
Cui pater et coniunx quondam tua dicta relinquitur ?

. Talia **vociferans** gemitu tectum omne replebat,

Cum subitum dictuque oritur mirabile monstrum.

680

Namque manus inter maestorumque ora parentum

Eccè levis summo de vertice visus Iuli

Fundere lumen **apex**, tactuque **innoxia** molles

Lambere flamma comas et circum tempora pasci.

Nos pavidi trepidare metu, crinemque flagrantem

685

Excutere et sanctos restinguere fontibus ignes.

At pater Anchises oculos ad sidera laetus

Extulit, et caelo palmas cum voce tetendit :

Iuppiter omnipotens, precibus si flecteris ullis,

Aspice nos ; hoc tantum ; et, si pietate meremur,

690

Da deinde auxilium, pater, atque haec omina firma.

Vix ea fatus erat senior, subitoque fragore

Intonuit laevum, et de caelo lapsa per umbras

683. Such an appearance, whenever it was seen, was supposed to be an omen of future greatness, perhaps of royal dignity ; so that here it points out Ascanius as a future king, and shows that the house of Aeneas is destined to survive. — CON.

687. Anchises was supposed to have received the gift of divination from Venus,

according to Ennius, *An. I.*, fr. 17, ' *Doc-
tusque Anchisa, Venusquem pulcherruma
divom Fata docet fari, divinum ut pectus
haberet.*' He exercises it again *III. 539.*
— CON.

693. **Intonuit laevum.** A propitious omen according to the belief of the Romans. But cf. Homer (*Il. II. 432*) :

Stella facem ducens multa cum luce cucurrit.

Illam, summa super labentem culmina tecti,

695

Cernimus Idaea claram se condere silva

Signantemque vias; tum longo **limite** sulcus

Dat lucem, et late circum loca **sulphure** fumant.

Hic vero victus genitor se tollit ad auras,

Adfaturque deos et sanctum sidus adorat.

700

Iam iam nulla mora est; sequor, et, qua ducitis, adsum.

Dî patrii, servate domum, servate nepotem.

Vestrum hoc augurium, vestroque in numine Troia est.

Cedo equidem, nec, nate, tibi comes ire recuso.↓

Dixerat ille; et iam per moenia clarior ignis

705

Auditar, propiusque aestus incendia volvunt.

Ergo age, care pater, cervici imponere nostrae;

Ipse subibo umeris, nec me labor iste gravabit:

Quo res cumque cadent, unum et commune periculum,

Una salus ambobus erit. Mihi parvus Iulus

• 710

Sit comes, et longe servet vestigia coniunx.

For when the Greeks embarked
In their swift ships, to carry death and
fate

To Ilium's sons, almighty Jupiter
Flung down his lightnings on the *right*
and gave

Propitious omens.

To both Greek and Roman an omen
appearing in the *east* was propitious.
But the Roman faced the south in taking
the omens, thus bringing the east on the
left; while the Greek faced the north,
thus bringing the east on the right hand.
Cf. Cic. *Div.* 2, 39, 82: Ita nobis sinis-
tra videntur, Graiis et barbaris dextra,
meliora. But the Romans sometimes

interpreted the omens after the Greek
fashion. Cf. Ovid, *Heroides*, XIII. 49:
Di, precor, a nobis omen removete sinis-
trum.

Catullus, XLV. 8, 9:

Hoc ut dixit, Amor, sinistra ut ante,
Dextra sternuit approbationem.

Again, in the case of birds, some were
always lucky when seen on the right,
others when seen on the left. Cf. Plaut.
As. II. I. 12-13:

quouis admittunt aues.

Picus et cornix ab laeua, coruos, parra
ab dextera
Consuadent.

Vos, famuli, quae dicam, animis advertite vestris.
 Est urbe egressis tumulus templumque **vetustum**
 Desertae Cereris, iuxtaque antiqua cupressus
 Religione patrum multos servata per annos.
 Hanc ex diverso sedem veniemus in unam.
 Tu, genitor, cape sacra manu patriosque Penates;
 Me, bello e tanto **digressum** et caede recenti,
Attrectare nefas, donec me flumine vivo
Abluero.

715

720

Haec fatus, latos umeros subiectaque colla
 Veste super fulvique **insternor** pelle **leonis**,
 Succedoque oneri; dextrae se parvus Iulus
 Implicuit sequiturque patrem non passibus aequis;
 Pone subit coniunx. Ferimur per **opaca** locorum;
 Et me, quem dudum non ulla iniecta movebant
 Tela neque adverso glomerati ex agmine Graii,
 Nunc omnes terrent aerae, sonus excitat omnis
 Suspensum et pariter comitique onerique timentem.

725

Iamque **propinquabam** portis, omnemque videbar
 Evasisse viam, subito cum creber ad aures
 Visus adesse pedum sonitus; genitorque per umbram
 Prospiciens, Nate, exclamat, fuge, nate; propinquant.
 Ardentes clipeos atque aera micantia cerno.

730

714. **Desertae Cereris.** Cf. I. 177, note. *Desertae* of course refers in thought to *templum*, — not “deserted,” as being unused or forgotten, but “solitary,” standing in an unfrequented spot.

717. It would be impious for Aeneas to touch the sacred images, fresh as he was from war. He must first be purified with running water. So David (1 Chron. xxviii. 3) was not allowed to build the

temple, because he had been a man of war.

720. Cf. Homer (*Il.* IX. 207):
 And now be water brought to cleanse our hands,
 And charge be given that no ill-omened word
 Be uttered, while we pray that Jupiter,
 The son of Saturn, will assist our need.



CERES. (Vatican Museum.)

Tumulum antiquae Cereris sedemque sacratam
Venimus II: 741.

Hic mihi nescio quod trepido male numen amicum 735
 Confusam eripuit mentem. Namque **avia** cursu
 Dum sequor et nota excedo regione viarum,
 Heu! misero coniunx fatone erepta Creüsa
 Substitit, erravitne via, seu lassa resedit,
 Incertum; nec post oculis est reddita nostris. 740
 Nec prius amissam respexi animumve **reflexi**,
 Quam tumulum antiquae Cereris sedemque sacratam
 Venimus; hic demum collectis omnibus una
 Defuit, et comites natumque virumque fefellit.
 Quem non incusavi amens hominumque deorumque, 745
 Aut quid in eversa vidi crudelius urbe?
 Ascanium Auchisenque patrem Teucrosque Penates
 Commendo sociis et curva valle recondo;
 Ipse urbem repeto et cingor fulgentibus armis.
 Stat casus renovare omnes, omnemque reverti 750
 Per Troiam, et rursus caput **obiectare** periclis.
 Principio muros obscuraque limina portae,
 Qua gressum extuleram, repeto, et vestigia retro
 Observata sequor per noctem et lumine lustrō.
 Horror ubique animos, simul ipsa silentia terrent. 755
 Inde domum, si forte pedem, si forte tulisset,
 Me refero. Irruerant Danai, et tectum omne tenebant.
 Ilicet ignis **edax** summa ad fastigia vento.
 Volvitur; **exsuperant** flammae, furit aestus ad auras.
Procedo et Priami sedes arcemque reviso. 760
 Et iam porticibus vacuis Iunonis **asylo**
 Custodes lecti Phoenix et dirus Ulixes

55. . The night is favorable to appa- | essay in *Spectator*, No. 110. Cf. II. 270,
 ons. On this subject, read Addison's | 271; III. 147-152.

55. *Mihi*, 101. — 736. *Confusam*, 234. — 742. *Tumulum*, 121. — 743. *Venimus*, 185.
 — 756. *Si tulisset*, 168. — *Domum*, 120.

Praedam asservabant. Huc undique Troia gaza
Incensis erepta adytis, mensaeque deorum,
Crateresque auro solidi, captivaeque vestis
Congeritur. Pueri et pavidae longo ordine matres
Stant circum.

765

Ausus quin etiam voces iactare per umbram
Implevi clamore vias, maestusque Creusam
Nequiquam ingeminans iterumque iterumque vocavi.
Quaerenti et tectis urbis sine fine furenti
Infelix simulacrum atque ipsius umbra Creusae
Visa mihi ante oculos et nota maior imago.

770

Obstipui, steteruntque comae et vox faucibus haesit.
Tum sic adfari et curas his demere dictis:

775

Quid tantum insano iuvat indulgere dolori,
O dulcis coniunx? non haec sine numine divum
Eveniunt; nec te hinc comitem asportare Creusam
Fas aut ille sinit superi regnator Olympi.

Longa tibi exsilia, et vastum maris aequor arandum,
Et terram Hesperiam venies, ubi Lydius arva
Inter opima virum leni fluit agmine Thybris:

780

772-3. **Simulacrum — umbra — imago.** Three words to denote the same thing. Vergil has a fancy for this variety of expression. Cf. l. 453 et al.

Maiores. Here, as often elsewhere, the forms of the shades as well as the gods are represented as larger than material bodies. Cf. l. 592, *quanta*, where Venus appears to Aeneas in her own proper character and shape, *as large as* she is wont to appear among the gods, in contrast to her disguise in human form (I. 315). So in VI. 49, the Sibyl, as she comes under the influence of the god, and thus partakes of the divine nature, seems

to enlarge to divine stature. Cf. Ossian, "It was the spirit of Cathmor, *stalking large*, a gleaming form." A physical explanation of this idea may perhaps be found in the fact that objects dimly or imperfectly seen, as through a mist or in the darkness, seem larger to the view. Wordsworth beautifully expresses this physical fact (*Exc. I.*):
Saw the hills grow larger in the darkness.

782. 'Leni agmine' is from Ennius *An.* 177:

Quod per amoenam urbem leni fluit
agmine flumen. — CON.

Illic res laetae regnumque et regia coniunx
 Parta tibi. Lacrimas dilectae pelle Creüsae :
 Non ego Myrmidonum sedes Dolopumve superbas 785
 Aspiciam, aut Graiis servitum matribus ibo,
 Dardanis, et divae Veneris nurus ;
 Sed me magna deûm Genetrix his detinet oris.
 Iamque vale, et nati serva communis amorem.
 Haec ubi dicta dedit, lacrimantem et multa volentem 790
 Dicere deseruit, tenuesque recessit in auras.
 Ter conatus ibi collo dare bracchia circum ;
 Ter frustra compresa manus effugit imago,

785. She rejoices in having escaped the fate of the other Trojan women, and bids Aeneas dry his tears, and be comforted with that reflection.

788. **Genetrix.** Cybele. Cf. III. 111.

792-4. This passage is repeated verbatim in VI. 700-2. It has been variously imitated. Vergil himself no doubt has in mind Homer (*Il.* XXIII. 116) :

He said, and stretched
 His longing arms to clasp the shade. In
 vain ;
 Away like smoke it went, with gibbering
 cry,
 Down to the earth.

Or perhaps Vergil is thinking of the passage in the *Odyssey* (XI. 253) :

Thrice I tried,
 Moved by a strong desire, and thrice the
 form
 Passed through them like a shadow or a
 dream.

Cf. also Tasso (*Ger. Lib.* XIV. 6) :
 Thrice with a fond affectionate embrace
 Around his neck his loving arms he
 twines ;

And thrice th' encircled form and radiant face

Fly like a summer cloud, or shade the sunbeams chase.

Dante (*Purg.* II. 80) :

O empty shadows, save in aspect only !
 Three times behind it did I clasp my
 hands,

As oft returned with them to my own breast.

Young (*N. Th.* I. 199) :

Bliss ! sublunary bliss ! — proud words, and vain !

Implicit treason to Divine decree !

A bold invasion of the rights of Heaven !

I clasped the phantoms, and I found them air.

Byron (*Giaour*) :

I care not, so my arms enfold

The all they ever wished to hold.

Alas ! around a shadow prest,

They shrink upon my lonely breast.

Cf. also *Ch. Har.* IV. 7 :

I saw or dream'd of such, — but let them go, —

They came like truth, and disappeared like dreams.

Par levibus ventis volucrique simillima somno.

Sic demum socios consumpta nocte revisc.

795

Atque hic ingentem comitum adfluxisse novorum

Invenio admirans numerum, matresque, virosque,

Collectam exsilio pubem, miserabile vulgus.

Undique convenere, animis opibusque parati,

In quascumque velim pelago deducere terras.

800

¶ Namque iugis summae surgebat Lucifer Idae

Ducebatque diem, Danaïque obsessa tenebant

Limina portarum, nec spes opis ulla dabatur;

Cessi et sublato montes genitore petivi.

801. **Lucifer.** Catullus, LXII. 7, has Noctifer. Cf. Shelley (*Ode to Liberty*, XVIII.):

Come thou, but lead out of the inmost cave

Of man's deep spirit, as the morning-star
Beckons the sun from the Eoan wave,
Wisdom.

804. Thus simply ends the thrilling story of the Trojan war told by one who was an active participant in those mighty deeds (II. 5, 6). It is like the tired sobbing of a child, which has cried itself to sleep, or like the quiet ripple left by the thundering wave breaking upon the sea-shore.

A similar plain conclusion may be found in many of the other books of the *Aeneid*, as also in Homer. Owen thus quotes

Cowper: "I cannot take my leave of this noble poem (*Iliad*) without expressing how much I am struck with this plain conclusion of it. It is like the exit of a great man out of company, whom he has entertained magnificently: neither pompous nor familiar, yet without much ceremony."

The close of *Paradise Lost* exhibits the same "elegant simplicity:"

Some natural tears they dropped, but
wiped them soon;

The world was all before them, where
to choose

Their place of rest, and Providence their
guide:

They hand in hand, with wandering steps
and slow,

Through Eden took their solitary way.

800. *In quascumque velim*, 180.

HEYNE'S CHRONOLOGY OF AENEAS' SEVEN YEARS' WANDERINGS

1. Troy, according to all accounts, was taken in the summer.
2. Aeneas spent the winter of this year in preparing for his voyage (I. 5 seq.).
3. He sails in the spring or summer of the second year (8), and spends the winter in Thrace, where he builds a city (13-18).
4. He leaves Thrace in the spring of the third year (69), and goes to Delos, and thence to Crete.
5. Two years are supposed to be consumed here in an attempt at colonization.
6. His stay at Actium brings him to the end of the fifth year (284-289).
7. The sixth year is spent partly in Epirus, partly in Sicily.
8. In the summer of the seventh year he arrives at Carthage (I. 755).
9. He probably leaves as the winter is drawing on (IV. 309-10).



MOUNT IDA.

LIBER TERTIUS.

POSTQUAM res Asiae Priamique evertere gentem
 Immeritam visum Superis, ceciditque superbum
 Ilium et omnis humo fumat Neptunia Troia,
 Diversa exsilia et desertas quacrere terras
 Auguriis agimur divûm, classemque sub ipsa

5

1. **Visum Superis.** Cf. II. 428 and æ.

1. **Ilium et Neptunia Troia.** Cf. 624-5. Note the parallelism of ex-
 sion between these two passages. the one (II. 624), Ilium is described
sinking (considerare), while in the pas-
 s before us the same thought is ex-
 pressed in *cecidit*. Troy, in the one, is
 rthrown from her very foundations
imo verti), and in the other is burnt
 the ground (*humo fumat*).

4 **Diversa exsilia.** Note three pos-
 sible readings: (1) *remote* (i. e. from
 Troy); (2) *different*, i. e. there may have
 been different bands of exiles (cf. I. 242);
 (3) exile under *changing* conditions (cf.
 I 204).

Desertas. It must be remembered
 that as yet Aeneas knows nothing of
 Italy except its general direction.

5. **Auguriis agimur divûm.** Cf. I
 382; II. 679-704.

Antandro et Phrygiae molimur montibus Idae,
 Incerti, quo fata ferant, ubi sistere detur,
 Contrahimusque viros. Vix prima inceperat aestas,
 Et pater Anchises dare fatis vela iubebat;
 Litora cum patriae lacrimans portusque relinquo
 Et campos, ubi Troia fuit. Feror exsul in altum
 Cum sociis natoque Penatibus et magnis dīs.

Terra procul vastis colitur Mavortia campis,
 Thraces arant, acri quondam regnata Lycurgo,
 Hospitium antiquum Troiae sociique Penates,

6. **Classem molimur.** The building of this fleet is again incidentally referred to in IX. 80:

Tempore quo primum Phrygia formabat
 in Ida

Aeneas classem, et pelagi petere alta parabat;

and cf. the following prayer of Cybele for the preservation of these ships.

7. **Incerti.** But the shade of Creüsa (II. 781) had told him that he was to go westward (*terram Hesperiam*). This passage is one of the evidences that the third book was left unfinished, and was never brought into entire harmony with the rest of the poem. Cassandra also had foretold that the Trojans should go to Italy, but she, of course, was not believed (l. 185 seq.).

12. **Penatibus et magnis dīs.** For Penates, cf. I. 68, note. They are the divinities of Aeneas' own house, while the *magni di* are divinities of the state, as Jupiter, Apollo, etc. The Penates are almost synonymous with the home itself (I. 527; III. 15). Their worship constitutes a kind of "grace before meat" (I. 704). But the state itself also, being but a family of larger growth (cf. *Mommsen, Hist. Rome*, vol. I. chap.

V.), has its Penates (II. 293; III. 603; IV. 598; V. 62). They are shipped in the innermost part (*penus* the house (II. 514). These gods were resented by images (II. 717, 747; III. 1

15. **Hospitium antiquum.**

hospitium, or guest-friendship, was a relation of hospitality existing either between individuals (*privatum*) or states (*publicum*) among the nations of antiquity. Hospitality once enjoyed created a sacred tie between host and guest which must never be violated, even though the parties to the union be personal or political enemies. And not only was the relation binding between those who initiated it, but it was transmitted from generation to generation. Thus P. (X. 460-63) claims Hercules' help on the ground of the hospitality which Hercules had once received at the hands of P. father. The violation of the law of hospitality was impious, — a sin against the gods who made the law (l. 731). In the present instance, because of the *pollutio hospitium* (60, 61), the land became cursed (*scelerata*).

For the alliance between Troy and Thrace, says Conington, *Wagner* to *Hom. Il.* II. 844.

Dum fortuna fuit. Feror huc, et litore curvo
Moenia prima loco, fatis ingressus iniquis,
Aeneadasque meo nomen de nomine fingo.

Sacra Dionaëae matri divisque ferebam
Auspicibus coeptorum operum, superoque nitentem 20
Caelicolum regi mactabam in litore taurum.
Forte fuit iuxta tumulus, quo cornea summo
Virgulta et densis hastilibus horrida **myrtus**.
Accessi, **viridemque** ab humo convellere silvam
Conatus, ramis tegerem ut frondentibus aëas, 25
Horrendum et dictu video mirabile monstrum.
Nam, quæ prima solo ruptis radicibus arbos
Vellitur, huic atro liquuntur sanguine guttae,

16. Feror. Aeneas' passive resignation' to the guidance of the fates, and his recognition of the gods, are strikingly illustrated in these lines (1-16); cf. l. 2, *visum Superis*; l. 5, *auguriis agimur*; l. 7 complete; l. 9, *dare fatis vela*; l. 11, *feror*; l. 16, *feror*; l. 17, *fatis ingressus*.

17. Moenia prima. What two interpretations of this passage are possible? Read in the light of the following passages:

III. 8, *prima aestas*; I. 541, *prima terra*; I. 372, *prima ab origine*. Also cf. V. 355, *primam coronam*; VII. 118, *primam (vocem)*, "the first word."

19. Dionaëae. An epithet of Venus from her mother Dione. (*Il.* V. 370.) This same epithet is applied to Caesar (*Ecl.* IX. 47), as claiming his descent from Venus.

28. This is a favorite "mirabile monstrum" with the poets.

Non satis est; truncis avellere corpora tentat

Et teneros manibus ramos abrumpit; at inde

Sanguineae manant, tamquam de vulnere, guttae. OVID, *Met.* II. 358-60.

He drew his sword at length, and with full force

Struck the tall tree; O wonderful! the wound,

As bursts a fountain from its sylvan source, Gush'd forth with blood, and crimson'd all the ground.

Chill horror seized the knight: yet, fix'd to sound

The mystery to its depth, and desp'rate grown,

Again he struck; when, hollow and profound,

As from a vaulted grave, in piteous tone, Murm'ring within he heard a spirit deeply moan.

TASSO, *Ger. Lib.* XIII. 41.

He pluckt a bough; out of whose rifte there came

Et terram **tabo maculant**. Mihi frigidus horror
 Membra quatit, gelidusque coit formidine sanguis. 30
 Rursus et alterius **lentum** convellere vimen
 Insequor et causas penitus tentare latentes:
 Ater et alterius sequitur de cortice sanguis.
 Multa movens animo Nymphas venerabar agrestes
 Gradivumque patrem, Geticis qui praesidet arvis, 35
Rite secundarent visus omenque levarent.
 Tertia sed postquam maiore hastilia **nisu**
 Aggredior genibusque adversae **obluctor** harenae —
Eloquar, an sileam? — gemitus **lacrimabilis** imo
 Auditur tumulo, et vox reddita fertur ad aures: 40
 Quid miserum, Aenea, laceras? iam parce sepulto;
 Parce pias scelerare manus. Non me tibi Troia
 Externum tulit, aut cruor hic de stipite manat.
 Heu! fuge crudeles terras, fuge litus avarum:
 Nam Polydorus ego; hic confixum ferrea texit 45
 Telorum seges et iaculis **increvit** acutis.

Small drops of gory blood, that trickled
 down the same.
 Therewith a piteous yelling voice was
 heard.
 Crying, "O spare with guilty hands to
 teare
 My tender sides in this rough rynd
 embard [shut up];
 But fly, ah! fly far hence away, for feare
 Lest to you hap that happened to me
 heare."

SPENSER, *F. Q. I. II.* 30, 31.

35. Gradivum. A Roman name for
 Mars, of uncertain origin.

39. Imo tumulo. Cf. l. 17, note.

45. Polydorus. Cf. *Inductive Studies*,

74. Ovid gives the same account as
 Vergil (*Met. XIII.* 429-438):

Est, ubi Troia fuit, Phrygiae contraria
 tellus

Bistoniis habitata viris. Polymnestoris
 illic

Regia dives erat, cui te commisit alendum
 Clam, Polydore, pater, Phrygiisque remo-
 vit ab armis;

Consilium sapiens, sceleris nisi praemia
 magnas

Adiecisset opes, animi irritamen avari.

Ut cecidit fortuna Phrygum, capit impius
 ensem

Rex Thracum, iuguloque sui demisit
 alumni;

29. Mihi, 102. — **36. Secundarent, 169.** — **39. Eloquar, an sileam? 208.** — **44. Crudeles
 terras, litus avarum, 237.**

Tum vero áncipiti mentem formidine pressus
 Obstipui, steteruntque comae et vox faucibus haesit.
 Hunc Polydorum auri quondam cum pondere magno
 Infelix Priamus furtim mandarát alendum 50
 Threïcio regi, cum iam diffideret armis
 Dardaniae cingique urbem obsidione videret.
 Ille, ut opes fractae Teucrûm, et Fortuna recessit,
 Res Agamemnonias victriciaeque arma secutus,
 Fas omne abrumpit; Polydorum obtruncat, et auro 55
 Vi potitur. Quid non mortalia pectora cogis,
 Auri sacra fames? Postquam pavor ossa reliquit,

Et tamquam tolli cum corpore crimina
 possent,
 Exanimem scopulo subiectas misit in
 undas.

Homer represents Polydorus as having
 been killed by Achilles in battle (*Il.* XX.
 513):

Then sprang Achilles with his spear to
 slay

The godlike Polydorus, Priam's son,
 Whose father bade him not to join the
 war,

For he was younger than the other sons,
 And dearest of them all. In speed of
 foot

He had no peer.

Him with a javelin the swift-footed son
 Of Peleus smote as he was hurrying by.

52. Obsidione. This is an allusion
 to the customs of Vergil's own times,
 and is not in accord with those of Ho-
 meric times, nor with Vergil's own ac-
 count of the taking of Troy in Bk. II.
 Troy had at no time experienced a siege.

55. Fas omne abrumpit. Cf. l. 15,
 note, *Hospitium*.

57. Auri sacra fames. Avarice has
 always been the object of the poets' de-
 nunciation. Ovid (*Met.* I. 141-143) gives
 it as the cause of the advent of the Iron
 Age; Horace (*Ars Poet.* 330-333) main-
 tains that avarice destroys literary power;
 Shelley (*Rosalind and Helen*) would have
 it that avarice hastens decay and death:

He was not old,

If age be numbered by its years;
 But he was bowed and bent with fears,
 Pale with the *quenchless thirst of gold*,
 Which, like fierce fever, left him weak.

It attacks high and low alike (Ariosto,
Orl. Fur. XLIII. I.):

O execrable avarice! O vile thirst
 Of sordid gold! it doth not me astound
 So easily thou seizest soul, immersed
 In baseness, or with other taint unsound:
 But that thy chain should bind, amid the
 worst,
 And that thy talon should strike down
 and wound

One that for loftiness of mind would be
 Worthy all praise, if he avoided thee.

Deaf to nature's voice it attempts to

Delectos populi ad procures primumque parentem
 Monstra deûm refero, et, quae sit sententia, posco.
 Omnibus idem animus, scelerata excedere terra,
 Linqui pollutum hospitium, et dare classibus austros.
 Ergo instauramus Polydoro funus: et ingens
 Aggeritur tumulo tellus; stant Manibus arae,
 Caeruleis maestae vittis atraque cupresso,
 Et circum Iliades crinem de more solutae;
 Inferimus tepido spumantia cymbia lacte
 Sanguinis et sacri pateras, animamque sepulcro
 Condimus, et magna supremum voce ciemus.

Inde, ubi prima fides pelago, placataque venti
 Dant maria et lenis crepitans vocat auster in altum,

60

65

70

control the noblest passions of the soul (Falconer, *Shipwreck*, III.):

Such dire effects from avarice arise,
 That, deaf to nature's voice, and vainly
 wise,

With force severe endeavors to control
 The noblest passions that inspire the
 soul.

Vergil has already shown its baleful influence (I. 349). Young (*Night Thoughts*, IV. 351) thinks greed for gold the meanest of all desires:

O love of gold, thou meanest of amours!

And Milton (*P. L.* I. 678 seq.) considers "Mammon the least erected spirit that fell from heaven;" while Paul (1 Timothy vi. 10) asserts that "the love of money is the root of *all evil*;" and Plautus, realizing this, views gold with hatred (*Captivi*, 328):

Odi ego aurum! multa multis saepe suavit
 perperam.

62-68. The funeral rites described here

are largely those of Vergil's own time. For altars to Manes, cf. also III. 305; V. 48; *Ecl.* V. 66. For *caeruleis vittis atraque cupresso*, cf. VI. 216, and Spenser, *F. Q.* I. I. 8, the "cypresse funerall." In l. 66, *tepido* probably equals *ново*, and the *sanguinis sacri* is the blood of the sacrificial victim. These were sacred liquids (cf. V. 77, 78). Here, wine also is a sacred offering. Elsewhere (*Ecl.* V. 68; *Aen.* VI. 225) oil is so used — **Animum condimus**. Vergil here follows the Roman view that the soul remains in the grave with the body (cf. Boissier, *La Religion Romaine*, vol. I., p. 299), while in *Aen.* VI. 326, Vergil presents the later Roman and the Greek idea that the soul is consigned to Hades after the body has been buried. On *magna voce ciemus*, cf. I. 219, note.

69. Cf. Heyne's *Chronology* at the beginning of this book.

70. Note the beauty of this line.—

Deducunt socii naves et litora complent.
 Provehimur portu, terraeque urbesque recedunt.
 Sacra mari colitur medio gratissima tellus
 Nereidum matri et Neptuno Aegaeō,
 Quam pius Arcitenens oras et litora circum
 Errantem Mycono e celsa Gyaroque revinxit,
 Immotamque coli dedit et contemnere ventos.
 Huc feror; haec fessos tuto placidissima portu

75

Auster. Conington quotes Heyne: "‘Auster’ must be understood generally, as Aeneas would not want the south wind in ‘setting sail from Thrace.’"

72. Terraeque urbesque recedunt. A familiar optical illusion. Cf. Wordsworth (*Female Vagrant*):

The parting signal stream’d, at last the land withdrew.

73. Sacra tellus. Delos.

74. Nereidum matri. Doris, the wife of Neptune.

Neptuno Aegaeo. Cf. I. 125, note, where Homer places Neptune’s palace in the Aegean.

75. Arcitenens. I. e. Apollo, Homer’s “god of the silver bow.” Vergil takes this epithet from Naevius:

Dein pollens sagittis, inclutus arcitenens,

Sanctus Delphis prognatus Pythius Apollo.

For other epithets of Apollo, note the following: *Thymbraeus*, (III. 85), because he had a temple at Thymbra, in the Troad; *Cynthius* (*Ecl.* VI. 3), because Mt. Cynthus, on Delos, was sacred to him; *Phoebus* (III. 99), the “shining one” (Gr. *φάω*, to shine); *Delius* (III. 162), because he was born at Delos; *Clarius* (III. 360), because he had a temple and oracle at Claros in Ionia; *Gryneus* (IV. 345), because of his

temple and worship at Gryneum on the coast of Lydia. The epithet of *pius* is given to Apollo in l. 75, because of his conspicuous dutifulness to his mother. For *Amphrysia* (VI. 398) cf. vocab.

76. Errantem revinxit. An allusion to the myth that Delos was once an island, floating beneath the surface of the sea, and that it had been commanded to appear (*δηλος*) by order of Neptune, in order that Latona might there give birth to Apollo and Diana. Cf. Ovid, *Met.* VI. 186:

Cui [Latonae] maxima quondam
 Exiguam sedem pariturae terra negavit.
 Nec caelo nec humo nec aquis dea vestra
 recepta est.

Exsul erat mundi, donec miserata vagantem

“Hospita tu terris erras, ego” dixit “in undis,”

Instabilemque locum Delos dedit.

And Spenser, *F. Q.* II. XII. 13:

As th’ isle of Delos whylome, men report,
 Amid th’ Aegaeon sea long time did stray,
 Ne made for shipping any certeine port,
 Till that Latona, traveiling that way,
 Flying from Junoes wrath and hard
 assay [persecution],

Of her fayre twins was there delivered,
 Which afterwards did rule the night and day.

Accipit. Egressi veneramur Apollinis urbem.
 Rex Anius, rex idem hominum Phoebique sacerdos,
 Vittis et sacra redimitus tempora lauro,
 Occurrit; veterem Anchisen agnoscit amicum.
 Iungimus hospitio dextras, et tecta subimus.

Templa dei saxo venerabar structa vetusto:
 Da propriam, Thymbraee, domum; da moenia fessis
 Et genus et mansuram urbem; serva altera Troiae
 Pergama, reliquias Danaûm atque immitis Achilli.
 Quem sequimur? quove ire iubes? ubi ponere sedes?
 Da, pater, augurium, atque animis inlabere nostris.

Vix ea fatus eram: tremere omnia visa repente,
 Liminaque laurusque dei, totusque moveri
 Mons circum, et mugire adytis cortina reclusis.
 Submissi petimus terram, et vox fertur ad aures:
 Dardanidae duri, quae vos a stirpe parentum
 Prima tulit tellus, eadem vos ubere laeto
 Accipiet reduces. Antiquam exquirite matrem.
 Hic domus Aeneae cunctis dominabitur oris,
 Et nati natorum, et qui nascentur ab illis.
 Haec Phoebus; mixtoque ingens exorta tumultu
 Laetitia, et cuncti, quae sint ea moenia, quaerunt,
 Quo Phoebus vocet errantes iubeatque reverti.

80. **Rex Anius.** It will be pleasant to view with Ovid (*Met.* XIII. 632, seq.) the details of the meeting and the personal intercourse between the two old men.

87. Cf. I. 30.

92. **Mons**, i. e. Cynthus. — **Cortina.** Primarily the caldron-shaped vessel upon the tripod, supposed (*Dic. Ant.*) to increase the oracular sounds (*mugire*) which

came from underneath the earth. The *Cortina* was also the table or hollow slab, supported by a tripod, upon which the priestess at Delphi sat to deliver her responses. The word is also used for the oracle itself (VI. 347).

97. **Domus.** For this use of *domus*, cf. I. 284, 356, 661.

96, 97. Con. cites *Il.* XX. 307, of which this is a translation.

Tum genitor, veterum volvens monumenta virorum,
 Audite, o proceres, ait, et spes discite vestras:
 Creta Iovis magni medio iacet insula ponto;
 Mons Idaeus ubi, et gentis cunabula nostrae. 105
 Centum urbes habitant magnas, uberrima regna;
 Maximus unde pater, si rite audita recordor,
 Teucrus Rhoeteas primum est advectus ad oras,
 Optavitque locum regno. Nondum Ilium et arces
 Pergameae steterant; habitabant vallibus imis. 110
 Hinc mater cultrix Cybeli Corybantiaque aera
 Idaeumque nemus; hinc fida silentia sacris,
 Et iuncti currum dominae subiere leones.
 Ergo agite, et, divum ducunt qua iussa, sequamur;
 Placemus ventos et Gnosia regna petamus. 115
 Nec longo distant cursu; modo Iuppiter adsit,

104. *Creta Iovis insula.* According to ancient tradition, Juppiter was born on the island of Crete.

108. *Teucrus.* Cf. *Inductive Studies*, III.

109-110. Con. again cites Hom. *Il.* XX. 216.

111-113. That is, all the details of the worship of Cybele at Troy are derived from Crete. Cybele is *magna deum Genetrix* (*Il.* 788), inhabitant of Mt. Cylabus (*cultrix Cybeli*), goddess of Nature or the earth. She is worshipped with mysterious rites (*fida silentia sacris*) amid the clashing of cymbals (*Corybantia aera*) and the sound of pipe and flute (*IX.* 618, 619). She is borne in a chariot drawn by lions (*iuncti currum subiere leones*; and cf. *X.* 253, *huc ad frena leones*). Her head is crowned with turrets as she rides (*VI.* 785, *inrehitur curra turrita per urbes*).

A most excellent description of her worship can be gotten in Catullus, LXIII.



CYBELE.

115. *Gnosia regna.* Gnosus or Cnosus was the royal city of Crete, on the northern side, not far from the sea.

116. *Longo distant cursu.* Crete is about one hundred and forty-five English miles in a straight line from Delos.

Tertia lux classem Cretaeis sistet in oris.
 Sic fatus, meritos aris mactavit honores,
 Taurum Neptuno, taurum tibi, pulcher Apollo,
 Nigram Hiemi pecudem, Zephyris felicibus albam.

120

Fama volat pulsum regnis cessisse paternis
 Idomeneia ducem, desertaque litora Cretae,
 Hoste vacare domos, sedesque astare relictas.
 Linquimus Ortygiae portus, pelagoque volamus,
 Bacchatamque iugis Naxon viridemque Donyssam,
 Olearon, niveamque Paron, sparsasque per aequor
 Cycladas et crebris legimus freta concita terris.
 Nauticus exoritur vario certamine clamor;
 Hortantur socii: Cretam proavosque petamus.
 Prosequitur surgens a puppi ventus euntes,
 Et tandem antiquis Curetum allabimur oris.
 Ergo avidus muros optatae molior urbis,
 Pergameamque voco, et laetam cognomine gentem

125

130

122. **Idomeneia**, the king of Crete, who fought on the side of the Greeks in the Trojan war. Having been met by a dangerous storm during his return home, he made a vow to Neptune that, if saved, he would sacrifice the first living creature he should meet on reaching Crete. This was his son. Idomeneus kept his vow, but his act was so odious to the Cretans that they expelled him from his kingdom. — *Class. Dic.*

122-3. **Deserta** — **vacare** — **astare**. Vergil probably means that, since the chief was gone, there would be no leader to oppose the Trojans.

124. **Ortygiae**. Ortygia was another name for Delos, from *ὄρυξ*, a quail, so named because the island once abounded in these birds.

125. **Bacchatam Naxon**. Cf. *Geo* II. 487: — virginibus bacchata Lacænis Taygeta! On the island of Naxos was celebrated the worship of Bacchus, who is said to have been born there. His worship was performed by women who went in procession through the mountain forests, exciting themselves to the wildest frenzy.

Viridem. This may refer either to the color of the marble, which on this island is green, or to the vegetation.

126. **Niveam**, "snowy," because of its white marble, always very celebrated and valuable.

127. **Concita**, "roughened" by the numerous islands of the Cyclades.

Hortor amare focos arcemque attollere tectis.
 Iamque fere sicco subductae litore puppes; 135
 Conubiis arvisque novis operata iuventus;
 Iura domosque dabam: subito cum tabida membris,
 Corrupto caeli tractu, miserandaque venit
 Arboribusque satisque lues et letifer annus.
 Linquebant dulces animas, aut aegra trahebant 140
 Corpora; tum steriles exurere Sirius agros;
 Arebant herbae, et victum seges aegra negabat.
 Rursus ad oraculum Ortygiae Phoebumque remenso
 Hortatur pater ire mari, veniamque precari:
 Quam fessis finem rebus ferat; unde laborum 145
 Tentare auxilium iubeat; quo vertere cursus.
 Nox erat, et terris animalia somnus habebat:
 Effigies sacrae divûm Phrygiique Penates,
 Quos mecum ab Troia mediisque ex ignibus urbis
 Extuleram, visi ante oculos astare iacentis 150
 In somnis, multo manifesti lumine, qua se
 Plena per insertas fundebat luna fenestras;
 Tum sic adfari et curas his demere dictis:

135. Subductae litore puppes.

or the different methods of fastening ship in port or elsewhere, cf. the following:

1. With anchor and cable, I. 168.
2. With a cable tied to the shore, III. 6, 639, 667; IV. 575, 580; V. 773.
3. By being drawn up on shore, III. 135; IV. 398.
4. By drawing up stern on beach and stinging anchor from bow, III. 277; VI. 901.

137-142. A pestilence sets in, destructive alike to man and herb. The virulence

of this pestilence is aggravated by the baleful *Sirius* or dog-star, whose presence always brings disaster. Cf. *Geo.* II. 353: *Hoc ubi hiulca siti findit Canis aestifer arva;*

and *Geo.* IV. 425:

Iam rapidus torrens sitientes Sirius Indos Ardebat caelo.

Cf. also, *Aen.* X. 273:

Aut Sirius ardor, Ille sitim morbosque ferens mortalibus aegris.

Cf. Pope's Second Pastoral, l. 21:

The sultry *Sirius* burns the thirsty plains.

Quod tibi delato Ortygiam dicturus Apollo est,
 Hic canit, et tua nos en ultro ad limina mittit. 155
 Nos te, Dardania incensa, tuaque arma secuti,
 Nos tumidum sub te permensi classibus aequor,
 Idem venturos tollemus in astra nepotes,
 Imperiumque urbi dabimus. Tu moenia magnis
 Magna para, longumque fugae ne linque laborem. 160
 Mutandae sedes. Non haec tibi litora suasit
 Delius aut Cretae iussit considerare Apollo.
 Est locus, Hesperiam Graii cognomine dicunt,
 Terra antiqua, potens armis atque ubère glaebae;
 Oenotri coluere viri; nunc fama minores 165
 Italiam dixisse ducis de nomine gentem:
 Hae nobis propriae sedes; hinc Dardanius ortus,
 Iasiusque pater, genus a quo principe nostrum.
 Surge age, et haec laetus longaevo dicta parenti
 Haud dubitanda refer: Corythum terrasque requirat 170
 Ausonias. Dictaea negat tibi Iuppiter arva.
 Talibus attonitus visis ac voce deorum —
 Nec sopor illud erat, sed coram agnoscere vultus
 Velatasque comas praesentiaque ora videbar;
 Tum gelidus toto manabat corpore sudor — 175
 Corripio e stratis corpus, tendoque supinas

163-6. Repeated from I. 530-3.

168. **Iasiusque pater.** The term 'pater' is not here used as of the founder of the Trojan race, for it is used in this sense of Dardanus, the brother of Iasius; *pater* is here used vaguely, only as a term of respect.

170. **Corythum.** An ancient town of Etruria in Italy, fabled to have been

founded by Corythus, the father of Dardanus. Vergil would seem here to mean Western Italy in general, selecting this name because he has just referred to Dardanus' origin.

171. **Dictaea.** Cretan, by synecdoche, from Dicte, a mountain in eastern Crete.

Ad caelum cum voce manus, et munera libo
 Intemerata focis. Perfecto laetus honore
 Anchisen facio certum, remque ordine pando.
 Agnovit prolem ambiguam geminosque parentes,
 Seque novo veterum deceptum errore locorum.
 Tum memorat: Nate, Iliacis exercite fatis,
 Sola mihi tales casus Cassandra canebat.

180

Nunc repeto haec generi **portendere** debita nostro,
 Et saepe Hesperiam, saepe Itala regna vocare.
 Sed quis ad Hesperiae venturos litora Teucros
 Crederet? aut quem tum vates Cassandra moveret?
 Cedamus Phoebo, et moniti meliora sequamur.
 Sic ait; et cuncti dicto paremus **ovantes**.

185

Hanc quoque deserimus sedem, paucisque relictis
 Vela damus, vastumque cava trabe currimus aequor.

190

Postquam altum tenuere rates, nec iam amplius ullae
 Apparent terrae, caelum undique et undique pontus,
 Tum mihi caeruleus supra caput astitit imber,
 Noctem hiememque ferens, et **inhorruit** unda tenebris.
 Continuo venti volvunt mare magnaue surgunt
 Aequora; dispersi iactamur gurgite vasto;
 Involvere diem nimbi, et nox umida caelum
 Abstulit; ingeminant abruptis nubibus ignes.
 Excutimur cursu, et caecis erramus in undis.
 Ipse diem noctemque negat discernere caelo,
 Nec meminisse viae media Palinurus in unda.

195

200

180. **Geminos parentes**, i. e. Teucer from Crete, and Dardanus from Italy.

187. **Quem Cassandra moveret?** Cf. *Inductive Studies*, 77; and Byron (*Prophecy of Dante*, Canto 2):

And if, Cassandra-like, amidst the din of conflict none will hear.

192-204. Compare this description of a storm at sea with I. 85-95, noting similarities or differences of detail.

179. *Certum*, 112.—181. *Locorum*, 90.—184. *Portendere*, 164.—187. *Crederet*, 208.
 193. *Caelum undique et undique pontus*, 232.—194. *Mihi*, 102.

Tres adeo incertos caeca caligine soles
 Erramus pelago, totidem sine sidere noctes.
 Quarto terra die primum se attollere tandem
 Visa, aperire procul montes, ac volvere fumum.
 Vela cadunt, remis insurgimus; haud mora, nautae
 Adnixi torquent spumas et caerula verrunt.

205

Servatum ex undis Strophadum me litora primum
 Accipiunt; Strophades Graio stant nomine dictae,
 Insulae Ionio in magno, quas dira Celaeno
 Harpyiaeque colunt aliae, Phineïa postquam
 Clausa domus, mensasque metu liquere priores.
 Tristius haud illis monstrum, nec saevior ulla
 Pestis et ira deûm Stygiis sese extulit undis.

210

215

208. **Caerula verrunt.** Cf. Catullus, LXIV. 7:

Caerula verrentes abiegnis aequora palmis.

209. **Strophadum.** The fifth stage in Aeneas' journey. (1) Troy to Mt. Ida (II. 804), at the foot of which he built his fleet (III. 6); (2) Mt. Ida to Thrace (III. 16); (3) Thrace to Delos (III. 73, 78); (4) Delos to Crete (131); (5) Crete to the Strophades (209). Cf. Map.

210. **Graio nomine.** Strophades from Gr. (*στρέφω*), "to turn," because the sons of Boreas there *turned back* from their pursuit of the Harpies.

212-13. **Harpyiae — Phineïa domus.** The Harpies, "snatchers" (*ἁρπάζω*), were monsters with female faces, and with bodies, wings, and claws of birds of prey. Hesiod names two of them Aëlo (a tempest), and Ocypete (swift flyer), while Vergil adds a third, Celaeno (l. 245). They had been sent by the gods to torment Phineus, reigning at Salmydessus on the coast of Thrace,

who had also been smitten with blindness. When the Argonauts came to consult Phineus, who was gifted with prophetic power, about their expedition for the golden fleece, he promised them advice on condition that they would deliver him from the Harpies. This the sons of Boreas did, driving them as far as the Strophades (Ovid, *Met.* VII. 2-4). Dante places the Harpies among the monsters in his *Inferno*, and thus describes them:

There do the hideous Harpies make their nests,
 Who chased the Trojans from the Strophades,
 With sad announcement of impending doom;
 Broad wings have they, and necks and faces human,
 And feet with claws, and their great bellies fledged. — *Inferno*, XIII. 10.

215. **Pestis.** Milton (*P. L.* II. 735) has "hellish pest."

Virginei volucrum vultus, foedissima ventris
Proluvies, uncaeque manus, et pallida semper
 Ora fame.

Huc ubi delati portus intravimus, ecce
 Laeta boum passim campis armenta videmus 220

Caprigenumque pecus nullo custode per herbas.

Irruimus ferro, et divos ipsumque vocamus
 In partem praedamque Iovem; tum litore curvo
 Exstruimusque toros, dapibusque epulamur opimis.

At subitae **horrifico** lapsu de montibus adsunt 225

Harpyiae et magnis quatiunt clangoribus alas,
 Diripiuntque dapes, **contactuque** omnia foedant
Immundo; tum vox taetrum dira inter odorem.

Rursum in secessu longo sub rupe cavata,
 Arboribus clausi circum atque horrentibus umbris, 230

Instruimus mensas arisque reponimus ignem:

Rursum ex diverso caeli caecisque latebris

Turba sonans praedam pedibus circumvolat uncis,

Polluit ore dapes. Sociis tunc, arma capessant,

225 seq. Cf. Milton (*P. R.* II.):

With that,

Both table and provision vanished quite
 With sound of harpies' wings, and talons
 heard.

Ariosto (*Orl. Fur.* XXXIII. 119-120)
 imitates very closely this and the follow-
 ing passage of Vergil, but gives a much
 more vivid description of the Harpies:

Behold! a whizzing sound is heard in
 air,

Which echoes with the beat of savage
 wing.

Behold! the band of harpies thither flies,

Lured by the scent of victual from the
 skies.

All bear a female face of pallid dye,
 And seven in number are the horrid
 band;

Emaciated with hunger, lean, and dry;
 Fouler than death; the pinions they
 expand

Ragged, and huge, and shapeless to the
 eye;

The talon crook'd; rapacious is the hand;
 Fetid and large the paunch; in many
 a fold,

Like snakes, their long and knotted tails
 are rolled.

Edico, et dira bellum cum gente gerendum. 235
 Haud secus ac iussi faciunt, tectosque per herbam
 Disponunt enses et scuta latentia condunt.
 Ergo ubi delapsae sonitum per curva dedere
 Litora, dat signum specula Misenus ab alta
 Aere cavo. Invadunt socii, et nova proelia tentant, 240
Obscenas pelagi ferro foedare volucres.
 Sed neque vim **plumis** ullam nec vulnera tergo
 Accipiunt, celerique fuga sub sidera lapsae
Semiesam praedam et vestigia foeda relinquunt.
 Una in **praecelsa** consedit rupe Celaeno, 245
 Infelix vates, rumpitque hanc pectore vocem :
 Bellum etiam pro caede bouum stratisque **iuvencis**,
 Laomedontiadae, bellumne inferre paratis,
 Et patrio Harpyias insontes pellere regno ?
 Accipite ergo animis atque haec mea figite dicta. 250
 Quae Phoebus pater omnipotens, mihi Phoebus Apollo
 Praedixit, vobis Furiarum ego maxima pando.
 Italiam cursu petitis, ventisque vocatis

243. Spenser (*F. Q.* II. VII. 23) imitates this passage:

"And Celaeno, sitting on a cliffe,
 A song of bale and bitter sorrow sings,
 That heart of flint asunder could have rifte;
 Which having ended, after him she
 Fresh swift.

244. **Laomedontiadae.** A term of reproach. Cf. *Inductive Studies*, 63.

245. **Furiarum.** Vergil here connects the Harpies with the Furies, which in Homer are separate.

246. **Italiam cursu petitis.** An affirmation of his journey's end.

247. **note.**

248. **Absumere mensas.** This hor-

rible threat had its harmless fulfilment after the Trojans had reached Italy (*Aen.* VII. 107-119):

(l. 112) Consumptis hic forte aliis, ut
 vertere morsus
 Exiguam in Cererem penuria
 adegit edendi
 Et violare manu malisque auda-
 cibus orbem
 Fatalis crusti patulis nec parcere
 quadris :
 Heus, etiam mensas consumi-
 mus! inquit Iulus;
 Nec plura alludens. Ea vox
 audita laborum
 Prima tulit finem.

Ibitis Italiam, portusque intrare licebit ;
 Sed non ante datam cingetis moenibus urbem,
 Quam vos dira fames nostraeque iniuria caedis
Ambesas subigat **malis** absumere mensas.

255

Dixit, et in silvam **pennis** ablata refugit.

At sociis subita gelidus formidine sanguis

Deriguit ; cecidere animi, nec iam amplius armis,

260

Sed votis precibusque iubent exposcere pacem,

Sive deae, seu sint dirae obscenaque volucres.

Et pater Anchises passis de litore palmis

Numina magna vocat, meritosque indicit honores :

Dî, prohibete minas ; dî, talem avertite casum,

265

Et placidi servate pios ! Tum litore funem

Deripere, excussosque iubet laxare rudentes. *x*

Tendunt vela Noti ; fugimus spumantibus undis,

Qua cursum ventusque gubernatorque vocabat.

Iam medio apparet fluctu nemorosa Zacynthos

270

Dulichiumque Sameque et Neritos ardua saxis.

Effugimus scopulos Ithacae, Laërtia regna,

Et terram altricem saevi **exsecramur** Ulixi.

Mox et Leucatae nimbosa cacumina montis

270. **Zacynthos**, etc. Islands west of Greece. Cf. Map.

272. **Effugimus** — **exsecramur**. It may well be imagined with what feelings of mingled fear and hate the Trojans coasted past the realm of their old enemy. — **Scopulos Ithacae**. Ithaca was a very rocky island. Homer (*Od.* IV. 769 seq.) thus describes it:

But in Ithaca

Are no broad grounds for coursing,
 meadows none.

Goats graze amid its fields, a fairer land

Than those where horses feed. No isle
 that lies

Within the deep has either roads for
 steeds

Or meadows, least of all has Ithaca.

274. **Leucatae**. They have been sailing almost due north, on the landward side of the islands above mentioned ; but as they pass the "windy peaks" of Leucata, a promontory of the island of Leucadia, they sail to the seaward side of this island, and soon the temple of Apollo, on the rocky promontory of

Et **formidatus** nautis aperitur Apollo. 275
 Hunc petimus fessi et parvae succedimus urbi;
 Ancora de prora iacitur, stant litore puppes.
 Ergo insperata tandem tellure potiti,
 Lustramurque Iovi votisque incendimus aras,
 Actiaque Iliacis celebramus litora ludis. 280
 Exercent patrias **oleo** labente **palaestras**
 Nudati socii; iuvat evasisse tot urbes
 Argolicas, mediosque fugam tenuisse per hostes.
 Interea magnum sol **circumvolvitur** annum,
 Et **glacialis** hiems aquilonibus **asperat** undas. 285
 Aere cavo clipeum, magni **gestamen** Abantis,
 Postibus adversis figo, et rem carmine signo:
 AENEAS HAEC DE DANAIS VICTORIBUS ARMA.
 Linquere tum portus iubeo et considerare transtris..
 Certatim socii feriunt mare et aequora verrunt. 290
 Protinus **aërias** Phaeacum abscondimus arces,
 Litoraue Epiri legimus portuque subimus
 Chaonio et celsam Buthroti accedimus urbem.
 Hic incredibilis rerum fama occupat aures,
 Priamiden Helenum Graias regnare per urbes, 295

Actium "looms up" (aperitur). This place afterwards became famous in Roman History for the victory which Augustus gained near it (Actium) over the fleet of Antony.

276. **Urbi**, i. e. Actium. This is the sixth landing place of the Trojan fleet. Cf. l. 209, note.

280. "The celebration of games at Actium by Aeneas is a compliment which Vergil pays to Augustus, who instituted a quinquennial celebration at Actium in honor of his victory." — CON.

284. **Circumvolvitur**. Cf. *Inductive Studies*, 215. For the time, cf. *Heyne's Chronology*, at the beginning of Bk. III.

288. **Aeneas** (sc. *dedicavit*). Cf. *Aen.* I. 248, note.

292. **Legimus**. They "coast along" the shores of Epirus, leaving the island of the Phaeacians (Corcyra) on the left and behind them; and land at Buthrotum, on the coast of Epirus, their seventh landing place. Cf. *Heyne's Chronology*.

Coniugio Aeacidae Pyrrhi sceptrisque potitum,
 Et patrio Andromachen iterum cessisse marito.
 Obstipui, miroque incensum pectus amore
 Compellare virum et casus cognoscere tantos.
 Progredior portu, classes et litora linquens, 300
Sollemnes cum forte dapes et tristia dona
 Ante urbem in luco falsi Simoentis ad undam
 Libabat cineri Andromache, Manesque vocabat
 Hectoreum ad tumulum, viridi quem caespite inanem
 Et geminas, causam lacrimis, sacraverat aras. 305
 Ut me conspexit venientem et Troia circum
 Arma amens vidit, magnis exterrita monstribus
 Deriguit visu in medio, calor ossa reliquit;
 Labitur, et longo vix tandem tempore fatur:
 Verane te facies, verus mihi nuntius adfers, 310
 Nate dea? vivisne? aut, si lux alma recessit,
 Hector ubi est? dixit, lacrimasque effudit et omnem
 Implevit clamore locum. Vix pauca furenti
 Subicio et raris turbatus vocibus **hisco**:
 Vivo equidem, vitamque extrema per omnia duco; 315
 Ne dubita, nam vera vides.
 Heu! quis te casus deiectam coniuge tanto
 Excipit? aut quae digna satis fortuna revisit
 Hectoris Andromachen? Pyrrhin' conubia servas?
 Deiecit vultum et demissa voce locuta est: 320
 O felix una ante alias Priameia virgo,

302. **Falsi**. Cf. I. 716. "Pretended."

304. **Hectoreum tumulum inanem**. Hector's cenotaph. The real tomb was at Troy. For a description of Hector's funeral rites and burial, cf. the closing lines of the *Iliad*, XXIV. 872-1022.

312. **Hector ubi est?** This question would imply a belief that the shades have knowledge of one another.

321. **Priameia virgo**, i. e. Polyxena. Cf. *Inductive Studies*, 76. A very beautiful and pathetic detailed account of the

Hostilem ad tumulum Troiae sub moenibus altis
 Iussa mori, quae sortitus non pertulit ullos,
 Nec victoris eri tetigit captiva cubile!
 Nos, patria incensa, diversa per aequora vectae,
 Stirpis Achilleae **fastus** iuvenemque superbum,
 Servitio enixae, tulimus; qui deinde, secutus
 Ledaeam Hermionen Lacedaemoniosque hymenaeos,
 Me famulo famulamque Heleno transmisit habendam.
 Ast illum, ereptae magno inflammatus amore
 Coniugis et scelerum Furiis agitatus, Orestes
 Excipit incautum patriasque obtruncat ad aras.
 Morte Neoptolemi regnorum reddita cessit
 Pars Heleno, qui Chaonios cognomine campos
 Chaoniamque omnem Troiano a Chaone dixit,
 Pergamaque Iliacamque iugis hanc addidit arcem.
 Sed tibi qui cursum venti, quae fata dedere?
 Aut quisnam ignarum nostris deus appulit oris?
 Quid puer Ascanius? superatne et vescitur aura,
 Quem tibi iam Troia —

325

330

335

340

death of Polyxena is to be found in Ovid (*Met.* XIII. 449-480).

323. **Quae sortitus**, etc. Cf. the words of Creusa, II. 785 seq.

330-332. Hermione, the daughter of Menelaus and Helen, had been privately engaged to her cousin Orestes; but her father, on his return from Troy, ignorant of this gave her in marriage to Pyrrhus. — *Class. Dic.*

331. **Furiis agitatus**. To avenge the murder of his father Agamemnon, Orestes had murdered his mother Clytemnestra, being impelled thereto by fate; and for this act he was driven mad by the Furies.

332. Con. compares the language of this line with II. 663, and thinks that we are to understand that Pyrrhus' death is in retribution for his murder of Priam.

339. **Quid puer Ascanius?** *sc. agit, or facit.* "How fares?"

340. This is the only example in Vergil of a hemistich which does not make complete sense. Various suggestions have been made for completing the line, as:

peperit fumante Creusa;
 obsessa est enixa Creusa;
 natum fumante reliqui.

Ecqua tamen puero est amissae cura parentis?

Ecquid in antiquam vîrtutem animosque viriles

Et pater Aeneas et avunculus excitat Hector?

Talia fundebat lacrimans longosque ciebat

Incassum fletus, cum sese a moenibus heros

345

Priamides multis Helenus comitantibus adfert,

Agnoscitque suos, laetusque ad limina ducit,

Et multum lacrimas verba inter singula fundit.

Procedo, et parvam Troiam simulataque magnis

Pergama et arentem Xanthi cognomine rivum

350

Agnosco, Scaetaeque amplector limina portae.

Nec non et Teucri socia simul urbe fruuntur.

Illos porticibus rex accipiebat in amplis;

Aulaï medio libabant pocula Bacchi,

Impositis auro dapibus, paterasque tenebant.

355

Iamque dies alterque dies processit, et aurae

Vela vocant tumidoque inflatur carbasus austro:

His vatem aggredior dictis ac talia quaeso:

Troiugena, interpres divûm, qui numina Phoebi,

Qui tripodas, Clarii laurus, qui sidera sentis

360

perhaps, after all, the attempt to fill it the line is as useless as fruitless; or it would seem more than likely that the poet left it unfinished intentionally, to express the depth of Andromache's notion.

341. Amissae parentis. How she knew that Creusa was lost, we can only guess; perhaps because she did not see Creusa with Aeneas; perhaps because something in his countenance to tell of her loss.

This line is eminently pathetic, as showing her desire to know, from the

example of Ascanius, whether her own lost boy remembers her.

344. At the mention of Hector's name, she again bursts into tears, as in l. 312.

351. Amplector limina Here in token of recognition and welcome, as in II. 490, perhaps in token of farewell.

360-61. Tripodas. Cf. l. 92, note. — **Clarii.** Cf. l. 75, note.

Laurus. The laurel (the Eng. Bay-tree) was sacred to Apollo. Hence its branches were the decoration of poets (Hor *Odes*, 4, 2, 9), and of flamens (Ovid, *Fast.* III. 137). According to

Et volucrum linguas et **praepetis** omina pennae,
 Fare age — namque omnem cursum mihi prospera dixit
 Religio, et cuncti suaserunt numine divi
 Italiam petere et terras tentare repostas;
 Sola novum dictuque nefas Harpyia Celaeno 365
 Prodigium canit, et tristes denuntiat iras,
 Obscenamque famem — quae prima pericula vito?
 Quidve sequens tantos possim superare labores?
 Hic Helenus, caesis primum de more iuvenicis,
 Exorat pacem divûm, vittasque resolvit 370
 Sacrati capitis, meque ad tua limina, Phoebe,
 Ipse manu multo suspensum numine ducit,
 Atque haec deinde canit divino ex ore sacerdos:
 — Nate dea, — nam te maioribus ire per altum

Tibullus (II. V. 63), and Juvenal (VII. 19), its leaves when eaten impart the power of prophesying. The method of obtaining the oracle from the laurel was as follows: laurel branches were thrown on the fire, and if they burned with a crackling sound the omens were favorable; but the reverse was true if they burned in silence. Cf. Tibullus (II. V. 81):

Et succensa sacris crepitet bene laurea
 flammis.

Omine quo felix et sacer annus erit.

Sidera. Vergil, to whom the stars are so familiar, cannot refrain from introducing astrology into the Homeric age, although, as a matter of fact, that science is of much later origin.

Sentis. Referring not to any intellectual perception, but to that inner sight which is peculiarly the *seer's*.

Linguas — praepetis omina pennae. The two methods of divining from

birds, by their cries and their flight, are here mentioned. Other references to omens from birds in Vergil are as follows: I. 393–401; IV. 462; X. 177; Ed. I. 18; IX. 15.

363–4. Note all the indications in the preceding narrative as to the destined end of Aeneas' wanderings.

368. Aeneas asks for more definite directions than he has yet received.

370. **Vittas resolvit.** Helenus was both priest and prophet. As priest, he wore the fillet upon his head. So Laocoon, the priest of Neptune, is represented (II. 221). But as prophet, the hair was unbound, and allowed to flow loosely. So the Sibyl, VI. 48.

374. **Maiores auspiciis.** That is, "under good auspices, or tending toward greater or better things; or, under the auspices of the "greater gods," such as Jupiter and Apollo, and not alone of birds and stars." — RUAELUS.

Auspiciis manifesta fides: sic fata deûm rex 375
 Sortitur, volvitque vices; is vertitur ordo —
 Pauca tibi e multis, quo tutior **hospita** lustres
 Aequora et Ausonio possis considerare portu,
 Expediam dictis; prohibent nam cetera Parcae
 Scire Helenum farique vetat Saturnia Iuno. 380
 Principio Italiam, quam tu iam rere propinquam
 Vicinosque, ignare, paras invadere portus,
 Longa procul longis via dividit **invia** terris.
 Ante et Trinacria **lentandus** remus in unda,
 Et salis Ausonii lustrandum navibus aequor, 385
Infernique lacus Aeaeaeque insula Circae,
 Quam tuta possis urbem componere terra.
 Signa tibi dicam; tu condita mente teneto:
 Cum tibi sollicito secreti ad fluminis undam
Litoreis ingens inventa sub ilicibus **sus** 390
 Triginta capitem fetus enixa iacebit,
 Alba, solo **recubans**, albi circum ubera nati,
 Is locus urbis erit, requies ea certa laborum.

376. Sortitur. Jove is, as a rule, in Vergil, represented as allotting or arranging the fates, and not as the author of them. — **Volvit vices.** Cf. I. 262; but also cf. I. 22 and note.

381–3. Aeneas' natural inference is that there remains but a short sail to Italy. But he is told that between him and *his* Italy, lies a vast trackless country, which he cannot cross. Note the play on words in l. 383.

386. Inferni lacus. Again referred to by Helenus in l. 442, and finally reached

by Aeneas and described more fully in VI. 237–242.

Insula Circae. Circaeum Promontorium in Latium, properly not an island at all, but a promontory, partially cut off from the main land by a marsh. This island Ulysses visited (*Od.* X. 135).

390–393. These lines are repeated unchanged, in a vision of Aeneas, by the god Tiber, after the landing in Italy (VIII. 43–46), as an assurance that the Trojan journeys are ended. This portent is actually seen by Aeneas in VIII. 81–85.

Nec tu mensarum morsus horresce futuros :
 Fata viam invenient, aderitque vocatus Apollo. 395
 Has autem terras, Italique hanc litoris oram,
 Proxima quae nostri perfunditur aequoris aestu,
 Effuge ; cuncta malis habitantur moenia Graiis.
 Hic et Narycii posuerunt moenia Locri,
 Et Sallentinos obsedit milite campos 400
 Lyctius Idomeneus ; hic illa ducis Meliboei
 Parva Philoctetae subnixa Petelia muro.
 Quin, ubi transmissae steterint trans aequora classes,
 Et positis aris iam vota in litore solves,
 Purpureo velare comas **adopertus** amictu, 405
 Ne qua inter sanctos ignes in honore deorum
 Hostilis facies occurrat et omina turbet.
 Hunc socii morem sacrorum, hunc ipse teneto,
 Hac casti maneant in religione nepotes.

394. Cf. l. 257, note.

397. **Aestu.** This should be rendered by "waves" not "tide," if Byron's account is to be believed :

There shrinks no ebb in that tideless sea,
 Which changeless rolls eternally ;
 So that wildest of waves, in their angriest mood,

Scarce break on the bounds of the land
 for a rood ;

And the powerless moon beholds them
 flow,

Heedless if she come or go :

Calm or high, in main or bay,

On their course she hath no sway.

Siege of Corinth, XVI.

405-7. In this, as in other passages, Vergil seems to point to the old religion of the Romans, which was purer and

more spiritual than in his own day. He seems to imply that acceptability of worship depends more upon heart preparation than upon external manifestations or actions. Hence Aeneas is exhorted to veil his face in sacrificing, in order that no "hostilis facies" may appear to disturb the omens. This phrase has been variously translated ; but whether "the face of an enemy" or an "unpropitious appearance," the danger would still be the same, the spirit of prayer would be lost. This view is further corroborated by such passages as V. 71, where all are exhorted to guard their tongues and speak only propitious words before the time of sacrifice ; VI. 258, and the more conventional prohibition, "absint profani." Cf. also II. 720, and note.

Ast ubi digressum Siculae te **admoverit** orae 410
 Ventus, et angusti **rarescent** claustra Pelori,
 Laeva tibi tellus et longo laeva petantur
 Aequeora circuitu; dextrum fuge litus et undas.
 Haec loca vi quondam et vasta convulsa ruina —
 Tantum aevi longinqua valet mutare vetustas — 415
 Dissiluisse ferunt, cum protinus utraque tellus
 Una foret; venit medio vi pontus et undis
 Hesperium Siculo latus abscidit, arvaeque et urbes
 Litore diductas angusto **interluit** aestu.
 Dextrum Scylla latus, laevum **implacata** Charybdis 420

411. **Pelori.** A promontory of Sicily, being the point nearest to Italy. The position and characteristics of this place may be gathered from the following passages:

So reels Pelorus with convulsive throes,
 When in his veins the burning earthquake glows.

FALCONER, *Shipwreck*, II.
 The Alpine mountain whence is cleft
 Peloro. — DANTE, *Purg.* XIV. 32.
 From huge Pelorus to the Atlantic
 pillars.

WORDSWORTH, *Ep. & El. Poems*, III.
 O'er the lit waves every Aeolian isle
 From Pithecusa to Pelorus

Howls, and leaps, and glares in chorns.

SHELLEY, *Ode to Liberty*, XIII

414. The nearness of Sicily to Italy, the shortest distance being only about two miles, gave rise to the belief among the ancients that the two were once united. The volcanic nature of the region would also favor this belief. Thus Vergil, in this passage, and Ovid, (*Met.* XV. 290-292):

Zancle quoque iuncta fuisse
 Dicitur Italiae, donec confinia pontus
 Abstulit, et media tellurem reppulit unda.
 This theory is quite unlikely, more especially inasmuch as the end of the Apennine chain in Italy does not by several miles coincide with the beginning of the mountain range in Sicily.

420. **Scylla — Charybdis.** Perhaps nowhere is the principle that all



SCYLLA.

mythological creations have a physical basis better illustrated than in these fabulous monsters. In Scylla, snatching

Obsidet, atque imo **barathri** ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
 Erigit alternos et sidera verberat unda.
 At Scyllam caecis cohibet spelunca latebris,
 Ora **exsertantem** et naves in saxa trahentem.
 Prima hominis facies et pulchro pectore virgo
 Pube tenus, postrema immani corpore **pistriz**,
Delphinum **caudas** utero commissa luporum.
 Praestat Trinacrii metas lustrare Pachyni

425

up ships and dragging them upon the rocks, while her dogs bay loudly, we have simply a fanciful picture of the dangerous reefs on the Italian (dextrum) side, on which the sea is always dashing with loud roarings; while in insatiate Charybdis we have simply the dangerous whirlpools which fill the channel on the Sicilian (laevum) side. For Homer's description, cf. *Od.* XII., 73 seq. (Bryant's translation, l. 100 seq.). So in Falconer (*Shipwreck*, III.):

Not half so dreadful to Aeneas' eyes
 The straits of Sicily were seen to rise,
 When Palinurus from the helm descried
 The rocks of Scylla on his eastern side,
 While in the west, with hideous yawn
 disclosed,

His onward path Charybdis' gulf opposed.

Vergil makes further mention of them in *Ecl.* VI. 75 seq.; *Aen.* I. 200; III. 555-567.

Ovid gives the following description:
 Scylla latus dextrum, laevum irrequieta
 Charybdis

Infestant; vorat haec raptas revomitque
 carinas,

Illa feris atram canibus succingitur alvum,
 Virginis ora gerens, et, si non omnia vates

Ficta reliquerunt, aliquo quoque tempore
 virgo. — *Met.* XIII. 730-734.

More vivid than all is the description in Schiller's fine ballad *Der Taucher*, where the Diver plunges into Charybdis. The passage is probably suggested by Vergil, as it is said that Schiller never saw the spot himself:

And it bubbles and seethes, and it hisses
 and roars,

And the spray of its wrath to the welkin
 up soars,

And flood upon flood hurries on, never
 ending,

And it never *will* end, nor from travail
 be free,

Like a sea that is laboring the birth of
 a sea. — (Bulwer's *Trans.*)

421. **Ter.** "Thrice a day," as Homer
 says (*Od.* XII. 122):

For thrice a day
 She gives it forth, and thrice with fearful
 whirl

She draws it in.

Cf. also *Aen.* III. 566, where the Trojans seem to have tarried all day in the whirlpools of Charybdis. Finally, at sunset (*cum sole*) they escape to the neighboring coast of Sicily, near Aetna.

Cessantem, longos et **circumflectere** cursus, 430
 Quam semel **informem** vasto vidisse sub antro
 Scyllam et caeruleis canibus resonantia saxa.
 Praeterea, si qua est Heleno prudentia, vati
 Si qua fides, animum si veris implet Apollo,
 Unum illud tibi, naté dea, proque omnibus unum 435
 Praedicam, et repetens iterumque iterumque monebo :
 Iunonis magnae primum prece numen adora ;
 Iunoni cane vōta libens, dominamque potentem
 Supplicibus supera donis : sic denique victor
 Trinacria fines Italos mittere relictas. 440
 Huc ubi delatus Cumaeam accesseris urbem
 Divinosque lacus et Averno sonantia silvis,
 Insanam vatem aspicias, quae rupe sub ima
 Fata canit, foliisque notas et nomina mandat.

435-40. It is of the utmost importance to propitiate Juno, for she it is who is opposing all the efforts of the Trojans to reach their promised land. For the causes of her wrath, cf. I. 25-28 and note.

444. Foliis mandat. Dryden has this passage in mind (*Hind and Panther*, l. 1780 seq.) :

For he concluded, once upon a time,
 He found a leaf inscrib'd with sacred rhyme,
 Whose antique characters did well denote
 The Sibyl's hand of the Cumaeian grot.

Young beautifully compares the Sibyl to worldly wisdom :

In pompous promise from her schemes profound,
 If future fate she plans, 't is all in leaves,
 Like Sibyl, unsubstantial fleeting bliss !
 At the first blast it vanishes in air.

N. Th. V. 346.

While celestial wisdom is like that other Sibyl, whose story is told in connection with Tarquin II. :

As worldly schemes resemble Sibyl's leaves,

The good man's days to Sibyl's books compare,

In price still rising as in number less,
 Inestimable quite his final hour.

N. Th. V. 360.

Dante beautifully compares the evanescent impressions of the mind to the Sibylline leaves :

Even thus upon the wind in the light leaves

Were the soothsayings of the Sibyl lost.

Par. XXXIII. 65.

For a further passage upon the Sibyl, cf. *Aen. VI. 42 seq.*

Quaecumque in foliis descripsit carmina virgo, 445
 Digerit in numerum, atque antro seclusa relinquit.
 Illa manent immota locis, neque ab ordine cedunt;
 Verum eadem, verso tenuis cum cardine ventus
 Impulit et teneras turbavit ianua frondes,
 Numquam deinde cavo volitantia prendere saxo, 450
 Nec revocare situs aut iungere carmina curat:
Inconsulti abeunt, sedemque odere Sibyllae.
 Hic tibi ne qua morae fuerint **dispendia** tanti,—
 Quamvis increpitent socii, et vi cursus in altum
 Vela vocet possisque sinus implere secundos, — 455
 Quin adeas vatem precibusque oracula poscas
 Ipsa canat, vocemque volens atque ora resolvat.
 Illa tibi Italiae populos venturaque bella,
 Et quo quemque modo fugiasque ferasque laborem
 Expediet, cursusque dabit venerata secundos. 460
 Haec sunt, quae nostra liceat te voce moneri.
 Vade age, et ingentem factis fer ad aethera Troiam.

Quae postquam vates sic ore **effatus** amico est,
 Dona dehinc auro gravia sectoque elephanto
 Imperat ad naves ferri, stipatque carinis 465
 Ingens argentum, Dodonaeosque **lebetas**,
 Loricam consertam **hamis** auroque **trilicem**,
 Et **conum** insignis galeae **cristasque** comantes,
 Arma Neoptolemi. Sunt et sua dona parenti.
 Addit equos, additque duces; 470
 Remigium **supplet**; socios simul instruit armis.
 Interea classem velis aptare iubebat

456. Aeneas follows this advice, VI. 74-76.

453. *Fuerint*, 204. — 454. *Increpitent*, 202, 2). — 457. *Canat*, 169. — 460. *Venerata*, 195.
 — 461. *Liceat*, 175. — *Te*, 118.

Anchises, fieret vento mora ne qua ferenti.
 Quem Phoebi interpretres multo compellat honore :
 Coniugio, Anchise, Veneris dignate superbo, 475
 Cura deûm, bis Pergameis erepte ruinis,
 Ecce tibi Ausoniae tellus ; hanc arripe velis.
 Et tamen hanc pelago **praeterlabare** necesse est ;
 Ausoniae pars illa procul, quam pandit Apollo.
 Vade, ait, o felix nati pietate. Quid ultra 480
 Provehor, et fando surgentes demoror austros ?
 Nec minus Andromache, **digressu** maesta supremo,
 Fert **picturatas** auri **subtemine** vestes
 Et Phrygiam Ascanio **chlamydem**, nec cedit honori,
Textilibusque onerat donis, ac talia fatur : 485
 Accipe et haec, manuum tibi quae monumenta mearum
 Sint, puer, et longum Andromachae testentur amorem,
 Coniugis Hectoreae. Cape dona extrema tuorum,
 O mihi sola mei super Astyanactis imago.
 Sic oculos, sic ille manus, sic ora ferebat ; 490
 Et nunc aequali tecum **pubesceret** aevo.
 Hos ego digrediens lacrimis adfabar obortis :
 Vivite felices, quibus est fortuna peracta
 Iam sua ; nos alia ex aliis in fata vocamur.

476. **Bis erepte.** Reference is here made to the former destruction of Troy by Laomedon, by Hercules. Cf. II. 1, and *Inductive Studies*, 63.

477. A repetition of the thought in 481 seq.; they are here directed to the nearest point in Italy, and a coast along the shores of southern Italy to Sicily.

493. To Aeneas, a wanderer upon the

face of the earth, whose destined country ever evades his grasp (l. 496), they are supremely blessed who have a settled home. So much does he emphasize this blessing, that to him those who possess it seem to have worked out their complete destiny (l. 493). So also does he count the Carthaginians blessed because their walls are already building (l. 437).

Vobis parta quies ; nullum maris aequor arandum,
 Arva neque Ausoniae semper cedentia retro
 Quaerenda. Effigiem Xanthi Troiamque videtis,
 Quam vestrae fecere manus, melioribus, opto,
 Auspiciis, et quae fuerit minus obvia Graiis.
 Si quando Thybrim vicinaque Thybridis arva
 Intraro, gentique meae data moenia cernam,
 Cognatas urbés olim populosque propinquos,
 Epiro, Hesperia, quibus idem Dardanus auctor
 Atque idem casus, unam faciemus utramque
 Troiam animis ; maneat nostros ea cura nepotes.

495

500

505

Provehimur pelago vicina Ceraunia iuxta,
 Unde iter Italiam cursusque brevissimus undis.
 Sol ruit interea et montes umbrantur opaci.

500-505. He indulges a hope that their posterity may be friendly and allied nations. "But Vergil is likely enough to have intended a special reference to some historical relations between Rome and Epirus." — CON.

506. **Vicina Ceraunia.** Following the coast to the northwest, they reach the *Promontorium Acroceraunium*, the westernmost portion of Epirus, "whence is the shortest passage to Italy." This is their eighth landing since leaving Troy (cf. l. 209, note). Ariosto thus describes this spot :

Acroceraunus points the brine,
 against whose base the billow
 heaves. — *Orl. Fur.* XXI. 16.

Shelley (*Hellas*) :

From Caucasus to white Ceraunia.

This was a dangerous, rocky coast. Thus Horace (*Odes*, I. III. 19) :

Qui vidit mare turgidum et
 Infames scopulos Acroceraunia.

"The name is derived from Gr. *ἄγρος* and *κεραυνός*, because the rocky peaks were frequently struck by lightning."

RUAES.

508-524. Observe the exquisite imagery of this passage : the setting sun, the shadowy mountains, the sandy beach, the sleeping sailors ; then the still midnight, the watchful Palinurus, the freshening breeze, the silently gliding stars ; suddenly the trumpet blast, the bustle of embarkation, the ships with spread sails like great white birds, the fading stars and the reddening dawn, — the dawn of a wonderful day for the weary exiles, for it is to reveal to their eyes for the first time that Italy which, in the language of prophet and priest, has hitherto been as dim and indefinite as even now her low-lying hills appear in the early dawn.

Sternimur optatae gremio telluris ad undam,
 Sortiti remos, passimque in litore sicco 510
 Corpora curamus; fessos sopor irrigat artus.
 Necdum orbem medium Nox horis acta subibat:
 Haud segnis strato surgit Palinurus et omnes
 Explorat ventos, atque auribus aëra captat;
 Sidera cuncta notat tacito labentia caelo, 515
 Arcturum pluviasque Hyadas geminosque Triones,
 Armatumque auro circumspicit Oriona.
 Postquam cuncta videt caelo constare sereno,
 Dat clarum e puppi signum; nos castra movemus,
 Tentamusque viam et velorum pandimus alas. 520
 Iamque rubescebat stellis Aurora fugatis,
 Cum procul obscuros colles humilemque videmus
 Italiam. Italiam primus conclamat Achates,
 Italiam laeto socii clamore salutant.
 Tum pater Anchises magnum cratera corona 525
 Induit implevitque mero, divosque vocavit
 Stans celsa in puppi:
 Dî maris et terrae tempestatumque potentes,
 Ferte viam vento facilem et spirate secundi.
 Crebrescunt optatae aerae, portusque patescit 530
 Iam propior, templumque apparet in arce Minervae
 Vela legunt socii, et proras ad litora torquent.
 Portus ab Euroo fluctu curvatus in arcum;
 Obiectae salsa spumant aspargine cautes;
 Ipse latet; gemino demittunt bracchia muro 535

525-6. Cf. I. 724. Spenser may have his passage in mind in *Faerie Queen*, . III. 31:

loone as the port from far he has espied,
 His chearfull whistle merily doth sound,
 And Nereus crowns with cups; his mates
 him pledg around.

531-2. This is their ninth landing. This spot was on the extremity of the heel of Italy being the *Promontorium Iapygium Salentinum*.

535. *Ipse*, i. e. *portus*. *Latet* seems to be opposed to *patescit* (l. 530). Con. thus explains it: "The harbor is retired,

Turriti scopuli, refugitque ab litore templum.
 Quattuor hic, primum omen, equos in gramine vidi
 Tondentes campum late, **candore nivali**.
 Et pater Anchises: Bellum, o terra hospita, portas;
 Bello armantur equi, bellum haec armenta minantur. 540
 Sed tamen îdem olim curru succedere **sueti**
Quadrupedes, et frena iugo concordia ferre;
 Spes et pacis, ait. Tum numina sancta precamur
 Palladis **armisonae**, quae prima accepit ovantes,
 Et capita ante aras Phrygio velamur amictu; 545
 Praeceptisque Heleni, dederat quae maxima, rite
 Iunoni Argivae iussos adolemus honores.
 Haud mora, continuo perfectis ordine votis,
 Cornua velatarum **obvertimus** antennarum,
 Graiugenûmque domos suspectaque linquimus **arva**. 550
 Hinc sinus Herculei, si vera est fama, Tarenti
 Cernitur; attollit se diva Lacinia contra,
 Caulonisque arcès et navifragum Scylaceum.

and in fact concealed between the rocks on each side of it; but as the ships approach, a way is seen between the barriers. Aeneas is giving a general account of the haven, not describing its features as they broke upon him gradually."

539. Cf. the omens which the Carthaginians derived from the horse, I. 442 seq.

544. **Armisonae**. So Pallas is *armipotens* in II. 425.

545. They obey the instructions of Helenus (I. 405).

547. Cf. I. 437.

550. **Graiugenum**. So in I. 359, *Troiugena*.

551. **Hinc**. "Then," or "next," i.e., as they round the point which would bring the gulf of Tarentum into view.—**Herculei, si vera est fama**. According to one legend, Tarentum was founded by Hercules.

552. **Diva Lacinia**. There was a temple of Juno on the *Lacinium Promontorium*.

553. **Navifragum Scylaceum**. Vergil here refers to the town and region about midway between the *Lacinium Promontorium* and the toe of Italy. "The shore about Scylaceum is said not to be rocky, so that the epithet *navifragum* refers to the gales which blow about that part of Italy." — CON.

Tum procul e fluctu Trinacria cernitur Aetna,
 Et gemitum ingentem pelagi **pulsataque** saxa 555
 Audimus longe fractasque ad litora voces,
 Exsultantque vada, atque aestu miscentur harenae.
 Et pater Anchises: Nimirum haec illa Charybdis;
 Hos Helenus scopulos, haec saxa horrenda canebat.
 Eripite, o socii, pariterque insurgite remis! 560
 Haud minus ac iussi faciunt, primusque **rudentem**
 Contorsit laevas proram Palinurus ad undas;
 Laevam cuncta cohors remis ventisque petivit.
 Tollimur in caelum curvato gurgite, et îdem
 Subducta ad Manes imos **desedimus** unda. 565
 Ter scopuli clamorem inter cava saxa dedere;
 Ter spumam **elisam** et rorantia vidimus astra.
 Interea fessos ventus cum sole reliquit,
 Ignarique viae Cyclopum allabimur oris.
 Portus ab **accessu** ventorum immotus et ingens 570
 Ipse; sed horrificis iuxta **tonat** Aetna ruinis,
 Interdumque atram prorumpit ad aethera nubem,
 Turbine fumantem **piceo** et **candente favilla**,

555 seq. Cf. l. 420 and note.

566-7. Cf. I. 200.

569. **Cyclopum oris.** The eastern coast of Sicily, near Mt. Aetna; their tenth stopping place.

571. **Tonat Aetna**, etc. This is a fruitful theme for the poets, no one of whom, however, has equalled Vergil in vividness of description. Thus Milton (*P. L.* I. 233 seq.):

Thundering Aetna, whose combustile
 and fuel'd entrails thence conceiving fire,
 sublim'd with mineral fury, aid the winds,

And leave a singéd bottom, all involved
 With stench and smoke.

And Spenser (*F. Q.* I. XI. 44):
 As burning Aetna from his boyling stew
 Doth belch out flames, and rockes in
 peeces broke,
 And ragged ribs of mountaines molten
 new,
 Enwrapt in coleblacke clouds and filthy
 smoke,
 That all the land with stench, and heven
 with horror, choke.

Both of these passages are evidently
 imitated from Vergil.

Attollitque **globos** flammarum et sidera lambit;
 Interdum scopulos avulsaque viscera montis 575
 Erigit **eructans**, liquefactaque saxa, sub auras
 Cum gemitu **glomerat**, fundoque **exaestuat** iuno.
 Fama est Enceladi **semiustum** fulmine corpus
 Urgeri mole hac, ingentemque insuper Aetnam
 Impositam ruptis flammam exspirare **caminis**; 580
 Et fessum quotiens mutet latus, **intremere** omnem
 Murmure Trinacriam, et caelum **subtexere** fumo.
 Noctem illam tecti silvis immania monstra
 Perferimus, nec, quae sonitum det causa, videmus.
 Nam neque erant astrorum ignes, nec **lucidus** aethra 585
 Siderea polus, obscuro sed nubila caelo,
 Et lunam in nimbo nox **intempesta** tenebat.
 Postera iamque dies primo surgebat Eoo,
 Umentemque Aurora polo **dimoverat** umbram:
 Cum subito e silvis, **macie** confecta suprema, 590
 Ignoti nova forma viri miserandaque cultu

578. Enceladi. One of the sons of earth who fought against the gods (cf. IV. 179). Vergil here, however, confounds the Titans and Giants, being all the sons of earth. The rebellion of the Titans against Jove is well described by Vergil (*Geo.* I. 278–283). Enceladus is not mentioned among these. The name of the giant placed under Aetna is variously mentioned in different writers. Ovid buries Typhoeus under all Sicily, with Aetna upon his head; cf. *Met.* V. 346–358. While Vergil represents Typhoeus as buried under Pithecusa (IX. 716). Ariosto (XII. 1) follows Vergil's, while in XVI. 23, he follows Ovid's story. Young, as usual, draws a moral from

the mythological tale, and compares the inevitable triumph of Truth to the eruptions of Aetna (*N. Th.* IV. 831).

Perhaps the most beautiful of all the poems on this subject is Longfellow's *Enceladus*:

Under Mount Aetna he lies,
 It is slumber, it is not death;
 For he struggles at times to arise,
 And above him the lurid skies
 Are hot with his fiery breath.
 The crags are piled on his breast,
 The earth is heaped on his head;
 But the groans of his wild unrest,
 Though smothered and half suppressed,
 Are heard, and he is not dead.

Procedit, supplexque manus ad litora tendit.
 Respicimus. Dira **inluvies** immissaque barba,
 Consertum tegumen **spinis**; at cetera Graius,
 Et quondam patriis ad Troiam missus in armis. 595
 Isque ubi Dardanios habitus et Troia vidit
 Arma procul, paulum aspectu **conterritus** haesit,
 Continuitque gradum; mox sese ad litora praeceps
 Cum fletu precibusque tulit: Per sidera testor,
 Per superos atque hoc caeli **spirabile** lumen, 600
 Tollite me, Teucri; quascumque abducite terras;
 Hoc sat erit. Scio me Danais e classibus unum,
 Et bello Iliacos fateor petiisse Penates.
 Pro quo, si sceleris tanta est iniuria nostri,
 Spargite me in fluctus, vastoque **immergite** ponto. 605
 Si pereo, hominum manibus periisse iuvabit.
 Dixerat, et genua amplexus genibusque volutans
 Haerebat. Qui sit, fari, quo sanguine cretus,
 Hortamur; quae deinde agitet fortuna, fateri.
 Ipse pater dextram Anchises, haud multa moratus, 610
 Dat iuveni, atque animum praesenti pignore firmat.
 Ille haec, deposita tandem formidine, fatur:
 Sum patria ex Ithaca, comes infelicis Ulixi,
 Nomine Achemenides, Troiam genitore Adamasto

594. Spenser (*F. Q. I. IX. 36*) thus presses Despair:

His garments, nought but many ragged clouts,

With thornes together pind and patched was,

The which his naked sides he wrapt abouts.

602. Compare this confession with that of Sinon (*II. 76 seq.*).

612. Vergil, in repeating this line from *II. 76*, evidently has in mind the earlier passage.

614. **Achemenides.** In Homer's story, this incident is not found. Otherwise Vergil follows, with more or less exactness, Homer's account of the Cyclops (*Od. Bk. IX.*).

Paupere — mansissetque utinam fortuna! — profectus. 615
 Hic me, dum trepidi crudelia limina linquunt,
 Immemores socii vasto Cyclopi in antro
 Deseruere. Domus sanie dapibusque cruentis,
 Intus opaca, ingens. Ipse arduus, altaque pulsat
 Sidera — Dî, talem terris avertite pestem! — 620
 Nec visu facilis nec dictu **adfabilis** ulli.
 Visceribus miserorum et sanguine vescitur atro.
 Vidi egomet, duo de numero cum corpora nostro
 Prensa manu magna medio resupinus in antro
 Frangeret ad saxum, sanieque **exspersa natarent** 625
 Limina; vidi atro cum membra fluentia tabo
Manderet, et tepidi tremerent sub dentibus artus.
 Haud impune quidem; nec talia passus Ulixes,
 Oblitusve sui est Ithacus discrimine tanto.
 Nam simul expletus dapibus vinoque sepultus 630
 Cervicem inflexam posuit, iacuitque per antrum
 Immensus, saniem eructans et **frusta** cruento
 Per somnum commixta mero, nos, magna precati
 Numina sortitique vices, una undique circum
 Fundimur, et telo lumen terebramus acuto, 635
 Ingens, quod **torva** solum sub fronte latebat,
 Argolici clipei aut Phoebæe **lampadis** instar,
 Et tandem lacti sociorum ulciscimur umbras.
 Sed fugite, o miseri, fugite, atque ab litore funem
 Rumpite. 640

636-7. Cf. Ovid, *Met.* XIII. 851:
 Unum est in media lumen mihi fronte,
 sed instar

Ingentis clipei. Quid? non haec omnia
 magno
 Sol videt e caelo? Soli tamen **unicus**
 orbis.

615. *Mansisset*, 207. — 623. *De numero*, 135. — 625. *Frangeret*, 181. — 629. *Sui*, 88.
 — 630. *Dapibus*, 143.

Nam qualis quantusque cavo Polyphemus in antro
Lanigeras claudit pecudes atque ubera **pressat**,
 Centum alii curva haec habitant ad litora vulgo
 Infandi Cyclopes et altis montibus errant.

Tertia iam Lunae se cornua lumine complent, 645

Cum vitam in silvis inter deserta ferarum
Lustra domosque traho, vastosque ab rupe Cyclopas
 Prospicio, sonitumque pedum vocemque **tremesco**.

Victum infelicem, **bacas lapidosaque corna**,
 Dant rami, et vulsis pascunt radicibus herbae. 650

Omnia **collustrans**, hanc primum ad litora classem
 Conspexi venientem. Huic me, quaecumque fuisset,
 Addixi: satis est gentem effugisse nefandam.

Vos animam hanc potius quocumque absumite leto.

Vix ea fatus erat, summo cum monte videmus 655

Ipsam inter pecudes vasta se mole moventem
 Pastorem Polyphemum et litora nota petentem,
 Monstrum horrendum, informe, ingens, cui lumen ademptum.

Trunca manu **pinus** regit et vestigia firmat;
 Lanigeræ comitantur **oves**; ea sola voluptas 660

358. The frequent elisions and the prevalence of spondees in this line impart a ponderous, halting sound, admirably in keeping with the movements of the blinded giant as he labors heavily and slowly down to the beach, groping his way by the aid of his huge pine-tree staff.

As an example of the strange uses to which Vergil's lines may be put, cf. following, *Waring*, IV.:

long I dwell on some stupendous and tremendous (Heaven defend us!)

Monstr'—inform,—ingens—horrend—ous

Demoniaco seraphic

Penman's latest piece of graphic.

659. **Pinus**. Cf. Milton (*P. L.* I. 284 seq.):

His spear, to equal which the tallest pine
 Hewn on Norwegian hills, to be the mast
 Of some great admiral, were but a wand
 He walked with, to support uneasy steps
 Over the burning marl.

Ovid strikingly describes the giant Polyphemus in love (*Met.* XIII. 762-769).

Solamenque mali.

Postquam altos tetigit fluctus et ad aequora venit,
Luminis effossi **fluidum** lavit inde cruorem,
Dentibus **infrendens** gemitu, graditurque per aequor
Iam medium, necdum fluctus latera ardua tinxit. 665

Nos procul inde fugam trepidi celerare, recepto
Supplice sic merito, tacitique incidere funem ;
Verrimus et proni certantibus aequora remis.

Sensit, et ad sonitum vocis vestigia torsit.

Verum ubi nulla datur dextra **adfectare** potestas, 670

Nec potis Ionios fluctus aequare sequendo,
Clamorem immensum tollit, quo pontus et omnes
Contremuere undae, penitusque exterrita tellus
Italiae, curvisque **immugiit** Aetna cavernis.

At genus e silvis Cyclopum et montibus altis 675

Excitum ruit ad portus et litora complent.

Cernimus astantes nequiquam lumine torvo
Aetnaeos fratres, caelo capita alta ferentes,
Concilium horrendum : quales cum vertice celso

Aëriae quercus, aut **coniferae cyparissi** 680

Constiterunt, silva alta Iovis, lucusve Dianae.

Praecipites metus acer agit quocumque rudentes

Excutere, et ventis intendere vela secundis.

Contra iussa monent Heleni, Scyllam atque Charybdim

Inter, utramque viam leti discrimine parvo, 685

Ni teneant cursus ; certum est dare **lintea** retro.

Ecce autem Boreas angusta ab sede Pelori

Missus adest. Vivo praetervehor ostia saxo

Pantagiae Megarosque sinus Thapsumque iacentem.

Talia monstrabat **relegens** errata **retrorsus** 690

Litora Achemenides, comes infelicis Ulixi.

Sicanio **praetenta** sinu iacet insula contra
 Plemyrum **undosum**; nomen dixere priores
 Ortygiam. Alpheum fama est huc Elidis amnem
 Occultas egisse vias subter mare; qui nunc
 Ore, Arethusa, tuo Siculis confunditur undis.
 Iussi numina magna loci veneramur; et inde
 Exsupero **praepingue** solum **stagnantis** Helori.
 Hinc altas cautes proiectaque saxa, Pachyni
 Radimus, et fatis numquam concessa moveri
 Apparet Camarina procul campique Geloi,
 Immanisque Gela fluvii cognomine dicta.
 Arduus inde Acragas ostentat maxima longe
 Moenia, magnanimûm quondam **generator** equorum;
 Teque datis linquo ventis, **palmosa** Selinus,

695

700

705

694. Alpheum. Cf. Statius, *Thebaid* (Pope's Trans.):

Where first Alpheus hides
 His wandering stream, and through the
 briny tides
 Unmixed to his Sicilian river glides.

696. Arethusa. The legend goes that Alpheus, the river god of Elis, was in love with the nymph Arethusa; that she, fleeing from him, was changed by Diana into a stream which disappeared in the earth, and emerged, after passing under the Ocean, in Ortygia; and that Alpheus, following her, mingled his waters with hers in the fountain in Ortygia named from the nymph.

For the story of Arethusa, cf. Ovid (*Met.* V. 577-641). This beautiful romance of mythology has been pleasingly told by Shelley (*Arethusa*), ending thus:

And now from their fountains
 In Enna's mountains,
 Down one vale where the morning basks,
 Like friends once parted
 Grown single-hearted,

They ply their watery tasks.

At sunrise they leap
 From their cradles steep
 In the cave of the shelving hill;
 At noontide they flow
 Through the woods below
 And the meadows of asphodel;
 And at night they sleep
 In the rocking deep
 Beneath the Ortygian shore;—
 Like spirits that lie
 In the azure sky

When they love but live no more.

700. Numquam concessa moveri. Camarina was a swamp or marshy lake which bred pestilence to the neighboring inhabitants. When they asked the oracle of Apollo whether they should drain the swamp, the god forbade them to do so, saying, *Μὴ κίνει Καμάριναν, ἀκίνητος γὰρ ἀμείνων*. They, however, disregarded the oracle, and drained the marsh; but in so doing, laid open their city to the attacks of enemies.

705. Palmosa Selinus. This region

Et vada dura lego saxis Lilybeia caecis.
 Hinc Drepani me portus et inlaetabilis ora
 Accipit. Hic, pelagi tot tempestatibus actus,
 Heu genitorem, omnis curae casusque levamen,
 Amitto Anchisen. Hic me, pater optime, fessum
 Deseris, heu, tantis nequiquam erepte periclis!
 Nec vates Helenus, cum multa horrenda moneret,
 Hos mihi praedixit luctus, non dira Celaeno.
 Hic labor extremus, longarum haec meta viarum.
 Hinc me digressum vestris deus appulit oris.
 Sic pater Aeneas intentis omnibus unus
 Fata renarrabat divum, cursusque docebat.
 Conticuit tandem, factoque hic fine quievit.

710

715

is covered with dwarf palms. Spenser changes them to almond trees (*F. Q. I. VII. 32*).

Like to an almond tree ymounted hye
 On top of greene Selinis all alone,
 With blossoms brave bedecked daintily

707. *Inlaetabilis*. Explained in the next four lines. *Drepani*. The port of Drepanum, his eleventh landing place.

715. At this point of the journey the first book (l. 34) begins, and describes the adventures of the Trojans until they reach Carthage in the summer of the seventh year (l. 755), and thus prepares the way for the events that now are to follow in the fourth book.

707. *Inlaetabilis*, 234. — 710. *Pater*, 238. — 712. *Moneret*, 202, 4).



NEREIDS AND TRITONS.

Low lie her towers ; sole relics of her sway,
Her desert shores a few sad remnants keep ;
Shrines, temples, cities, kingdoms, states decay ;
O'er urns and arcs triumphal deserts sweep
Their sands, or lions roar, or ivies creep.

TASSO, *Ger. Lib.* XV. 20.



SITE OF CARTHAGE.

LIBER QUARTUS.

At regina gravi iamdudum saucia cura
 Vulnus alit venis, et caeco carpitur igni.
 Multa viri virtus animo, multusque recursat
 Gentis honos; haerent infixi pectore vultus
 Verbaque, nec placidam membris dat cura quietem.

1. *At*. This word joins the fourth book intimately with the third, and seems intended to show the marked contrast between the *rest* of Aeneas (III. 718) and the *restlessness* of Dido, which the poet goes on to describe. It is said that Butler wrote the introduction to Part II of the *Hudibras*, changing the theme abruptly, in imitation of Vergil in this passage:
 But now, to observe Romantique method,
 Let bloody steel awhile be sheathed,
 And all those harsh and rugged sounds
 Of bastinadoes, cuts, and wounds,
 Exchang'd to love's more gentle style,
 To let our reader breathe awhile.

3-5. Note the different steps by which the queen's passion advances,—his evident *valor*, his noble *birth*, his beautiful *features*, and his wonderful *words*. So the valor and marvellous tales of the Moor won the love of Desdemona (Shak. *Othello*, I III.)

My story being done,
 She gave me for my pains a world of sighs,

 She wish'd she had not heard it, yet she wish'd
 That heaven had made her such a man:
 she thank'd me,

Postera Phoebea lustrabat lampade terras
 Umentemque Aurora polo dimoverat umbram,
 Cum sic **unanimam** alloquitur male sana sororem :
 Anna soror, quae me suspensam **insomnia** terrent !
 Quis novus hic nostris successit sedibus hospes, 10
 Quem sese ore ferens, quam forti pectore et armis !
 Credo equidem, nec vana fides, genus esse deorum.
 Degeneres animos timor arguit. Heu, quibus ille
 Iactatus fatis ! quae bella exhausta canebat !
 Si mihi non animo fixum immotumque sederet, 15
 Ne cui me vinclo vellem sociare iugali,
 Postquam primus amor deceptam morte fefellit ;
 Si non **pertaesum** thalami **taedaeque** fuisset,
 Huic uni forsán potui succumbere culpae.

And bade me, if I had a friend that loved
 her,
 I should but teach him how to tell my
 story,
 And that would woo her. Upon this
 hint I spake :
 She loved me for the dangers I had
 pass'd.

Ariosto presents the same arguments
 for love (*Orl. Fur.* XIV. 58) :
 If a man merits love by loving, I
 Yours by my love deserve ; if it is won
 By birth, — who boasts a genealogy
 Like me, the puissant Agricano's son ?
 By riches, — who with me in wealth can
 vie,
 That in dominion yield to God alone ?
 By courage, — I to-day (I ween) have
 proved
 That I for courage merit to be loved.

6. **Phoebea lampade** — the sun ;
 cf. III. 637.

7. This line is repeated from III. 589.
 Soone as the morrow fayre with purple
 beames
 Disperst the shadowes of the misty night,
 And Titan, playing on the Eastern
 streames,
 Gan cleare the deawy ayre with springing
 light. — SPENSER, *F. Q.* II. III. 1.

8. **Male sana.** **Male** = non. Cf.
male fida, II. 23 ; **male amicum**, II.
 735 ; **male pinguis**, *Geo.* I. 105.

10, 11. There is a very interesting dis-
 cussion upon this theme in the *Spectator*,
 No. 340.

13. **Timor arguit.** Valor is a test
 of noble birth.

For in complete assurance that you are
 A real offset of our ancient tree,
 You could no better testimony bear
 Than the tried valor which in you we see.

ARIOSTO, *Orl. Fur.* XXXI. 33.

10. *Quis successit*, 219. — 11. *Quem*, 112. — *Pectore*, 140. — 15, 18, 19. *Sederet* —
fuisset — *potui*, 199. — 16. *Vellem*, 170. — 18. *Thalami*, 93.

Anna — fatebor enim, — miseri post fata Sychaei 20
Coniugis et sparsos fraterna caede Penates,
Solus hic **inflexit** sensus, animumque labantem
Impulit. Agnosco veteris vestigia flammae.
Sed mihi vel tellus optem prius ima dehiscat,
Vel Pater omnipotens adigat me fulmine ad umbras, 25
Pallentes umbras Erebi noctemque profundam,
Ante, Pudor, quam te violo, tua iura resolvo.
Ille meos, primus qui me sibi iunxit, amores
Abstulit; ille habeat secum servetque sepulcro.
Sic effata sinum lacrimis implevit obortis. 30
 Anna refert: O luce magis dilecta sorori,
 Solane perpetua maerens carpere iuventa,
 Nec dulces natos, Veneris nec praemia noris?
 Id cinerem aut Manes credis curare sepultos?
 Esto, aegram nulli quondam flexere mariti, 35
 Non Libyae, non ante Tyro; despectus Iarbas
 Ductoresque alii, quos Africa terra triumphis
 Dives alit: placitone etiam pugnabis amori?
 Nec venit in mentem, quorum consederis arvis?
 Hinc Gaetulae urbes, genus **insuperabile** bello, 40

23. **Agnosco**, etc. So Dante, to the shade of Vergil his guide:

Not a drachm

Of blood remains in me, that does not tremble;

I know the traces of the ancient flame.

Purg. XXX. 48.

28, 29. It is said that Veronica da Gambera, upon the death of her husband, Gilberto X., lord of Correggio, caused

these two lines to be engraved upon the door of her chamber.

30. She throws herself into Anna's arms and fills her bosom with tears. Notwithstanding her strong resolve to be true to her former husband, her tears show that her present passion is stronger than her will.

34. **Id.** I. e. whether or not you marry again.

Et Numidae **infreni** cingunt et **inhospita** Syrtis ;
 Hinc deserta siti regio, lateque furentes
 Barcaeï. Quid bella Tyro surgentia dicam,
 Germanique minas ?
 Dîs equidem auspiciis reor et Iunone secunda 45
 Hunc cursum Iliacas vento tenuisse carinas.
 Quam tu urbem, soror, hanc cernes, quae surgere regna
 Coniugio tali ! Teucrûm comitantibus armis
 Punica se quantis attollet gloria rebus !
 Tu modo posce deos veniam, sacrisque litatis 50
 Indulge hospitio, causasque **innecte** morandi,
 Dum pelago desaevit hiems et **aquosus** Orion,
 Quassataeque rates, dum non tractabile caelum.
 His dictis incensum animum inflammavit amore,
 Spemque dedit dubiae menti, solvitque pudorem. 55
 Principio delubra adeunt, pacemque per aras
 Exquirunt ; mactant lectas de more **bidentes**
Legiferae Cereri Phoeboque patrique Lyaeo,
 Iunoni ante omnes, cui vincla iugalia curae.
 Ipsa, tenens dextra pateram, pulcherrima Dido 60
 Candentis vaccae media inter cornua fundit,
 Aut ante ora deûm pingues **spatiatur** ad aras,

52. **Aquosus Orion.** Cf. I. 535, *nimbosus Orion*, and note. In III. 517, Orion is *armatus auro*.

57 **Lectas bidentes**, "perfect two-year-olds." There are two explanations of this term. (1) Sheep were called *bidentes*, because in their second year two teeth were prominent, being longer than the rest ; (2) so called because their two rows of teeth were then complete.

Such animals were used "de more" for sacrifice.

Te nihil attinet
 Tentare multa caede bidentium
 Parvos coronantem marino
 Rore deos fragilique myrto.

HORACE, *Odes*, III. 23, 13.

Vinaque dat pateris, mactatarumque
 bidentum,
 Quid sibi significant, trepidantia consulis
 exta. — OVID, *Met.* XV. 575.

Instaurationemque diem donis, pecudumque reclusis
 Pectoribus inhians spirantia consulit **exta**.
 Heu vatum ignarae mentes! quid vota furentem, 65
 Quid delubra iuvant? **Est** mollis flamma medullas
 Interea, et tacitum vivit sub pectore vulnus.
 Uritur infelix Dido totaque vagatur
 Urbe furens; qualis coniecta **cerva** sagitta,
 Quam procul incautam nemora inter Cresia fixit 70
 Pastor agens telis, liquitque **volatile** ferrum
 Nescius; illa fuga silvas saltusque peragrat
 Dictaeos; haeret lateri **letalis** harundo.
 Nunc media Aenean secum per moenia ducit,
 Sidoniasque ostentat opes urbemque paratam; 75
 Incipit effari, mediaque in voce resistit;
 Nunc eadem labente die convivia quaerit,
 Iliacosque iterum demens audire labores
 Exposcit, pendetque iterum narrantis ab ore.
 Post, ubi digressi, lumenque obscura **vicissim** 80
 Luna premit suadentque cadentia sidera somnos,
 Sola domo maeret vacua, stratisque relictis
 Incubat. Illum absens absentem auditque videtque;
 Aut gremio Ascanium, genitoris imagine capta,
 Detinet, infandum si fallere possit amorem. 85

64. **Spirantia exta**. Cf. *trepidantia* in the passage just quoted from Ovid. The *exta* were the vital organs, — the heart, lungs, liver, and spleen; they are rawn from the victim, and while still *spirantia*, “breathing” or quivering with life, are inspected for the omens. Cf. *omentia*, I. 212.

66. **Est**, from *ēdo*.

69. **Qualis cerva**. Ariosto appro-

priates a part of this figure. (*Orl. Fur.* XVI. 3):

The wretch would fly; but bears in him
a dart

Like wounded stag, whichever way he
flees;

Dares not confess, yet cannot quench,
his flame.

77-79. Cf. I. 750 seq.

81. Cf. II. 9.

Non coeptae assurgunt turres, non arma iuventus
 Exercet, portusve aut propugnacula bello
 Tuta parant; pendent opera interrupta minaeque
 Murorum ingentes aequataque machina caelo.

Quam simul ac tali **persensit** peste teneri
 Cara Iovis coniunx, nec famam obstare furori,
 Talibus aggreditur Venerem Saturnia dictis:
 Egregiam vero laudem et spolia ampla refertis
 Tuque puerque tuus, magnum et memorabile nomen,
 Una dolo divûm si femina victa duorum est.
 Nec me adeo fallit veritam te moenia nostra
 Suspectas habuisse domos Karthaginis altae.
 Sed quis erit modus, aut quo nunc certamine tanto?
 Quin potius pacem aeternam pactosque hymenaeos
 Exerceamus? Habes, tota quod mente petisti:
 Ardet amans Dido traxitque per ossa furorem.
 Communem hunc ergo populum paribusque regamus
 Auspiciis; liceat Phrygio servire marito,
Dotalesque tuae Tyrios permittere dextrae.

Olli — sensit enim simulata mente locutam,
 Quo regnum Italiae Libycas averteret oras —
 Sic contra est ingressa Venus: Quis talia demens
 Abnuat, aut tecum malit contendere bello?
 Si modo, quod memoras, factum fortuna sequatur;
 Sed fatis incerta feror, si Iuppiter unam

86-89. In contrast to this, note the busy scene in I. 421 seq.

93-95. Cf. Spenser, (*F. Q.* II. IV. 45):
 Great glory and gay spoile sure thou
 hast gott

And stontly prov'd thy puissance here
 in sight!

100. **Habes quod petisti.** Cf. I
 657-75.

Esse velit Tyriis urbem Troiaque profectis,
 Miscerive probet populos, aut foedera iungi.
 Tu coniunx; tibi fas animum tentare precando.
 Perge; sequar. Tum sic excepit regia Iuno:
 Mecum erit iste labor. Nunc qua ratione, quod instat, 115
 Confieri possit, paucis, adverte, docebo.

Venatum Aeneas unaque miserrima Dido
 In nemus ire parant, ubi primos **crastinus** ortus
 Extulerit Titan **radiis**que retexerit orbem.
 His ego **nigra**ntem commixta **grandin**e nimbum, 120
 Dum trepidant alae, saltusque indagine cingunt,
 Desuper **infundam**, et **tonitru** caelum omne ciebo.
 Diffugient comites et nocte tegentur opaca;
 Speluncam Dido dux et Troianus eandem
 Devenient. Adero, et, tua si mihi certa voluntas, 125
 Conubio iungam stabili propriamque dicabo.
 Hic Hymenaeus erit. — Non **adversata** petenti
 Adnuit, atque dolis **risit** Cytherea repertis.

Oceanum interea surgens Aurora reliquit.
 It portis ^{sublimi}**iubare** exorto delecta iuventus; 130
Retia rara, plagae, lato **venabula** ferro,
 Massylique ruunt equites et **odora** canum vis.
 Reginam thalamo cunctantem ad limina primi
 Poenorum expectant, ostroque insignis et auro
 Stat **sonipes** ac frena ferox spumantia mandit. 135

126. Repeated from I. 73.

Postera lux radiis latum patefecerat
 orbem,
 um Venus et Iuno sociosque Hymenaeus
 ad ignes
 onveniunt. — OVID, *Met.* IX. 795.

129 seq. Note the various elements
 of life and coloring in this stirring
 passage.

132. **Odora canum vis.** "A keen-
 scented pack of hounds." Horace (*Epod.*
 VI. 6) has *amica vis*.

117. *Venatum*, 212. — 119. *Titan*, 245, 5). — 125. *Mihi*, 108. — 131. *Ferro*, 140.
 131-132. *Retia*, *plagae*, *equites*, *vis ruunt*, 221.

Tandem progreditur, magna stipante caterva,
 Sidoniam picto chlamydem circumdata limbo:
 Cui pharetra ex auro, crines **nodantur** in aurum,
 Aurea purpuream subnectit fibula vestem.
 Nec non et Phrygii comites et laetus Iulus 140
 Incedunt. Ipse ante alios pulcherrimus omnes
 Infert se socium Aeneas atque agmina iungit.
 Qualis ubi hibernam Lyciam Xanthique **fluenta**
 Deserit ac Delum **maternam** **invisit** Apollo,
 Instauratione choros, mixtique altaria circum 145
 Cretesque Dryopesque fremunt pictique Agathyrsi;
 Ipse iugis Cynthi graditur, mollique fluentem
 Fronde premit crinem fingens atque implicat auro,
 Tela sonant umeris: haud illo **segnior** ibat
 Aeneas; tantum egregio decus **enitet** ore. 150
 Postquam altos ventum in montes atque invia lustra,
 Ecce ferae, saxi deiectae vertice, **caprae**
 Decurrere iugis; alia de parte patentes
 Transmittunt cursu campos atque agmina cervi
Pulverulenta fuga glomerant montesque relinquunt. 155
 At puer Ascanius mediis in vallibus acri
 Gaudet equo, iamque hos cursu, iam praeterit illos,
 Spumantemque dari pecora inter inertia votis
 Optat aprum, aut fulvum descendere monte leonem.
 Interea magno misceri murmure caelum 160
 Incipit; insequitur commixta grandine nimbus;

136 seq. Cf. Spenser (*F. Q. I. IV. 16*):
 With princely pace,
 As faire Aurora, in her purple pall,
 Out of the east the dawning day doth
 call,
 So forth she comes; her brightnes brode
 doth blaze.

143 seq. Just as in I. 498 Dido was
 compared to Diana leading the choral
 dance, so here Aeneas is likened to
 Apollo.
 144, 147. **Delum maternam, Cyn-**
thi. Cf. III. 75 and note.
 155. Cf. I. 186, and note.

Et Tyrii comites passim et Troiana iuventus
 Dardaniusque nepos Veneris diversa per agros
 Tecta metu petiere; ruunt de montibus amnes.
 Speluncam Dido dux et Troianus eandem
 Deveniunt. Prima et Tellus et **pronuba** Iuno
 Dant signum; fulsere ignes et conscius aether
 Conubiis, summoque ulularunt vertice Nymphae.
 Ille dies primus leti primusque malorum
 Causa fuit; neque enim specie famave movetur
 Nec iam **furtivum** Dido meditatur amorem;
 Coniugium vocat; hoc **praetexit** nomine culpam.

165

170

165. Speluncam. Cf. Ariosto (*Orl. Fur.* XIX. 35):

Haply, in cavern harboured, at mid-day,
 Grateful as that to which Aeneas fled
 With Dido, when the tempest raged
 above,

The faithful witness to their secret love.

Dux Troianus. A writer in the *Tattler* (April 23, 1709) comments as follows upon this passage: "Virgil's common epithet to Aeneas is *pius* or *pater*. I have therefore considered what passage there is in any of his hero's actions, where either of these appellations would have been most improper, to see if I could catch him at the same fault with Homer [i. e. indiscriminate use of epithet]. And this, I think, is his meeting with Dido in the cave; where *pius* Aeneas would have been absurd, and *pater* Aeneas a burlesque. The poet, therefore, wisely dropped them both for *dux Troianus*."

It seems, at first thought, entirely probable that Vergil may have used purposely *dux Troianus* instead of *pius* or *pater* Aeneas. But out of sixty or more uses of epithets of Aeneas, less than half are *pius* and *pater*; and of the rest, there are few, if any, passages where

pius or *pater* could not have been used with perfect propriety. Thus (VI. 55), Aeneas is *rex* in the most pious of all attitudes, that of prayer to Apollo. Again in Hades (VI. 322), the Sibyl addresses him only as *Anchisā generate*, although she immediately follows it up with the most pious of all epithets, *deum certissima proles*. The shade of Palinurus calls him merely *dux Anchisiade* (VI. 348), although Aeneas had been truly *pater* to him. And the Sibyl to Charon says only *Troius* Aeneas (VI. 403), though in the same line we have *pietate insignis*. So, too, we find *ingentem Aenean* (VI. 413), *Laomedontius heros*, (VIII. 18), *Troius heros* (VIII. 530), *Vir Troiane* (X. 598), *ductor Dardanius* (X. 602); and his conduct in all of these instances is entirely consistent with the strictest piety. Thus, while we cannot accuse Vergil of indiscriminate use of epithet, it would surely appear that he had no special purpose in using *dux Troianus* instead of *pius* or *pater* in the above mentioned passage.

169. Cf. II. 97 and 169.

172. Culpam. Has this word the same meaning here as in l. 19?

Extemplo Libyae magnas it Fama per urbes,
 Fama, malum qua non aliud velocius ullum;
 Mobilitate viget, viresque acquirit eundo;
 Parva metu primo; mox sese attollit in auras,
 Ingrediturque solo, et caput inter nubila condit.
 Illam Terra parens, ira irritata deorum,
 Extremam, ut perhibent, Coeo Enceladoque sororem
 Progenuit, pedibus celerem et pernicipibus alis,

173

180

173. The following description of *Rumor* is largely Vergil's own, he being indebted to Homer only in small part. Homer's *Rumor* (*Il.* II. 119) is but weakly personified, and is not described at all; while in the *Odyssey* (XXIV. 504), the swiftness of *Rumor* is the only point mentioned. Vergil's lines, 176. 177, are taken from Homer's description of Strife: Who rises small at first, but grows, and lifts

Her head to heaven, and walks upon the earth. — *Il.* IV. 559.

The rest of the description is Vergil's own. Imitation of this passage, in whole or in part, has been attempted by many poets:

For — good or bad — though from one mouth it flows,

Fame to a boundless torrent quickly grows.

ARIOSTO, *Orl. Fur.* XXXII. 32.

'Tis thou, Columbus, in new zones and skies,

That to the wind thy happy sails must raise,

Till Fame shall scarce pursue thee with her eyes,

Though she a thousand eyes and wings displays. — TASSO, *Ger. Lib.* XV. 32.

There is a tall long-sided dame,
 (But wond'rous light) ycleped Fame,
 That like a thin cameleon boards
 Herself on air, and eats her words;
 Upon her shoulders wings she wears
 Like hanging sleeves, lin'd through with ears,

And eyes, and tongues, as poets list,
 Made good by deep mythologist.

BUTLER, *Hud.* II. l. 45.

In the following passage from Dryden (*Eleonora*), we have the description of the actual growth of rumor with no attempt at personification:

As when some great and glorious monarch dies,

Soft whispers, first, and mournful murmurs rise

Among the sad attendants; then the sound

Soon gathers voice, and spreads the news around,

Through town and country, till the dreadful blast

Is blown to distant colonies at last.

Ovid (*Met.* XII. 39 seq.) describes the house of Fame.

Throughout Vergil's description carefully compare the figure with the fact.

179. *Encelado*. Cf. III. 578, note.

Monstrum horrendum, ingens, cui, quot sunt corpore plumae,
 Tot vigiles oculi subter, mirabile dictu,
 Tot linguae, totidem ora sonant, tot subrigit aures.
 Nocte volat caeli medio terraeque per umbram,
 Stridens, nec dulci declinat lumina somno; 185
 Luce sedet custos aut summi culmine tecti,
 Turribus aut altis, et magnas territat urbes,
 Tam ficti pravique tenax, quam nuntia veri.
 Haec tum **multipli**ci populos sermone replebat.
 Gaudens, et pariter facta atque infecta canebat: 190
 Venisse Aenean, Troiano sanguine cretum,
 Cui se pulchra viro dignetur iungere Dido;
 Nunc hiemem inter se luxu, quam longa, fovere
 Regnorum immemores turpique cupidine captos.
 Haec passim dea foeda virum diffundit in ora. 195
 Protinus ad regem cursus detorquet Iarban,
 Incenditque animum dictis atque **aggerat** iras.
 Hic Hammone satus, rapta Garamantide Nympha,

181. Cf. III. 658. **Quot plumae**, etc.
 'Because she sees all things and is seen
 by none.'

185 **Stridens**. "Rustling." Cf. other
 uses of the same word.



JUPITER AMMON.

189, 190. Cum fama loquax praecessit
 ad aures,

Deianira, tuas, quae veris addere falsa
 Gaudet, et e minimo sua per mendacia
 crescit — OVID, *Met.* IX 137.

Yet not so swift, but that light Fame,
 the post

Of falsehood as of truth, flies far before.

TASSO, *Ger. Lib.* I 81.

When history's pen its praise or blame
 supplies,

And lies like truth, and still most truly
 lies. — BYRON, *Lara*, I. XI.

196. **Iarban**. Cf. I. 36.

198. **Hammone**. Hammon or Ammon, a name given to Jupiter as worshipped in Libya. For discussion upon the derivation of the name, cf. *Class. Dic.*

188. *Ficti pravique*, 89. — 192. *Dignetur*, 178. — *Iungere*, 163.

Templa Iovi centum latis immania regnis,
 Centum aras posuit, vigilemque sacraverat ignem,
 Excubias divûm aeternas, pecudumque cruore
 Pingue solum et variis florentia limina sertis.
 Isque amens animi et rumore accensus **amaro**
 Dicitur ante aras media inter numina divûm
 Multa Iovem manibus supplex orasse supinis :
 Iuppiter omnipotens, cui nunc Maurusia pictis
 Gens epulata toris Lenaeum libat honorem,
 Aspicias haec? an te, genitor, cum fulmina torques,
 Nequiquam horremus, caecique in nubibus ignes
Terrificant animos et inania murmura miscent?
 Femina, quae nostris errans in finibus urbem
 Exiguam pretio posuit, cui litus arandum
 Cuique loci leges dedimus, conubia nostra
 Reppulit, ac dominum Aenean in regna recepit.
 Et nunc ille Paris cum **semiviro** comitatu,
 Maeonia **mentum mitra** crinemque **madentem**
 Subnexus, rapto potitur; nos munera templis
 Quippe tuis ferimus, famamque fovemus inanem !

200

205

210

215

207. **Epulata** — **libat**. So in I. 736, the libation of wine is made after the feasting is over and the wine has been brought on.

208. Note the bitter, almost impious spirit which pervades this prayer.

212. Cf. I. 367, 368.

215-17. He despises Aeneas and his followers for their effeminate dress; and considers Aeneas as no better than Paris, since he is attempting to take another man's bride. Cf. *Inductive Studies*, 72. So Numanus Remulus, in *Aen.* IX. 614, taunts the Trojans for what he considers their effeminate dress :

Vobis picta croco et fulgenti munice vestis;

Desidiaē cordi; iuvat indulgere choreis;
 Et tunicae manicas, et habent redimicula mitrae.



PHRYGIAN CAP.

Talibus orantem dictis arasque tenentem
 Audiit omnipotens, oculosque ad moenia torsit 220
 Regia et oblitos famae melioris amantes.
 Tum sic Mercurium alloquitur ac talia mandat:
 Vade age, nate, voca Zephyros et labere pennis,
 Dardaniumque ducem, Tyria Karthagine qui nunc
 Exspectat, fatisque datas non respicit urbes, 225
 Alloquere, et celeres defer mea dicta per auras.
 Non illum nobis genetrix pulcherrima talem
 Promisit, Graiûmque ideo bis vindicat armis;
 Sed fore, qui **gravidam** imperiis belloque frementem
 Italiam regeret, genus alto a sanguine Teucri. 230
 Proderet, ac totum sub leges mitteret orbem.
 Si nulla accendit tantarum gloria rerum,
 Nec super ipse sua molitur laude laborem,
 Ascanione pater Romanas invidet arces?
 Quid struit? aut qua spe inimica in gente moratur, 235
 Nec prolem Ausoniam et Lavinia respicit arva?
 Naviget: haec summa est; hic nostri nuntius esto.
 Dixerat. Ille patris magni parere parabat
 Imperio; et primum pedibus talaria nectit

224, 225. The power of an absorbing passion. Cf. Keats (*Endymion*, II.):

sovereign power of love! . . .

the woes of Troy, towers smothering o'er
their blaze,

stiff-holden shields, far-piercing spears,
keen blades,

struggling, and blood, and shrieks — all
dimly fades

into some backward corner of the brain.

228. **Ideo**, i. e. to remain in Carthage
and forget his true mission.

Bis. Cf. I. 97 and note; and II. 619
sq.

231. **Totum orbem.** It was Rome's boast, in the time of the empire, that she was absolute mistress of the world. Here, as in many other places, we see a delicate compliment to Augustus, the poet's great patron.

238-245. Statius (*Thebaid*, Pope's translation) imitates this passage very closely:

The god obeys, and to his feet applies
Those golden wings that cut the yielding
skies.

His ample hat his beamy locks o'erspread,
And veil'd the starry glories of his head.

Aurea, quae sublimem alis sive aequora supra
 Seu terram rapido pariter cum flamine portant;
 Tum virgam capit — hac animas ille evocat Orco
 Pallentes, alias sub Tartara tristia mittit,
 Dat somnos adimitque, et lumina morte resignat; —
 Illa fretus agit ventos, et turbida tranat
 Nubila. Iamque volans apicem et latera ardua cernit
 Atlantis duri, caelum qui vertice fulcit,
 Atlantis, cinctum assidue cui nubibus atris
 Piniferum caput et vento pulsatur et imbri;
 Nix umeros infusa tegit; tum flumina mento
 Praecipitant senis, et glacie riget horrida barba.
 Hic primum paribus nitens Cyllenius alis

He seized the wand that causes sleep to fly,
 Or, in soft slumbers, seals the wakeful eye;
 That drives the dead to dark Tartarean coasts,
 Or back to life compels the wandering ghosts.
 Thus, through the parting clouds, the son of May
 Wings on the whistling winds his rapid way.

Vergil's own description is in part taken from Homer (*Il.* XXIV. 432 seq.). In Ovid, Mercury's wand is a *somnifera virga* (*Met.* I. 672), powerful enough to put to sleep even the many-eyed and sleepless Argus. Shelley (*Prometheus Unbound*) thus beautifully alludes to Mercury:

See where the child of Heaven, with winged feet,
 Runs down the slanted sunlight of the dawn.

247. *Atlantis.* In Homer and Hesiod Atlas is never a mountain, but a Titan who upholds the heavens upon his shoulders. He thus became a famous astronomer as mentioned by Vergil, *Aen.* I. q. v. and note. The summit of Mt. Atlas is 12,000 feet above the sea.

252. *Cyllenius*, an epithet of Mercury.



MERCURY.

Constitit ; hinc toto praeceps se corpore ad undas
 Misit, avi similis, quae circum litora, circum
Piscosos scopulos humilis volat aequora iuxta. 255
 Haud aliter terras inter caelumque volabat,
 Litus **harenosum** Libyae ventosque secabat,
 Materno veniens ab avo Cyllenia proles.
 Ut primum **alatis** tetigit **magalia** **plantis**,
 Aenean fundantem arces ac tecta **novantem** 260
 Conspicit : atque illi **stellatus** iaspide fulva
 Ensis erat, Tyrioque ardebat **murice** **laena**
 Demissa ex umeris, dives quae munera Dido
 Fecerat et tenui telas discreverat auro.
 Continuo invadit : Tu nunc Karthaginis altae 265
 Fundamenta locas, pulchramque **uxorius** urbem
 Exstruis ? heu regni rerumque oblite tuarum !
 Ipse deum tibi me claro demittit Olympo
 Regnator, caelum et terras qui numine torquet ;
 Ipse haec ferre iubet celeres mandata per auras : 270
 Quid struis ? aut qua spe Libycis teris otia terris ?

ry, derived from Mt. Cyllene in Arcadia, his birth-place.

253. **Constitit.** Cf. Shak. *Hamlet*, I. IV.:

The herald Mercury
 New-lighted on a heaven-kissing hill.
 253, 254. This comparison is from Homer (*Od.* V. 63):

and, lighting on Pieria, from the sky
 lunged downward to the deep, and
 skimmed its face
 like hovering seamew, that on the broad
 gulfs

of the unfruitful ocean seeks her prey.

258. **Materno ab avo.** It is thus

seen that in this and the preceding passage, Atlas is now mountain, now man. He was the father of Maia, the mother of Mercury.

259. **Magalia.** Cf. I. 421. In the present passage, the meaning seems to be the "suburbs of Carthage;" while, in the earlier passage, the use of *quondam* would imply rude or temporary dwellings.

260-4. Aeneas would seem to have forgotten utterly his heavenly mission, and, lapped in the luxury of the beautiful Dido's court, to be lost to all but the passing hour.

Si te nulla movet tantarum gloria rerum,
 [Nec super ipse tua moliris laude laborem,]
 Ascanium surgentem et spes heredis Iuli
 Respice, cui regnum Italiae Romanaque tellus
 Debentur. Tali Cyllenius ore locutus
 Mortales visus medio sermone reliquit,
 Et procul in tenuem ex oculis **evanuit** auram.

275

At vero Aeneas aspectu **obmutuit** amens,
 Arrectaeque horrore comae, et vox faucibus haesit.
 Ardet abire fuga dulcesque relinquere terras,
 Attonitus tanto monitu imperioque deorum.
 Heu quid agat? quo nunc reginam **ambire** furem
 Audeat **adfatu**? quae prima exordia sumat?
 Atque animum nunc huc celerem, nunc dividit illuc,
 In partesque rapit varias perque omnia versat.
 Haec **alternanti** potior sententia visa est:
 Mnesthea Sergestumque vocat fortemque Serestum,
 Classem aptent taciti sociosque ad litora cogant,
 Arma parent, et, quae rebus sit causa novandis,

280

285

290

272. **Si te nulla movet**, etc. Cf. Ariosto (*Orl. Fur.* VII. 60):

If thine own single honor move not thee,
 And the high deeds which thou art called
 to do,

Wherefore defraud thy fair posterity
 Of what was oft predicted should ensue?

279 seq. He starts like a guilty thing,
 and at once he is all on fire to flee and to
 leave the delights of this pleasant land.

285, 286. Repeated in VIII. 20, 21,
 with the addition of the following beau-
 tiful comparison:

Sicut aquae tremulum labris ubi lumen
 aënis

Sole repercussum aut radiantis imagine
 Lunae

Omnia pervolitat late loca, iamque sub
 auras

Erigitur summique ferit laquearia tecti.

Tennyson (*Passing of Arthur*) adapts
 this passage:

He gazed so long
 That both his eyes were dazzled as he
 stood,

This way and that dividing the swift
 mind,

In act to throw.

Dissimulent; sese interea, quando optima Dido
 Nesciat et tantos rumpi non speret amores,
 Tentaturum aditus, et quae mollissima fandi
 Tempora, quis rebus dexter modus. Ocius omnes
 Imperio laeti parent ac iussa facessunt.

295

At regina dolos — quis fallere possit amantem? —
 Praesensit, motusque excepit prima futuros,
 Omnia tuta timens. Eadem impia Fama furenti
 Detulit armari classem cursumque parari.
 Saevit inops animi, totamque incensa per urbem
 Bacchatur, qualis commotis excita sacris
 Thyias, ubi audito stimulant trieterica Baccho
 Orgia nocturnusque vocat clamore Cithaeron.
 Tandem his Aenean compellat vocibus ultro:

300

301. *Bacchatur*. Cf. III. 125 and 104.



A BACCHANTE.

Commotis sacris. The sacred spear and *thyrsus* and also the image of Bacchus are carried in procession and violently shaken.

302. *Thyias*. Any Bacchante.

Trieterica orgia. The festival of Bacchus was celebrated once in three years, at night (*nocturnus*).

303. *Cithaeron*, a mountain in Boeotia, sacred to Bacchus.

The best and fullest description of these Bacchic orgies is to be found in Catullus (LXIV. 254-264):

Quae tum alacres passim lymphata mente furebant

Euhoe bacchantes, euhoe capita inflectentes.

Harum pars tecta quatiebant cuspide thyrsos,

Pars e divolso iactebant membra iuvenco,
 Pars sese tortis serpentibus inungebant,
 Pars obscura cavis celebrabant orgia cistis,

Orgia, quae frustra cupiunt audire profani,
 Plangebant aliae proceris tympana palmis
 Aut tereti tenues tinnitus aere ciebant,
 Multis raucisonos efflabant cornua bombos
 Barbaraque horribili stridebat tibia cantu.

292. *Nesciat*, 189. — 294. *Rebus*, 107. — 296. *Possit*, 208. — 300. *Animi*, 80.

Dissimulare etiam sperasti, **perfidē**, tantum 305
 Posse nefas, tacitusque mea decedere terra?
 Nec te noster amor, nec te data dextera quondam,
 Nec moritura tenet crudeli funere Dido?
 Quin etiam hiberno moliris sidere classem,
 Et mediis properas Aquilonibus ire per altum, 310
 Crudelis? Quid? si non arva aliena domosque
 Ignotas peteres, et Troia antiqua maneret,
 Troia per undosum peteretur classibus aequor?
 Mene fugis? Per ego has lacrimas dextramque tuam te —
 / Quando aliud mihi iam miserae nihil ipsa reliqui —) 315
 Per conubia nostra, per inceptos hymenaeos,
 Si bene quid de te merui, fuit aut tibi quicquam
 Dulce meum, miserere domus labentis et istam,
 Oro, si quis adhuc precibus locus, exue mentem.
 Te propter Libycae gentes Nomadumque tyranni 320
 Odere, infensi Tyrii; te propter eundem
 Exstinctus pudor et, qua sola sidera adibam,
 Fama prior. Cui me **moribundam** deseris, hospes?
 Hoc solum nomen quoniam de coniuge restat.
 Quid moror? an mea Pygmalion dum moenia frater 325

305 seq. Observe the varying tone of the different appeals of Dido. The tone of the present one is that of argument and passionate entreaty mingled with reproach.

Cf. Tasso (*Ger. Lib.* XVI. 40):
 Madly she cries: "O cruel fugitive!
 That bear'st with thee my dearer half
 away,
 Either take this, or that restore, or give
 Death to them both together; stay,
 O stay!

Let my last words to thee at least find
 way,
 I say not kisses; these sweet gifts from
 thee
 Some worthier favorite may receive, —
 delay
 Thy flight, unkind! what dost thou fear
 from me?
 Thou canst as well refuse, when thou
 hast ceased to flee."

Destruat, aut captam ducat Gaetulus Iarbas?

Saltem si qua mihi de te suscepta fuisset

Ante fugam suboles, si quis mihi **parvulus** aula

Luderet Aeneas, qui te tamen ore referret,

Non equidem omnino capta ac deserta viderer.

330

Dixerat. Ille Iovis monitis immota tenebat
Lumina, et **obnixus** curam sub corde premebat.

Tandem pauca refert: Ego te, quae plurima fando

Enumerare vales, numquam, Regina, negabo

Promeritam; nec me meminisse **pigebit** Elissae,

335

Dum memor ipse mei, dum spiritus hos regit artus.

Pro re pauca loquar. Neque ego hanc abscondere furto

Speravi — ne finge — fugam, nec coniugis unquam

Praetendi taedas, aut haec in foedera veni.

Me si fata meis paterentur ducere vitam

340

Auspiciis et sponte mea componere curas,

Urbem Troianam primum dulcesque meorum

~~Reliquias~~ colerem, Priami tecta alta manerent,

Et **recidiva** manu posuissem Pergama victis.

Sed nunc Italiam magnam Gryneus Apollo,

345

Italiam Lyciae iussere capessere sortes;

Hic amor, haec patria est. Si te Karthaginis arces,

Phoenissam, Libycaeque aspectus detinet urbis,

Quae tandem, Ausonia Teucros considerare terra,

Invidia est? Et nos fas extera quaerere regna.

350

331-361. His purpose is fixed; and to all the heart-melting entreaties of a beautiful queen (ll. 305-330), or the fierce fires of her resentment (ll. 365-7); and not all her fair sister's added entreaties (ll. 416-436), could move him

from his unalterable purpose to yield to the decrees of fate. To all entreaties and arguments, he has but one answer, — "Cease to torment thyself and me with thy complaints. I seek not Italy of my own free will" (360, 361).

Me patris Anchisae, quotiens umentibus umbris
 Nox operit terras, quotiens astra ignea surgunt,
 Admonet in somnis et turbida terret imago ;
 Me puer Ascanius capitisque iniuria cari,
 Quem regno Hesperiae fraudo et fatalibus arvis. 355
 Nunc etiam interpretes divûm, Iove missus ab ipso —
 Testor utrumque caput, — celeres mandata per auras
 Detulit ; ipse deum manifesto in lumine vidi
 Intransem muros, vocemque his auribus hausî.
 Desine meque tuis incendere teque querelis ; 360
 Italiam non sponte sequor.

Talia dicentem iamdudum aversa tuetur,
 Huc illuc volvens oculos, totumque pererrat
 Luminibus tacitis, et sic accensa profatur :
 Nec tibi diva parens, generis nec Dardanus auctor, 365
 Perfide ; sed duris genuit te cautibus horrens
 Caucasus, Hyrcanaeque admorunt ubera tigres.
 Nam quid dissimulo ? aut quæ me ad maiora reservo ?

366. Genuit Caucasus, etc. Cf. Homer (*Il.* XVI. 42) :

O merciless ! it cannot surely be
 That Peleus was thy father, or the queen
 Thetis thy mother ; the green sea instead
 And rugged precipices brought thee forth.
 For savage is thy heart.

Non genetrix Europa tibi est, sed inhospita Syrtis,

Armeniae tigres austroque agitata Charybdis. — OVID, *Met.* VIII. 120.

Quaenam te genuit sola sub rupe leaena ?
 Quod mare conceptum spumantibus expuit undis ?

Quæ Syrtis, quæ Scylla rapax, quæ vasta Charybdis ?

CATULLUS, LXIV. 154.

Thee no Sophia bore, no Azzo gave
 Blood for thy being ! thy fierce parents
 were

The icy Caucasus, the mad sea-wave,
 Some Indian tiger or Hyrcanian bear !
 Why should I longer fawn ? did the man
 e'er

Show but one sign of warm humanity ?
 Changed he his color at my sharp despair ?

Did he but dash one tear-drop from his
 eye ?

Or breathe for all my pangs a single
 suffering sigh ?

TASSO, *Ger. Lib.* XVI. 57.

Num fletu ingemuit nostro? num lumina flexit?
 Num lacrimas victus dedit, aut miseratus amantem est? 370
 Quae quibus anteferam? Iam iam nec maxima Iuno,
 Nec Saturnius haec oculis pater aspicit aequis.
 Nusquam tanta fides. Eiectum litore, egentem
 Excepi et regni demens in parte locavi;
 Amissam classem, socios a morte reduxi. 375
 Heu furiis incensa feror! Nunc augur Apollo,
 Nunc Lyciae sortes, nunc et Iove missus ab ipso
 Interpres divum fert horrida iussa per auras.
 Scilicet is Superis labor est, ea cura quietos
 Sollicitat. Neque te teneo, neque dicta refello; 380
 I, sequere Italiam ventis, pete regna per undas.
 Spero equidem mediis, si quid pia numina possunt,
 Supplicia hausurum scopulis, et nomine Dido
 Saepe vocaturum. Sequar atris ignibus absens,

370. Num lacrimas dedit? Cf. 331.

376-78. Apollo — interpres. She mocks his excuse that the gods have warned him (345, 356), and with fine irony rejects it (379, 380).

383. Supplicia hausurum. Seemingly in reference to death by drowning, the most dreaded death to the ancient, because it prevented the performance of the funeral rites upon the dead body (cf. l. 620). So Palinurus, having been drowned and unburied, was unable to cross the Styx (VI. 374):

384. Atris ignibus. In life she will become one of the Furies and pursue him; and in death her spirit will haunt him.



AN AUGUR.

370. Amantem, 110. — 379 241. — 382. Quid, 111.

Et, cum frigida mors anima **seduxerit** artus, 385
 Omnibus umbra locis adero. Dabis, improbe, poenas.
 Audiam, et haec Manes veniet mihi fama sub imos.
 His medium dictis sermonem abrumpit, et auras
 Aegra fugit, seque ex oculis avertit et aufert,
 Linquens multa metu cunctantem et multa parantem 390
 Dicere. Suscipiunt famulae, **collapsaque membra**
Marmoreo referunt thalamo stratisque reponunt.

At pius Aeneas, quamquam lenire dolentem
Solando cupit et dictis avertere curas,
 Multa gemens magnoque animum labefactus amore, 395
 Iussa tamen divum exsequitur classemque revisit.
 Tum vero Teucri incumbunt, et litore celsas
 Deducunt toto naves. Natat **uncta carina**,
 Frondentesque ferunt remos et robora silvis
Infabricata, fugae studio. 400
Migrantes cernas, totaque ex urbe ruentes.
 Ac velut ingentem **formicae farris** acervum
 Cum populant, hiemis memores, tectoque reponunt;
 It nigrum campis agmen, praedamque per herbas
Convectant calle angusto; pars grandia **trudunt** 405
 Obnixae frumenta umeris; pars agmina cogunt
 Castigantque moras; opere omnis semita fervet.
 Quis tibi tum, Dido, cernenti talia sensus?
 Quosve dabas gemitus, cum litora fervere late
 Prospiceres arce ex summa, totumque videres 410
 Misceri ante oculos tantis clamoribus aequor?

398. **Deducunt.** Cf. III. 135, note.

399. Cf. I. 552. What thought is implied in *frondentes* and *infabricata*?

402 seq. In I. 430-35, it was the bees

which furnished the example of busy enterprise; here the poet draws a comparison with the equally busy ant. Compare these two figures in all their parts.

Improbe amor, quid non mortalia pectora cogis?
 Ire iterum in lacrimas, iterum tentare precando
 Cogitur, et supplex animos submittere amori,
 Ne quid **inexpertum** frustra moritura relinquat.

415

Anna, vides toto properari litore: circum
 Undique convenere; vocat iam carbasus auras,
 Puppibus et laeti nautae imposuere coronas.
 Hunc ego si potui tantum sperare dolorem,
 Et perferre, soror, potero. Miserae hoc tamen unum
 Exsequere, Anna, mihi — solam nam perfidus ille
 Te colere, arcanos etiam tibi credere sensus;
 Sola viri molles aditus et tempora noras: —

420

I, soror, atque hostem supplex adfare superbum:
 Non ego cum Danais Troianam exscindere gentem
 Aulide iuravi, classemve ad Pergama misi,
 Nec patris Anchisae cinerem Manesve revelli,
 Cur mea dicta neget duras demittere in aures.

425

Quo ruit? Extremum hoc miserae det munus amanti:
 Expectet facilemque fugam ventosque ferentes.

430

Non iam coniugium antiquum, quod prodidit, oro,
 Nec pulchro ut Latio careat regnumque relinquat;
 Tempus inane peto, requiem spatiumque furori,

412. **Improbe amor**, etc. Cf. III. 56.

418. **Coronas**. "This was a custom of sailors when setting sail and when coming to land, in token of joy. Cf. *Geo.* . 303:

leu pressae cum iam portum tetigere
 carinae,
 puppibus et laeti nautae imposuere
 coronas.

They placed the crowns upon the stern

particularly, because in that part of the vessel was the shrine." — RUAELUS.

426. **Aulide**. The Greeks had assembled at Aulis, on the coast of Boeotia, before setting out against Troy. Cf. II. 116 and note.

433. **Tempus inane peto**. Thus does human nature shrink from present pain, even though conscious that it must come sooner or later.

Dum mea me victam doceat fortuna dolere.

Extremam hanc oro veniam — miserere sororis ; —

435

Quam mihi cum dederis, cumulatam morte remittam.

Talibus orabat, talesque miserrima fletus

Fertque refertque soror. Sed nullis ille movetur

Fletibus, aut voces ullas tractabilis audit ;

Fata obstant, placidasque viri deus obstruit aures.

440

Ac velut annoso validam cum robore quercum

Alpini Boreae nunc hinc nunc flatibus illinc

Eruere inter se certant ; it stridor, et altae

Consternunt terram concusso stipite frondes ;

Ipsa haeret scopulis, et, quantum vertice ad auras

445

Aetherias, tantum radice in Tartara tendit :

Haud secus assiduis hinc atque hinc vocibus heros

Tunditur, et magno persentit pectore curas ;

Mens immota manet ; lacrimae volvuntur inanes.

Tum vero infelix fatis exterrita Dido

450

Mortem orat ; taedet caeli convexa tueri.

Quo magis inceptum peragat lucemque relinquat,

Vidit, turicremis cum dona imponeret aris —

Horrendum dictu — latices nigrescere sacros,

Fusaque in obscenum se vertere vina cruorem.

455

Hoc visum nulli, non ipsi effata sorori.

Praeterea fuit in tectis de marmore templum

442, 443. Note here the admirable adaptation of the sound to the sense.

445, 446. Cf. Dryden (*Eleonora*, 93) :
And lofty cedars as far upward shoot,
As to the nether heavens they drive the
root.

And Wordsworth (*Resolution and In-
dependence*) :

As high as we have mounted in delight,
In our dejection do we sink as low.

450–455. Her reason is becoming un-
settled, and she is being driven on to
madness by some higher power ; for such
is the purpose of the fates as expressed
in line 452.

Coniugis antiqui, miro quod honore colebat,
Velleribus niveis et festa fronde revinctum :
 Hinc exaudiri voces et verba vocantis 460
 Visa viri, nox cum terras obscura teneret ;
 Solaque culminibus **ferali** carmine **bubo**
 Saepe queri et longas in fletum ducere voces ;
 Multaque praeterea vatum **praedicta** priorum
Terribili monitu **horrificant**. Agit ipse furem 465
 In somnis ferus Aeneas ; semperque relinqui
 Sola sibi, semper longam incomitata videtur
 Ire viam et Tyrios^A deserta quaerere terra.
 Eumenidum veluti demens videt agmina Pentheus,
 Et solem geminum et duplices se ostendere Thebas ; 470
 Aut Agamemnonius scaenis agitatus Orestes

462. Ferali carmine bubo. The owl, according to the conventional idea of the classics, was a bird of ill omen.

Eumenides stravere torum, tectoque profanus

Incubuit bubo thalamique in culmine sedit. — OVID, *Met.* VI. 431.

Owl or crow,

Or other bird ill-omened, which from tower

Or tree croaks future evil.

ARIOSTO, *Orl. Fur.* XIV. 27.

On top whereof ay dwelt the ghastly owle,
Shrieking his balefull note.

SPENSER, *F. Q. I.* IX. 33.

The obscure bird

Clamored the livelong night.

SHAKSPEARE, *Macbeth*, II. III.

The tremulous sob of the complaining owl.

WORDSWORTH, *Evening Walk*.

466. Semper relinqui sola, etc.

This dream of a long lonely wandering was probably suggested by Ilia's dream in Ennius, *Annals*.

Nam me visus homo pulcher per amoena salicta

Et ripas raptare locosque novos : ita sola
Postilla, germana soror, errare videbar
Tardaque vestigare et quaerere te, neque posse

Corde capessere : semita nulla pedem stabilibat.

469-73. Vergil here appeals to the familiarity of his readers with the masterpieces of the Greek drama. Con. cites the double vision of Pentheus from Euripides (*Bacchae*, 916). Pentheus had been driven mad and was pursued by the Furies for his opposition to the rites of Bacchus.

471. Orestes. Cf. III. 331 and note.

Armatam facibus matrem et serpentibus atris
Cum fugit, ultricesque sedent in limine Dirae.

Ergo ubi concepit furias evicta dolore
Decrevitque mori, tempus secum ipsa modumque 475
Exigit, et, maestam dictis aggressa sororem,
Consilium vultu tegit ac spem fronte serenat:
Inveni, germana, viam — **gratare** sorori, —
Quae mihi reddat eum, vel eo me solvat amantem.
Oceani finem iuxta solemque cadentem 480
Ultimus Aethiopum locus est, ubi maximus Atlas
Axem umero torquet stellis ardentibus aptum:
Hinc mihi Massylae gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
Quae dabat et sacros servabat in arbore ramos, 485
Spargens umida mella **soporiferumque papaver**.
Haec se carminibus promittit solvere mentes,
Quas velit, ast aliis duras immittere curas;
Sistere aquam fluviiis, et vertere sidera retro;
Nocturnosque ciet Manes; mugire videbis 490
Sub pedibus terram, et descendere montibus ornos.
Testor, cara, deos et te, germana, tuumque
Dulce caput, **magicas** invitam accingier artes.
Tu secreta **pyram** tecto interiore sub auras
Erige, et arma viri, thalamo quae fixa reliquit 495
Impius, exuviasque omnes, lectumque iugalem,
Quo perii, **superimponas**: abolere nefandi
Cuncta viri monumenta iuvat, monstratque sacerdos.
Haec effata silet; **pallor** simul occupat ora.

481. **Atlas**. Cf 247, note.

478. *Sorori*, 99. — 479. *Reddat*, 175. — 493. *Accingier*, 215, 218. —
497. *Superimponas*, 205.

Nou tamen Anna novis praetexere funera sacris 500
 Germanam credit, nec tantos mente furores
 Concipit, aut graviora timet, quam morte Sychaei.
 Ergo iussa parat.

At regina, pyra penetrali in sede sub auras
 Erecta ingenti taedis atque illos secta, 505
 Intenditque locum sertis et fronde coronat
 Funerea; super exuvias enseinque relictum
 Effigiemque toro locat, haud ignara futuri.
 Stant arae circum, et crines effusa sacerdos
 Ter centum tonat ore deos, Erebumque Chaosque 510
 Tergeminamque Hecaten, tria virginis ora Dianae.
 Sparserat et latices simulatos fontis Averni,
 Falcibus et messae ad lunam quaeruntur aënis

500. Effusa. Cf. III. 370, note.

510. Ter centum. A definite number for a large indefinite number.

511. Tergeminam Hecaten — tria ora Dianae. The three-formed goddess,



HECATE.

— Luna in heaven, Diana on earth, Hecate in Hades. This goddess is very frequently referred to. Thus Horace (*Odes*, III. XXII. 4), "diva triformis." And Ariosto (*Orl. Fur.* XVIII. 184):
 Oh holy goddess! whom our fathers well
 Have styled as of a triple form, and who
 Thy sovereign beauty dost in heaven,
 and hell,

And earth, in many forms reveal.

Chaucer (*Knight's Tale*, 2314) has.

Now helpe me, lady, sythnes ye may
 and kan,

For the thre formes that thou hast in the.

This goddess is worshipped where three roads meet. Cf. *Aen.* IV. 609; VI. 13.

512. With whole description of magic rites compare *Ecl.* VIII

513. Aënis. The sacred metal. Cf. Lanciani (*Ancient Rome in the Light of Recent Discoveries*): "Early Roman religious rites show such an abhorrence of iron that we may infer from it that

Pubentes herbae nigri cum lacte veneni;
 Quaeritur et nascentis equi de fronte revulsus
 Et matri **praereptus** amor.
 Ipsa mola manibusque piis altaria iuxta,
 Unum exuta pedem vinclis, in veste **recincta**,
 Testatur moritura deos et conscia fati
 Sidera; tum, si quod non aequo foedere amantes
 Curae numen habet iustumque memorque, precatur.
 Nox erat, et placidum carpebant fessa soporem ✓

515

520

iron was regarded as a profane innovation, as a material which could not be substituted for the venerable brass utensils without offence to the gods."

516. **Amor.** "A love charm." The ancients believed that foals were born with tubercles on their foreheads, which were bitten off by their dams; and that if the tubercle was previously removed in any other way (as is here supposed to be the case), the dam refused to rear the foal. The name given to this flesh was *hippomanes*, and it was supposed to act as a philtre. Cf. Pliny I. 8, 42: Censent equis innasci amoris veneficium, hippomanes appellatum in fronte, caricae magnitudine, colore nigro: quod statim edito partu devorat foeta; aut partum ad ubera non admittit, si quis praereptum habeat.

517. **Ipsa.** Dido, as contrasted with the priestess who has performed all the acts mentioned above. Dido's share in the magic rites is next narrated.

518. **Unum exuta pedem vinclis**, i. e. with one foot loosed from the sandal. Cf. Horace (*Sat.* I. VIII. 23) where both the feet are bare:

Vidi egomet nigra succinctam vadere
 palla
 Canidiam pedibus nudis passoque capillo.

In veste recincta. Compare with this whole passage Ovid's description of Medea (*Met.* VII. 180-185):

Postquam plenissima fulsit
 Ac solida terras spectavit imagiue luna,
 Egreditur tectis vestes induta recinctas,
 Nuda pedem, nudos umeros infusa
 capillis,
 Fertque vagos mediae per muta silentia
 noctis
 Incomitata gradus.

522. **Nox erat**, etc. The silence and the rest of all creatures, each in its own sphere, are in striking contrast to the unhappy restlessness of the fate-stricken Dido. A close imitation of this contrast may be found in Ariosto (*Orl. Fur.* VIII. 79):

Already everywhere, with due repose,
 Creatures restored their weary spirits;
 laid
 These upon stones and upon feathers
 those,
 Or greensward, in the beech or myrtle's
 shade;
 But scarcely did thine eyes, Orlando,
 close,
 So on thy mind tormenting fancies
 preyed.

Corpora per terras, silvaeque et saeva quierant
 Aequora, cum medio volvuntur sidera lapsu,
 Cum tacet omnis ager, pecudes pictaeque volucres, 525
 Quaeque lacus late liquidos, quaeque aspera **dumis**
 Rura tenent, somno positae sub nocte silenti
 [Lenibant curas, et corda oblita laborum.]
 At non infelix animi Phoenissa, nec umquam
 Solvitur in somnos, oculisve aut pectore noctem 530
 Accipit: ingeminant curae, rursusque resurgens
 Saevit amor, magnoque irarum fluctuat aestu.
 Sic adeo insistit, secumque ita corde volutat:
 En, quid ago? Rursusne **procos** irrisa priores
 Experiar, Nomadumque petam conubia supplex, 535
 Quos ego sim totiens iam **dedignata** maritos?
 Iliacas igitur classes atque ultima Teucrûm
 Iussa. sequar? quiane auxilio iuvat ante levatos,
 Et bene apud memores veteris stat gratia facti?
 Quis me autem — fac velle — sinet, ratibusve superbis 540
 Invisam accipiet? nescis heu, perdita, necdum
 Laomedontaeae sentis **periuria** gentis?
 Quid tum? Sola fuga nautas comitabor ovantes?

Cf. also Tasso's description of a quiet night (*Ger. Lib. II. 96*):

'Tis eve; 'tis night; a holy quiet broods
 O'er the mute world — winds, waters are
 at peace;

The beasts lie couch'd amid unstirring
 woods,

The fishes slumber in the sounds and
 seas;

No twitt'ring bird sings farewell from
 the trees.

Hush'd is the dragon's cry, the lion's
 roar;

Beneath her glooms a glad oblivion frees
 The heart from care, its weary labors
 o'er,

Carrying divine repose and sweetness to
 its core.

531 seq. Notice in this passage the
 different words which picture her passion
 as a stormy sea, — *resurgens, saevit, fluctuat, aestu.*

An Tyriis omnique manu stipata meorum
 Inferar, et, quos Sidonia vix urbe revelli,
 Rursus agam pelago, et ventis dare vela iubebo?
 Quin morere, ut merita es, ferroque averte dolorem.
 Tu lacrimis evicta meis, tu prima furentem
 His, germana, malis oneras atque obicis hosti.
 Non licuit thalami expertem sine crimine vitam
 Degere, more ferae, tales nec tangere curas!
 Non servata fides, cineri promissa Sychaeo!
 Tantos illa suo rumpebat pectore **questus**.

545

550

Aeneas celsa in puppi, iam certus eundi,
 Carpebat somnos, rebus iam rite paratis.
 Huic se forma dei vultu redeuntis eodem
 Obtulit in somnis, rursusque ita visa monere est,
 Omnia Mercurio similis, vocemque coloremque
 Et crines flavos et membra decora iuventa:
 Nate dea, potes hoc sub casu ducere somnos,
 Nec, quae te circum stent deinde pericula, cernis,
 Demens, nec Zephyros audis spirare secundos?
 Illa dolos dirumque nefas in pectore versat,
 Certa mori, varioque irarum fluctuat aestu.
 Non fugis hinc praeceps, dum praecipitare potestas?
 Iam mare turbari trabibus, saevasque videbis
Collucere faces, iam fervere litora flammis,
 Si te his attigerit terris Aurora morantem.
 Eia age, rumpe moras. Varium et **mutabile** semper
 Femina. Sic fatus nocti se immiscuit atrae.

555

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565

570

Tum vero Aeneas, subitis exterritus umbris,
 Corripit e somno corpus sociosque fatigat:
 Praecipites vigilate, viri, et considite transtris;
 Solvite vela citi! Deus aethere missus ab alto

Festinare fugam tortosque incidere funes

575

Ecce iterum stimulat. Sequimur te, sancte deorum,

Quisquis es, imperioque iterum paremus ovantes.

Adsis o placidusque iuves, et sidera caelo

Dextra feras. Dixit, vaginaque eripit ensem

Fulmineum, strictoque ferit retinacula ferro.

580

Idem omnes simul ardor habet, rapiuntque ruuntque;

Litora deseruere; latet sub classibus aequor;

Adnixi torquent spumas et caerula verrunt

Et iam prima novo spargebat lumine terras

Tithoni croceum linquens Aurora cubile.

585

582. Deseruere. The instantaneous perfect. Cf. *incubere* (I. 84). The action is so rapid that it is past e'er it is well begun.

583. A favorite line with Vergil.

584. Cf. III. 521, 589.

585. Tithoni — Aurora. Cf. *Inductive Studies*, 64. Morning, with the poets, is a theme always fresh and beautiful. It is a noticeable fact that the older poets follow the conventional lines of description, while the modern poets follow nature, entirely apart from myth.

It was the hour Aurora gay before
The rising sun her yellow hair extends
(His orb as yet half-seen, half-hid from sight)

Not without stirring jealous Tithon's spite.

ARIOSTO, *Orl. Fur.* XI. 32.

The odorous air, morn's messenger, now spread

Its wings to herald, in serenest skies,
Aurora issuing forth, her radiant head
Adorn'd with roses pluck'd in Paradise.

TASSO, *Ger. Lib.* III. 1.

Compare with these rather stale and stilted descriptions the natural and spontaneous descriptions of our modern poets. All things that love the sun are out of doors;

The sky rejoices in the morning's birth;
The grass is bright with rain-drops; on the moors

The hare is running races in her mirth;
And with her feet she from the plashy earth

Raises a mist; which, glittering in the sun,

Runs with her all the way, wherever she doth run.

WORDSWORTH, *Resolution and Independence.*

Day!

Faster and more fast,

O'er night's brim, day boils at last;
Boils, pure gold, o'er the cloud-cup's brim
Where spurting and supprest it lay —
For not a froth-flake touched the rim
Of yonder gap in the solid gray
Of the eastern cloud, an hour away;

Regina e speculis ut primum **albescere** lucem
 Vidit et aequatis classem procedere velis,
 Litoraue et vacuos sensit sine remige portus,
 Terque quaterque manu pectus percussa decorum,
Flavescentesque abscissa comas, Pro Iuppiter! ibit 590
 Hic, ait, et nostris illuserit **advena** regnis?
 Non arma expedient, totaque ex urbe sequentur,
 Deripientque rates alii navalibus? Ite,
 Ferte citi flammis, date tela, impellite remos! —
 Quid loquor? aut ubi sum? Quae mentem insania mutat?
 Infelix Dido! nunc te facta impia tangunt? 596
 Tum decuit, cum sceptrā dābās. — En dextra fidesque,
 Quem secum patrios aiunt portare Penates,
 Quem subiisse umeris confectum aetate parentem!
 Non potui abreptum divellere corpus et undis 600
 Spargere? non socios, non ipsum absumere ferro
 Ascanium, patriisque epulandum ponere mensis? —
 Verum anceps pugnae fuerat fortuna. — Fuisset;
 Quem metui moritura? Faces in castra tulissem,
 Implessemque **foros** flammis, natumque patremque 605
 Cum genere exstinxem, memet super ipsa dedissem. —
 Sol, qui terrarum flammis opera omnia lustras,

But forth one wavelet, then another,
 curled,
 Rose, reddened, and its seething breast
 Flickered in bounds, grew gold, then
 overflowed the world.

BROWNING, *Pippa Passes*.

586. **Regina e speculis**, etc.
 So to Eliza dawned that cruel day
 That tore Aeneas from her sight away,

That saw him parting never-to return,
 Herself in funeral flames decreed to burn.

FALCONER, *Shipwreck*, III.

590. Compare with this lament that of
 Ariadne on being deserted by Theseus
 (Catullus, LXIV. 132 seq.).

595. She herself realizes that she is
 going mad.

Tuque harum interpretres curarum et conscia Iuno,
 Nocturnisque Hecate trivialis ululata per urbes,
 Et Dirae ultrices, et dī morientis Elissae, 610
 Accipite haec, meritumque malis advertite numen,
 Et nostras audite preces. Si tangere portus
 Infandum caput ac terris adnare necesse est,
 Et sic fata Iovis pōscūnt, hic terminus haeret;
 At bello audacis populi vexatus et armis, 615
 Finibus extorris, complexu avulsus Iuli,
 Auxilium imploret, videatque indigna suorum
 Funera; nec, cum se sub legēs pacis iniquae
 Tradiderit, regno aut optata luce fruatur;
 Sed cadat ante diem mediaque inhumatus harena. 620
 Haec precor, hanc vocem extremam cum sanguine fundo.
 Tum vos, o Tyrii, stirpem et genus omne futurum
 Exercete odiis, cinerique haec mittite nostro



HANNIBAL.

615-629. She curses Aeneas and all
 his descendants with a sevenfold curse.
 She prays (1) that he may meet bitter

opposition from the peoples in Italy;
 (2) that he may be compelled to seek aid
 from the Greek Evander; (3) that he
 may behold the death of many of his
 friends, (4) that he may have to make
 disadvantageous terms of peace; (5) that
 he may die an untimely death by drown-
 ing, (6) that the Tyrians may hold the
 whole future race of Trojans (Romans)
 in bitter hatred; (7) that some champion
 may arise from her ashes to avenge her
 wrongs upon Aeneas' descendants. Ac-
 cording to tradition in part and authentic
 history in part, this curse was fulfilled
 in every particular.

620. *Inhumatus.* Cf. l. 383.

623. *Cineri haec mittite*, etc Cf.
 Campbell (*Gertrude of Wyoming*, l. 26):
 And I will teach thee in the battle's
 shock,

Munera. Nullus amor populis, nec foedera sunt.
 Exoriare aliquis nostris ex ossibus ultor,
 Qui face Dardanios ferroque sequare colonos,
 Nunc, olim, quocumque dabunt se tempore vires,
 Litora litoribus contraria, fluctibus undas
 Imprecor, arma armis; pugnent ipsique nepotesque!
 Haec ait, et partes animum versabat in omnes,
 Invisam quaerens quam primum abrumpere lucem.
 Tum breviter Barcen nutricem adfata Sychaei;
 Namque suam, patria antiqua cinis ater habebat:
 Annam cara mihi nutrix huc siste sororem;
 Dic corpus properet fluviali spargere lymphæ,
 Et pecudes secum et monstrata placula ducat,
 Sic veniat; tuque ipsa pia tege tempora vitta.
 Sacra Iovi Stygio, quae rite incepta paravi,
 Perficere est animus, finemque imponere curis,
 Dardaniique rogum capitis permittere flammae.
 Sic ait. Illa gradum studio celerabat anili.
 At trepida, et coeptis immanibus effera Dido,
 Sanguineam volvens aciem, maculisque trementes
 Interfusa genas, et pallida morte futura,
 Interiora domus irrumpit limina, et altos
 Conscondit furibunda rogos, ensemque recludit
 Dardanium, non hos quaesitum munus in usus.
 Hic, postquam Iliacas vestes notumque cubile
 Conspexit, paulum lacrimis et mente morata,
 Incubuitque toro, dixitque novissima verba:

625

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640

645

650

To pay with Huron blood thy father's
 scars,
 And gratulate his soul rejoicing in the
 stars!

641 Illa, etc. A touch true to nature.
 She hastens off with an old woman's
 officious zeal. Horace (A. P. 116) has
sedula nutrix.

Dulces exuviae, dum fata deusque sinebat,
 Accipite hanc animam, meque his exsolve curis.
 Vixi, et, quem dederat ^{evenit} cursum fortuna, ^{perished} peregi;
 Et nunc magna mei sub terras ibit imago. ^{phantom}
 Urbem ^{glorious} praecclaram statui; mea moenia vidi; 655
 Ulta virum, poenas inimico a fratre recepi;
 Felix, heu nimium felix, si litora tantum
 Numquam Dardaniae tetigissent nostra carinae!
 Dixit, et, os impressa toro, Moriemur inultae?
 Sed moriamur, ait. Sic, sic iuvat ire sub umbras. 660
 Hauriat hunc oculis ignem crudelis ab alto
 Dardanus, et nostrae secum ferat ^{bring} omina mortis.
 Dixerat; atque illam media inter talia, ferro
 Collapsam aspiciunt comites, ensemque cruore
 Spumantem, ^{spattered} sparsasque manus. It clamor ad alta 665
 Atria; concussam bacchatur Fama per urbem.
 Lamentis gemituque et femineo ululatu
 Tecta fremunt; resonat magnis plangoribus aether.
 Non aliter, quam si immissis ruat hostibus omnis
 Karthago aut antiqua Tyros, flammaeque furentes 670
 Culmina ^{roofs of temples} perque hominum volvantur perque deorum.
 Audiit exanimis, trepidoque exterrita cursu
 Unguibus ora soror foedans et pectora ^{bruises} pugnis
 Per medios ruit, ac morientem nomine clamat:
 Hoc illud, germana, fuit? me fraude petebas? 675
 Hoc rogos iste mihi, hoc ignes araeque parabant?
 Quid primum deserta querar? comitemne sororem
 Sprevisi ^{spurn} moriens? Eadem me ad fata vocasses;
 Idem ambas ferro dolor, atque eadem hora tulisset.

659. Os. The kiss of farewell. Cf. III. 351 and note.

654. Mei, 82. — 669. Ruat, 196. — 676. Mihi, 108. — 678. Vocasses, 207.

His etiam struxi manibus, patriosque vocavi
 Voce deos, sic te ut posita crudelis abessem?
 Exstincti te meque, soror, populumque patresque
 Sidonios urbemque tuam. Date vulnera lymphis
 Abluam, et, extremus si quis ^{still} super ^{ascended} halitus errat,
 Ore legam. Sic fata ^{steps} gradus evaserat altos,
 Semianimemque sinu germanam amplexa fovebat
 Cum gemitu, atque atros ^{staunching} ~~siccabat~~ ^{gore} veste cruores.
 Illa, graves oculos conata attollere, rursus
 Deficit; infixum ^{striking} stridit sub pectore vulnus.
 Ter sese attollens ^{leaning} cubitoque ^{support} adnixa levavit;
 Ter revoluta toro est, oculisque errantibus alto
 Quaesivit caelo lucem, ingemuitque ^{having found} reperta.
 Tum Iuno omnipotens, longum ^{lamented} miserata dolorem
 Difficilesque ^{death} obitus, Irim demisit Olympo.
 Quae luctantem animam nexosque ^{separate} resolveret artus.
 Nam quia nec fato, merita nec morte peribat,
 Sed misera ante diem, subitoque accensa furore,
 Nondum illi flavum Proserpina ^{lock} vertice crinem
 Abstulerat, Stygioque caput damnaverat Orco.

680

685

690

695

685. **Ore legam.** Either referring to the Roman custom of having the nearest relative catch the dying breath in his own mouth, or expressing a desire to keep the last breath from leaving the body. For the first view, cf. Ariosto (*Orl. Fur.* XXIV. 82):

And while yet aught remains, with mournful lips,

The last faint breath of life devoutly sips.

For the second view, cf. Ovid (*Met.* XII. 424):

Impositaque manu vulnus foveat, oraque ad ora

Admoveret atque animae fugienti obsistere tentat.

694. **Irim.** Juno's messenger.

698. **Crinem abstulerat.** It was a popular belief that no one could die until he had thus been consigned to Pluto. And just as in later years the suicide could not be buried in consecrated soil (cf. Shakspeare, *Hamlet*), so here the death struggles are prolonged until ended by the special intervention of Juno.

Ergo Iris ^{deu. clad} croceis per caelum ^{trailing} rosida pennis,
 Mille ^{equante de uen} trahens ^{huc} varios aduerso sole colores,

700

Devolat, et supra caput astitit: Hunc ego Diti
 Sacrum iussa fero, teque isto corpore solvo.
 Sic ait, et dextra crinem secat: omnis et una
 Dilapsus calor, atque in ventos vita recessit.

705

701. The poet, with exquisite art, | this beautiful touch, and amid the leaden
 lightens up the terrible and gloomy | hues of death he throws the bright colors
 scene with which the book closes by | of the rainbow.



Now, strike your sailes, yee jolly mariners,
For we be come unto a quiet rode,
Where we must land some of our passengers,
And light this weary vessell of her lode.
Here she a while may make her safe abode,
Till she repaired have her tackles spent,
And wants supplide; and then againe abroad
On the long voiage whereto she is bent:
Well may she speede, and fairely finish her intent!

SPENSER, *F. Q. I. XII.*



PORT OF DREPANTUM.

LIBER QUINTUS.

INTEREA medium Aeneas iam classe tenebat
 Certus iter, fluctusque atros Aquilone secabat,
 Moenia respiciens, quae iam infelicis Elissae
 Collucent flammis. Quae tantum accenderit ignem,
 Causa latet; duri magno sed amore dolores
 Polluto, notumque, furens quid femina possit,
 Triste per augurium Tencrorum pectora ducunt.

5

Certus. Cf. IV. 554. All conflict between inclination and duty is at length over, and now Aeneas is holding on his course unwaveringly.

Aquilone. Notwithstanding the objection to a literal rendering of this word as "the north wind," that by such a wind it would be impossible to sail from Carthage toward Italy, still the literal seems preferable: (1) because this was the stormy

season and the north wind was the prevailing one at that time (IV. 310); (2) because Aeneas actually encounters a heavy storm at sea on the first day of his voyage (lines 8 seq.). Construe then *Aquilone* as an ablative of cause with *atros*.

5 Dolores Sc. *noti*.

6. Notum as an adj. limits the clause *quid femina possit*, which in co-ordination

Ut pelagus tenuere rates, nec iam amplius ulla
 Occurrit tellus, maria undique et undique caelum,
 Olli caeruleus supra caput astitit imber,
 Noctem hiememque ferens, et inhorruit unda tenebris.
 Ipse gubernator puppi Palinurus ab alta:
 Heu! quianam tanti cinxerunt aethera nimbi?
 Quidve, pater Neptune, paras? Sic deinde locutus
 Colligere arma iubet validisque incumbere remis,
 Obliquatque sinus in ventum, ac talia fatur:
 Magnanime Aenea, non, si mihi Iuppiter auctor
 Spondeat, hoc sperem Italiam contingere caelo.
 Mutati transversa fremunt et vespere ab atro
 Consurgunt venti, atque in nubem cogitur aër.
 Nec nos obniti contra, nec tendere tantum
 Sufficimus. Superat quoniam Fortuna, sequamur,
 Quoque vocat, vertamus iter. Nec litora longe
 Fida reor fraterna Erycis portusque Sicanos,
 Si modo rite memor servata remetior astra.

with *dolores* forms the subject of *ducunt*. Translate *notumque* "and the knowledge of."

8-11. Compare with III. 192-5.

20. **Cogitur aër.** According to the ancient natural philosophy, the clouds were formed of condensed air. Seneca (*Nat. Quaes.* I. III. 1) says also that some parts of the clouds are more projecting, others more receding, and especially "Quaedam [partes] crassiores [sunt] quam ut solem transmittant, aliae imbecilliores [i. e. too thin] quam ut excludant"

22. **Superat Fortuna.** The domination of Fortune over the affairs of men was a prevalent Roman idea. Sallust as-

serts the principle positively: Sed profecto fortuna in omni re dominatur: ea res cunctas ex lubricine magis quam ex vero celebrat obscuratque. — *Catiline*, § 8.

Cf. also Cicero, *Pro Marcello*, II: Maximam vero partem quasi suo iure fortuna sibi vindicat, et quidquid prope gestum est, id paene omne ducit suum. Juvenal protests against this notion (*Sat.* X. 365-6):

Nullum numen abest, si sit prudentia;
 nos te
 Nos facimus, Fortuna, deam caeloque
 locamus.

For a good description of the goddess *Fortuna* cf. Horace (*Odes*, I. 35), where her power is magnified.

Tum pius Aeneas: Equidem sic poscere ventos
 Iamdudum et frustra cerno te tendere contra.
 Flecte viam velis. An sit mihi gratior ulla,
 Quove magis fessas optem demittere naves,
 Quam quae Dardanium tellus mihi servat Acesten, 30
 Et patris Anchisae gremio complectitur ossa?
 Haec ubi dicta, petunt portus, et vela secundi
 Intendunt Zephyri; fertur cita gurgite classis,
 Et tandem laeti notae advertuntur harenae.

At procul excelso miratus vertice montis 35
 Adventum sociasque rates occurrit Acestes,
 Horridus in iaculis et pelle Libystidis ursae,
 Troia Crimiso conceptum flumine mater
 Quem genuit. Veterum non immemor ille parentum
 Gratatur reduces et gaza laetus agresti 40
 Excipit, ac fessos opibus solatur amicis.

Pōstera cū primō stēllas Oriente fugarat
 Clāra diēs, sociōs in coetū litore ab omni
 Advocat Aeneas, tumulique ex aggere fatur:
 Dardanidae magni, genus alto a sanguine divūm, 45
 Annuus exactis completur mensibus orbis,
 Ex quo reliquias divinique ossa parentis
 Condidimus terra maestasque sacravimus aras.
 Iamque dies, nisi fallor, adest, quem semper acerbum,
 Semper honoratum — sic dī voluistis — habebo. 50
 Hunc ego Gaetulis agerem si Syrtibus exsul,

34. **Notae advertuntur harenae.** This language is somewhat similar to that of I. 158. This return to Drepanum is Aeneas' thirteenth recorded landing.

38. **Troia mater.** Cf. I. 195, note.

49. **Adest**, not "is here," but "near at hand." This is seen by a comparison with lines 64 and 104, where it will be seen that the actual anniversary of the burial of Anchises was nine days hence.

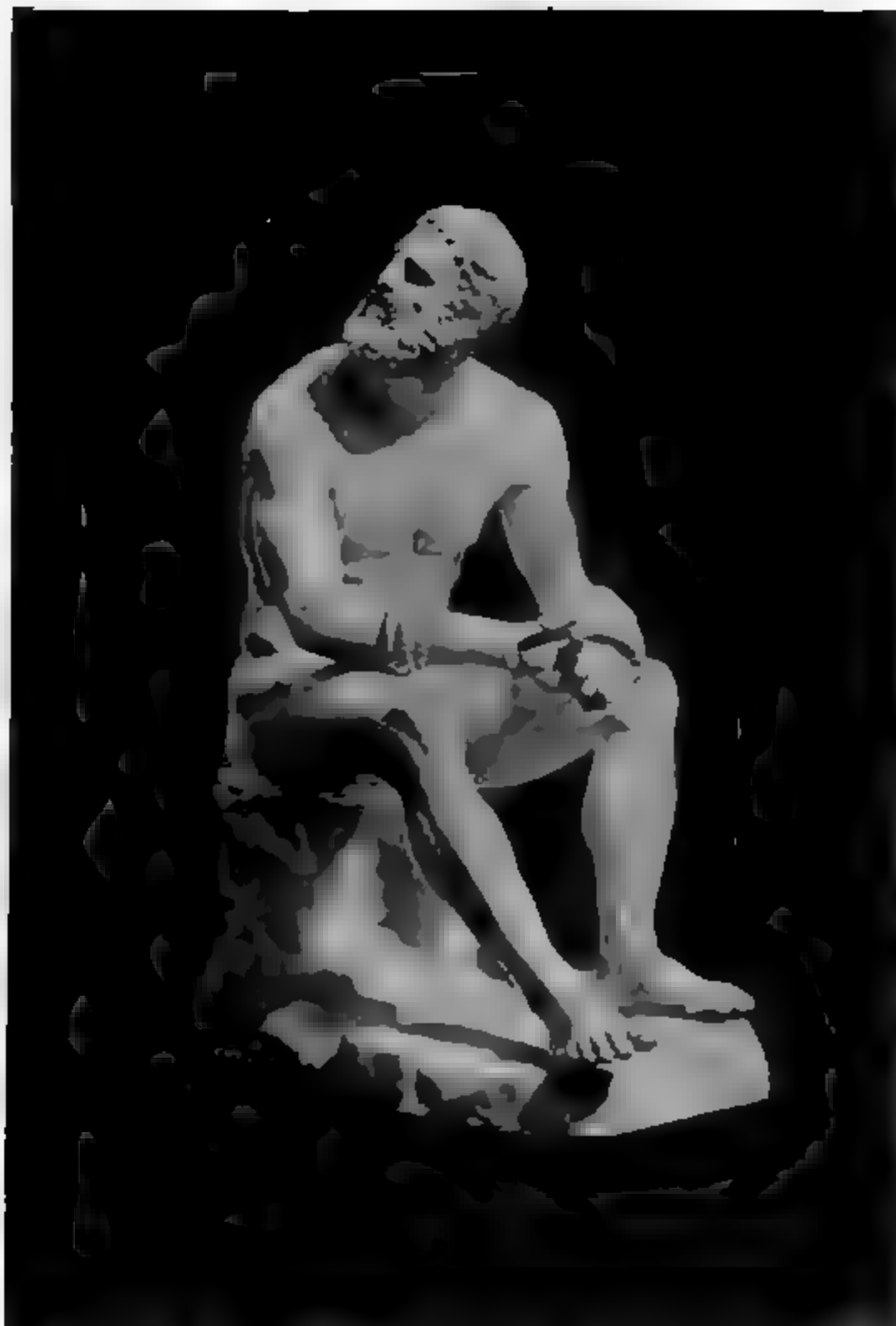
Argolicove mari deprensus et urbe Mycenae, . . .
 Annua vota tamen sollemnesque ordine pompas
 Exsequerer, strueremque suis altaria donis.
 Nunc ultro ad cineres ipsius et ossa parentis,
 Haud equidem sine mente reor, sine numine divum,
 Adsumus et portus delati intramus amicos.
 Ergo agite, et laetum cuncti celebremus honorem,
 Poscamus ventos, atque haec me sacra quolibet
 Urbe velit posita templis sibi ferre dicatis.
 Bina boum vobis Troia generatus Aestes
 Dat numero capita in naves; adhibete Penates
 Et patrios epulis et quos colit hospes Aestes.
 Praeterea, si nona diem mortalibus alium
 Aurora extulerit radiisque retexerit orbem,
 Prima citae Teucris ponam certamina classis;
 Quique pedum cursu valet, et qui viribus audax
 Aut iaculo incedit melior levibusque sagittis,
 Seu orado fidit pugnam committere caestu,
 Cuncti adsint, meritaque expectent praemia palmis.
 Ore favete omnes, et cingite tempora ramis.
 Sic fatus velat materna tempora myrto.
 Hoc Helymus facit, hoc aevi maturus Aestes,
 Hoc puer Ascanius, sequitur quos cetera pubes.
 Ille e concilio multis cum millibus ibat
 Ad tumulum, magna medius comitante caterva.

59. **Poscamus ventos.** A propitiatory sacrifice to the winds, not to Anchises for winds, is doubtless here referred to. That such sacrifice was usual may be seen in III 115 and 253, also in V. 772-77.

The divinity of Anchises is, however, recognized in line 60, (*ut vellet, etc.*)

66-69. The programme of the game is here announced.

71. **Ore favete omnes.** Cf. III 405-7, note.



BOXER. (From photograph of cast in the Slater
Museum at Norwich, Conn.)

Crudo fidit pugnam committere caestu V: 69.

1

2

3

4

Hic duo rite mero libans **carchesia** Bacco
 Fundit humi, duo lacte novo, duo sanguine sacro,
 Purpureosque iacit flores, ac talia fatur:
Salve, sancte parens, iterum; salvete, recepti 80
 Nequiquam cineres, animaeque umbraeque paternae!
 Non licuit finis Italos fataliaque arva,
 Nec tecum Ausonium, quicumque est, quaerere Thybrim.
 Dixerat haec, adytis cum lubricus anguis ab imis
 Septem ingens **gyros**, septena volumina traxit, 85
 Amplexus placide tumulum lapsusque per aras,
 Caeruleae cui terga notae maculosus et auro
Squamam incendebat **fulgor**, ceu nubibus arcus
 Mille iacit varios adverso sole colores.
 Obstipuit visu Aeneas. Ille agmine longo 90
 Tandem inter pateras et **levia** pocula serpens
 Libavitque dapes, rursusque innoxius imo
 Successit tumulo, et depasta altaria liquit.
 Hoc magis inceptos genitori instaurat honores,
 Incertus, Geniumne loci famulumne parentis 95

30. **Recepti nequiquam.** Cf. III. 1.

31. **Cineres, animaeque umbrae.** There seems to be no difference ended by the poet between these words. It has already been seen that Virgil is fond of such triplication. The use of "cineres," as referring to the disembodied soul and not to the "ashes" or bodily remains, may be seen in IV. 3.

37-8. **Caeruleae**, etc. It is worthy of note that, whether through the intention of the poet or not, the description of a serpent, occurring very frequently, is usually very much involved. The prose translator of this passage would be: *Cuius caeruleae notae (incendebant), et*

(cui) *squamam fulgor maculosus auro incendebat.*

89. **Mille — colores.** Cf. IV. 701.

95. **Genium loci — famulum parentis.** *Genii* et custodes, locis, urbibus, domibus attribui solebant, ut et hominibus singulis. *Famulos* item maioribus Diis suos assignabant; eosque e brutis animantibus plerumque assumptos. Sic *Aen.* VI. 190, columbae ministrae sunt Veneris, ut Aeneam ad auream arborem deducant. Sic ex Silio Italico, 1, 13, 124, apud Capuam: *Numen erat iam cerva loci, famulamque Dianae credebant.* Sic aquila Iovi. Sic ex Plutarcho in Cleomene, dracones heroibus sacri putantur unde hic *anguis* Anchisae famulus. — RUAES.

Esse putet; caedit binas de more bidentes,
 Totque sues, totidem nigrantes terga iuencos;
 Vinaque fundebat pateris, animamque vocabat
 Anchisae magni Manesque Acheronte remissos.
 Nec non et socii, quae cuique est copia, laeti
 Dona ferunt, onerant aras, mactantque iuencos;
 Ordine aëna locant alii, fusique per herbam
 Subiciunt veribus **prunas** et viscera torrent.

100

Expectata dies aderat nonamque serena
 Auroram Phaëthontis equi iam luce ~~vehebant~~,
 Famaque finitimos et clari nomen Acestae
 Excierat; laeto complebant litora coetu,
 Visuri Aeneadas, pars et certare parati.
 Munera principio ante oculos circoque locantur
 In medio, sacri tripodes viridesque coronae
 Et palmae, pretium victoribus, armaque et ostro
 Perfusae vestes, argenti aurique **talenta**;
 Et tuba commissos medio canit aggere ludos.
 Prima pares ineunt gravibus certamina remis
 Quattuor ex omni delectae classe carinae.
 Velocem Mnestheus agit acri remige Pristim,
 Mox Italus Mnestheus, genus a quo nomine Memmî;
 Ingentemque Gyas ingenti mole Chimaeram,
 Urbis opus, triplici pubes quam Dardana versu

105

110

115

99. Manes remissos. His prayer is that the spirit of his father may be released from the Lower World and be present at the sacrifice.

105. Phaethontis equi. The epithet *φαέθων*, *beaming, radiant*, is always used in Homer and Hesiod of the sun, *Il.* XI., 735; *Od.* V. 479, etc. One of the steeds of Aurora was also called

Φαέθων. The allusion in the present passage is obviously not to the son of Helios and his unlucky experience with his father's steeds.

114-243. The ship-race.

119. Triplici versu. The poet has in mind the *trireme* of his own day which, however, was not known in the time of which he is writing.

Impellunt, terno consurgunt ordine remi; 120
 Sergestusque, domus tenet a quo Sergia nomen,
 Centauro invehitur magna, Scyllaque Cloanthus
 Caerulea, genus unde tibi, Romane Cluenti.

Est procul in pelago saxum spumantia contra
 Litora, quod tumidis submersum tunditur olim 125
 Fluctibus, hiberni condunt ubi sidera Cori;
 Tranquillo silet, immotaque attollitur unda
 Campus et apricis statio gratissima mergis.

Hic viridem Aeneas frondenti ex ilice metam
 Constituit signum nautis pater, unde reverti 130
 Scirent et longos ubi circumflectere cursus.

Tum loca sorte legunt, ipsique in puppibus auro
 Ductores longe effulgent ostroque decori;
 Cetera populea velatur fronde iuventus,
 Nudatosque umeros oleo perfusa nitescit. 135

Considunt transtris, intentaque bracchia remis;
 Intenti exspectant signum, exsultantiaque haurit
 Corda pavor pulsans laudumque arrecta cupido.
 Inde, ubi clara dedit sonitum tuba, finibus omnes —
 Haud mora — prosiluere suis; ferit aethera clamor 140
 Nauticus, adductis spumant freta versa lacertis.

120. Parallel with l. 119.

121. **Sergestus.** In the names of his ship-captains Vergil delicately compliments the great Roman families by dating their genealogy from so ancient a time.

132. The intense life of the following scene is indescribable, — the garments of the leaders flashing purple light, the brawny backs of the oarsmen gleaming

with oil in the sun, their strong arms strained to the oar awaiting the signal, while "thrilling apprehension drains their beating hearts."

140. **Prosiluere.** The perf. of instantaneous action, cf. I. 84; IV. 582. The action is represented as so rapid that it is completed the moment it is begun.

Infundunt pariter sulcos, totumque dehiscit
 Convulsum remis rostrisque tridentibus aequor.
 Non tam praecipites **biuigo** certamine campum
 Corripuere ruuntque effusi carcere currus, 145
 Nec sic immissis aurigae undantia lora
 Concussere iugis, pronique in verbera pendent.
 Tum plausu fremituque virum studiisque faventum
Consonat omne nemus, vocemque inclusa volutant
 Litora, pulsati colles clamore **resultant**. 150
 Effugit ante alios primisque elabitur undis
 Turbam inter fremitumque Gyas; quem deinde Cloanthus
 Consequitur, melior remis, sed pondere pinus
 Tarda tenet. Post hos aequo discrimine Pristis
 Centaurusque locum tendunt superare priorem; 155
 Et nunc Pristis habet, nunc victam praeterit ingens
 Centaurus, nunc una ambae iunctisque feruntur
 Frontibus et longa **sulcant** vada salsa carina.
 Iamque propinquabant scopulo metamque tenebant,
 Cum princeps medioque Gyas in gurgite victor 160
Rectorem navis compellat voce Menoeten:
 Quo tantum mihi dexter abis? Huc dirige gressum;
 Litus ama, et laevas stringat sine **palmula** cautes;
 Altum alii teneant. Dixit; sed caeca Menoetes
 Saxa timens proram pelagi detorquet ad undas. 165
 Quo diversus abis? iterum, Pete saxa, Menoete!
 Cum clamore Gyas revocabat; et ecce Cloanthum

144. **Non tam**, etc. Vergil evidently has in mind the Homeric chariot-race, for which he has substituted the ship-race in his own contests.

145. **Carcere**. The *carcer* was an

enclosed stall in which the chariot was kept while waiting for the start.

163. **Litus ama**, "hug the shore." So in Hor. (*Odes*, I. 25. 3): **amatque** ianua limen.

Respicit instantem tergo, et propiora tenentem.
 Ille inter navemque Gyae scopulosque sonantes
 Radit iter laevum interior, subitoque priorem 170
 Praeterit, et metis tenet aequora tuta relictis.
 Tum vero exarsit iuveni dolor ossibus ingens,
 Nec lacrimis caruere genae, segnemque Menoeten,
 Oblitus decorisque sui sociumque salutis,
 In mare praecipitem puppi deturbat ab alta; 175
 Ipse gubernaclo rector subit, ipse magister,
 Hortaturque viros, clavumque ad litora torquet.
 At gravis, ut fundo vix tandem redditus imo est,
 Iam senior **madida**que fluens in veste Menoetes
 Summa petit scopuli siccaque in rupe resedit. 180
 Illum et labentem Teucri et risere natantem,
 Et salsos rident **revomentem** pectore fluctus.
 Hic laeta extremis spes est accensa duobus,
 Sergesto Mnestheique, Gyan superare morantem.
 Sergestus capit ante locum scopuloque propinquat, 185
 Nec tota tamen ille prior **prae**eunte carina;
 Parte prior; partem rostro premit aemula Pristis.
 At media socios incedens nave per ipsos
 Hortatur Mnestheus: Nunc, nunc insurgite remis,
 Hectorei socii, Troiae quos sorte suprema 190
 Delegi comites; nunc illas promite vires,

175-180. Addison, commenting upon
 ic poetry, says: "Sentiments which
 se laughter can very seldom be ad-
 ted with any decency into an heroic
 m, whose business it is to excite
 sions of a much nobler nature. . . .
 emember but one laugh in the whole
 neid, which rises in the fifth book,
 n Menoetes, where he is represented

as thrown overboard, and drying himself
 upon a rock. But this piece of mirth is
 so well-timed that the severest critic can
 have nothing to say against it; for it is
 in the book of games and diversions,
 where the reader's mind may be supposed
 sufficiently relaxed for such an enter-
 tainment." — *Spectator*, No. 279.

188. **Incedens**, cf. vocab.

Nunc animos, quibus in Gaetulis Syrtibus usi
 Ionioque mari Maleaeque ~~se~~quacibus undis.
 Non iam prima peto Mnestheus, neque vincere certo;
 Quamquam o! — Sed superent, quibus hoc, Neptune, dedisti;
 Extremos pudeat rediisse; hoc vincite, cives, 196
 Et prohibete nefas. Olli certamine summo
 Procumbunt; vastis tremit ictibus aerea puppis,
 Subtrahiturque solum; tum creber **anhelitus** artus
 Aridaque ora quatit; sudor fluit undique rivis. 200
 Attulit ipse viris optatum casus honorem.
 Namque furens animi dum proram ad saxa **suburget**
 Interior spatioque subit Sergestus iniquo,
 Infelix saxis in procurrentibus haesit.
 Concussae cautes, et acuto in murice remi 205
Obnixi crepuere, illisaque prora pependit.
 Consurgunt nautae et magno clamore morantur,
Ferratasque trudes et acuta cuspide contos
 Expediunt, fractosque legunt in gurgite remos.
 At laetus Mnestheus successuque acrior ipso 210
 Agmine remorum celeri ventisque vocatis
 Prona petit maria et pelago decurrit aperto.
 Qualis spelunca subito commota columba,
 Cui domus et dulces latebroso in **pumice nidi**,

199, 200. This passage is borrowed from the *Iliad* (XVI. 142-4):

Heavily heaved his panting chest; his limbs

Streamed with warm sweat; there was no breathing-time;

On danger danger followed, toil on toil.

194. **Non prima peto.** Thus Antilochus to his steeds:

On, on! press onward with your utmost speed!

Not that I bid you strive against the steeds

Of warlike Diomed; but let us overtake
 The horses of Atrides, nor submit
 To be thus distanced.

HOMER, *Il.* XXIII. 493.

Fertur in arva volans, plausumque exterrita pennis 215
 Dat tecto ingentem, mox aëre lapsa quieto
 Radit iter liquidum, celeres neque commovet alas :
 Sic Mnestheus, sic ipsa fuga secat ultima Pristis
 Aequora, sic illam fert impetus ipse volantem.
 Et primum in scopulo luctantem deserit alto 220
 Sergestum brevibusque vadis frustra que vocantem
 Auxilia et fractis discentem currere remis.
 Inde Gyan ipsamque ingenti mole Chimaeram
 Consequitur; cedit, quoniam spoliata magistro est.
 Solus iamque ipso superest in fine Cloanthus : 225
 Quem petit, et summis adnexus viribus urget.
 Tum vero ingeminat clamor, cunctique sequentem
 Instigant studiis, resonatque fragoribus aether.
 Hi proprium decus et partum indignantur honorem
 Ni teneant, vitamque volunt pro laude pacisci ; 230
 Hos successus alit : possunt, quia posse videntur.
 Et fors aequatis cepissent praemia rostris,
 Ni palmas ponto tendens utrasque Cloanthus
 Fudissetque preces, divosque in vota vocasset :

217. **Radit iter liquidum.** Cf. Milton (P. L. II. 634) :

Shaves with level wing the deep.

231. Note the truth that success is self-reproductive. It has been said that "Nothing succeeds like success." Dryden probably had this passage in mind when he wrote :

But sharp remembrance on the English part,
 And shame of being matched by such a foe,

Rouse conscious virtue up in every heart,
 And seeming to be stronger makes them so.

An. Mir. 758-61.

Schiller (Coleridge's trans.) presents the objective side of the same thought :

Be in possession, and thou hast the right,
 And sacred will the many guard it for thee! — *Piccolomini*, IV. IV.

Success atones for all faults. So in Byron (*Corsair*, I. II.) :

Ne'er seasons he with mirth their jovial mess,
 But they forgive his silence for success.

Dî, quibus imperium est pelagi, quorum aequora **curo**, 235
 Vobis laetus ego hoc candentem in litore **taurum**
 Constituam ante aras, voti reus, extaque **salsos**
Porriciam in fluctus et vina **liquentia** fundam.
 Dixit, cumque inis sub fluctibus audiit **omnis**
 Nereïdum Phorcique chorus Panopeaque **virgo**, 240
 Et pater ipse manu magna Portunus euntem
 Impulit; illa Noto citius volucrique **sagitta**
 Ad terram fugit, et portu se condidit alto.
 Tum satus Anchisa, cunctis ex more vocatis,
 Victorem magna praeconis voce Cloanthum 245
 Declarat, viridique **advelat** tempora lauro,
 Muneraque in naves ternos optare iuencos
 Vinaque et argenti magnum dat ferre **talentum**.
 Ipsis praecipuos ductoribus addit honores:
 Victori chlamydem auratam, quam plurima **circum** 250
 Purpura Maeandro duplici Meliboea cucurrit;
 Intextusque puer **frondosa** regius Ida
 Veloces iaculo cervos cursuque fatigat,
 Acer, anhelanti similis, quem praepes ab Ida
 Sublimem pedibus rapuit Iovis armiger **uncis**; 255
 Longaevi palmas nequiquam ad sidera tendunt
 Custodes, saevitque canum **latratus** in auras.
 At qui deinde locum tenuit virtute secundum,
 Levibus huic hamis consertam auroque trilicem
 Loricam, quam Demoleo detraxerat ipse 260
 Victor apud rapidum Simoënta sub Ilio alto,

252-57. Woven into this garment is
 a picture of the rape of Ganymede, the
 "rapti Ganymedis honores" (I. 28);
 cf. *Inductive Studies*, 62.

255. **Iovis armiger**, i. e. the eagle
 259. Cf. III. 467.



GANYMEDES. (Thorvaldsen.)

Rapti Ganymedis honores 1 : 28.

Puer raglus, quem praepes ab Ida
Sublimem pedibus rapuit Iovis armiger uncis 4 : 252.

Donat habere viro, decus et tutamen in armis.
 Vix illam famuli Phegeus Sagarisque ferebant
 Multiplicem, **conixi** umeris; indutus at olim
 Demoleos cursu **palantes** Troas agebat. 265
 Tertia dona facit geminos ex aere lebetas,
 Cymbiaque argento perfecta atque aspera signis.
 Iamque adeo donati omnes opibusque superbi
Puniceis ibant **evincti** tempora **taeniis**,
 Cum saevo e scopulo multa vix arte revulsus, 270
 Amissis remis atque ordine debilis uno,
 Irrisam sine honore ratem Sergestus agebat.
 Qualis saepe viae depensus in aggere serpens,
 Aerea quem obliquum rota transiit, aut gravis ictu
Seminecem liquit saxo lacerumque viator, 275
 Nequiquam longos fugiens dat corpore **tortus**,
 Parte ferox, ardensque oculis, et sibila colla
 Arduus attollens; pars vulnere **clauda retentat**
Nixantem nodis seque in sua membra **plicantem**.
 Tali remigio navis se tarda movebat; 280
 Vela facit tamen, et velis subit ostia plenis.
 Sergestum Aeneas promisso munere donat,
 Servatam ob navem laetus sociosque reductos.

262. **Decus et tutamen.** Catullus
 applies these words in a similar manner:
 decus eximium magnis virtutibus
 augens,

nathiae tutamen opis, etc. LXIV. 323.

273. **Qualis**, etc. This figure proba-
 bly suggested Pope's thought (*Essay on*
criticism):

as, like a wounded snake, drags its
 slow length along.

and Dryden's (*An. Mir.* 491):

So glides some trodden serpent on the
 grass,

And long behind his wounded volume
 trails.

And Falconer's (*Shipwreck*, III. II.):

Awhile the mast, in ruins dragged behind,
 Balanced the impression of the helm and
 wind:

The wounded serpent agonized with pain
 Thus trails his mangled volume on the
 plain.

Olli **serva** datur, operum haud ignara Minervae,
Cressa genus, Pholoë, geminique sub ubere nati.

285

Hoc pius Aeneas misso certamine tendit
Gramineum in campum, quem collibus undique curvis
Cingebant silvae, mediaque in valle theatri
Circus erat; quo se multis cum millibus heros
Consessu medium tulit exstructoque resedit.

290

Hic, qui forte velint rapido contendere cursu,
Invitat pretiis animos, et praemia ponit.

Undique conveniunt Teucri mixtique Sicani,
Nisus et Euryalus primi,

Euryalus forma insignis viridique iuventa,
Nisus amore pio pueri; quos deinde secutus

295

Regius egregia Priami de stirpe Diores;

Hunc Salius simul et Patron, quorum alter Acarnan,
Alter ab Arcadio Tegeaeae sanguine gentis;

Tum duo Trinacrii iuvenes, Helymus Panopesque,
Alsueti silvis, comites senioris Acestae;

300

Multi praeterea, quos fama obscura recondit.

Aeneas quibus in mediis sic deinde locutus:

Accipite haec animis, laetasque advertite mentes:

286-361. The foot-race.

287-8. For description, cf. I. 164 and note.

294. **Nisus et Euryalus.** These two men, whose mutual friendship, thrilling adventure, and heroic death form an important part of the ninth book of the Aeneid, are here introduced.

Cf. Vergil's fine apostrophe to these friends.

Fortunati ambo! si quid mea carmina possunt,

Nulla dies umquam memori vos eximet
aevo,

Dum domus Aeneae Capitoli immobile
saxum

Accolet, imperiumque pater Romanus
habebit. — *Aen.* IX. 446.

297. **Diores.** Cf. *Inductive Studies*, 75.

302. **Fama obscura.** Cf. Gray
(*Elegy*):

A youth, to fortune and to fame unknown.

Nemo ex hoc numero mihi non donatus abibit. 305
 Gnosia bina dabo **levato** lucida ferro
Spicula caelatamque argento ferre bipennem ;
 Omnibus hic erit unus honos. Tres praemia primi
 Accipient, flavaque caput nectentur **oliva**.
 Primus equum **phaleris** insignem victor habeto, 310
 Alter Amazoniam pharetram plenamque sagittis
 Threïciis, lato quam circumplectitur auro
 Balteus, et tereti subnectit fibula gemma ;
 Tertius Argolica hac galea contentus abito.
 Haec ubi dicta, locum capiunt, signoque repente 315
 Corripiunt spatia audito, limenque relinquunt,
 Effusi nimbo similes, simul ultima signant.
 Primus abit longeque ante omnia corpora Nisus
 Emicat, et ventis et fulminis ocior alis ;
 Proximus huic, longo sed proximus intervallo, 320
 Insequitur Salius ; spatio post deinde relicto
 Tertius Euryalus ;
 Euryalumque Helymus sequitur ; quo deinde sub ipso
 Ecce volat **calcem**que terit iam calce Diores,
 Incumbens umeris ; spatia et si plura supersint, 325
 Transeat elapsus prior, ambiguumque relinquat.
 Iamque fere spatio extremo fessique sub ipsam
 Finem **adventabant**, levi cum sanguine Nisus
 Labitur infelix, caesis ut forte iuencis
 Fusus humum viridesque super **madefecerat** herbas. 330
 Hic iuvenis iam victor ovans vestigia presso

108. **Praemia primi.** Note the play
words.

319. Cf Shelley, *The Boat* :
Swift as fire, tempestuously
It sweeps into the affrighted sea.

1. *Sagittis*, 143. — 314. *Galea*, 152. — 320. *Intervallo*, 146. — 325. *Si supersint*, 198.
— 330. *Madefecerat*, 203.

Haud tenuit **titubata** solo, sed pronus in ipso
Concidit immundoque **fimo** sacroque cruore.

Non tamen Euryali, non ille oblitus amorum ;

Nam sese opposuit Salio per lubrica surgens ;

Ille autem spissa iacuit revolutus harena.

Emicat Euryalus, et munere victor amici

Prima tenet, plausuque volat fremituque secundo.

Post Helymus subit, et nunc tertia palma Diores.

Hic totum **caveae** consessum ingentis et ora

Prima patrum magnis Salius clamoribus implet,

Ereptumque dolo reddi sibi poscit honorem.

Tutatur **favor** Euryalum, lacrimaeque decorae,

Gratior et pulchro veniens in corpore virtus.

Adiuvat et magna **proclamat** voce Diores,

Qui subiit palmae, frustra ad praemia venit

Ultima, si primi Salio reddantur honores.

Tum pater Aeneas, Vestra, inquit, munera vobis

Certa manent, pueri, et palmam movet ordine nemo ;

Me liceat casus miserari insontis amici.

Sic fatus tergum Gaetuli immane leonis

Dat Salio, villis **onerosum** atque unguibus aureis.

Hic Nisus, Si tanta, inquit, sunt praemia victis,

Et te lapsorum miseret, quae munera Niso

Digna dabis, primam merui qui laude coronam,

Ni me, quae Salium, fortuna inimica tulisset ?

337. Dryden weaves a simile from this incident .

To the same goal did both our studies
drive ;

The last set out the soonest did arrive.

Thus Nisus fell upon the slippery place,

Whilst his young friend performed, and
won the race.

To the Memory of Mr. Oldham.

339. **Palma.** A poetic use of this
word. Cf. Vocab.

353-58. Addison might have added

342. *Reddi*, 165. — 347. *Si reddantur*, 199. — 354. *Lapsorum*, 93. —

356. *Ni tulisset*, 199.

Et simul his dictis faciem ostentabat et udo
 'Turpia membra fimo. Risit pater optimus olli,
 Et clipeum efferri iussit, Didymaonis artes,
 Neptuni sacro Danaïs de poste **refixum**. 360

Hoc iuvenem egregium praestanti munere donat.

Post, ubi confecti cursus, et dona peregit :

Nunc, si cui virtus animusque in pectore praesens,
 Adsit, et evinctis attollat bracchia palmis.

Sic ait, et geminum pugnae proponit honorem, 365

Victori velatum auro vittisque iuvenum,

Ensem atque insignem galeam solacia victo.

Nec mora; continuo vastis cum viribus effert

Ora Dares, magnoque virum se murmure tollit;

Solus qui Paridem solitus contendere contra, 370

Idemque ad tumulum, quo maximus occubat Hector,

Victorem Buten immani corpore, qui se

Bebrycia veniens Amyci de gente ferebat,

Perculit et fulva moribundum **extendit** harena.

Talis prima Dares caput altum in proelia tollit, 375

Ostenditque umeros latos, alternaque iactat

Bracchia **protendens**, et verberat ictibus auras.

Quaeritur huic alius; nec quisquam ex agmine tanto

Audet adire virum manibusque inducere caestus.

Ergo alacris, cunctosque putans excedere palma, 380

Aeneae stetit ante pedes, nec plura moratus

Tum laeva taurum cornu tenet, atque ita fatur :

Nate dea, si nemo audet se credere pugnae,

; pleasantry to his episode of Menoetes (175).

360. This shield had probably come to Aeneas' hands through Helenus, who

had fallen heir to a part of Pyrrhus' treasures.

362-484. The boxing contest.

Quae finis standi? quo me decet usque teneri?
 Ducere dona iube. Cuncti simul ore fremebant
 Dardanidae, reddique viro promissa iubebant.
 Hic gravis Entellum dictis castigat Acestes,
 Proximus ut viridante toro consederat herbae:
 Entelle, heroum quondam fortissime frustra,
 Tantane tam patiens nullo certamine tolli
 Dona sines? ubi nunc nobis deus ille magister
 Nequiquam memoratus Eryx? ubi fama per omnem
 Trinacriam, et spolia illa tuis pendentia tectis?
 Ille sub haec: Non laudis amor, nec gloria cessit
 Pulsa metu; sed enim gelidus tardante senecta
 Sanguis hebet, frigentque effetae in corpore vires.
 Si mihi, quae quondam fuerat, quaque improbus iste
 Exsultat fidens, si nunc foret illa iuventas,
 Haud equidem pretio inductus pulchroque iuvenco
 Venissem, nec dona moror. Sic deinde locutus
 In medium geminos immani pondere caestus
 Proiecit, quibus acer Eryx in proelia suetus
 Ferre manum duroque intendere bracchia tergo.
 Obstipuere animi: tantorum ingentia septem
 Terga boum plumbo insuto ferroque rigeabant.
 Ante omnes stupet ipse Dares, longeque recusat;
 Magnanimusque Anchisiades et pondus et ipsa

385. **Cuncti fremebant.** Cf. I. 559.

389. **Fortissime frustra** Cf. II. 348.

395. **Sed enim.** The thought to be supplied between these two words seems to be "But (I cannot fight) for," etc.

404-5. The mention here of this

formidable weapon is probably an anachronism. "The cestus, in heroic times, appears to have consisted merely of thongs of leather, and differed materially from the frightful weapons, loaded with lead and iron, which were used in later times." — *Dic Ant.*

Huc illuc vincolorum immensa volumina versat.
 Tum senior tales referebat pectore voces :
 Quid, si quis caestus ipsius et Herculis arma 410
 Vidisset, tristemque hoc ipso in litore pugnam ?
 Haec germanus Eryx quondam tuus arma gerebat ;—
 Sanguine cernis adhuc sparsoque infecta **cerebro** ;—
 His magnum Alciden contra stetit ; his ego suetus,
 Dum melior vires sanguis dabat, aemula necdum 415
 Temporibus geminis **canebat** sparsa senectus.
 Sed si nostra Dares haec Troïus arma recusat,
 Idque pio sedet Aeneae, probat auctor Acestes,
 Aequemus pugnas. Erycis tibi terga remitto ;
 Solve metus ; et tu Troianos exue caestus. 420
 Haec fatus duplicem ex umeris reiecit amictum,
 Et magnos membrorum artus, magna ossa lacertosque
 Exuit, atque ingens media consistit harena.
 Tum satus Anchisa caestus pater extulit aequos,
 Et paribus palmas amborum innexuit armis. 425
 Constitit in digitos extemplo arrectus uterque,
 Bracchiaque ad superas **interritus** extulit auras.
 Abduxere retro longe capita ardua ab ictu,
 Inniscentque manus manibus, pugnamque laccessunt.
 Ille pedum melior motu, fretusque iuventa, 430
 Hic membris et mole valens ; sed tarda trementi

126, seq. Homer thus describes the
 ns and opening movements of the
 king contest :

Around his waist he drew
 girdle, adding straps that from the hide
 a wild bull were cut with dextrous
 care ;

d, fully now arrayed, the twain stepped
 forth

Into the middle space, and both began
 The combat. Lifting their strong arms,
 they brought

Their heavy hands together. Fearfully
 Was heard the crash of jaws ; from every
 limb

The sweat was streaming.

Iliad, XXIII. 839 seq.

Genua labant, vastos quatit aeger anhelitus artus.
 Multa viri nequiquam inter se vulnera iactant,
 Multa cavo lateri ingeminant et pectore vastos
 Dant sonitus, erratque aures et tempora circum 435
 Crebra manus, duro crepitant sub vulnere malae.
 Stat gravis Entellus nisuque immotus eodem,
 Corpore tela modo atque oculis vigilantibus exit.
 Ille, velut celsam oppugnat qui molibus urbem,
 Aut montana sedet circum castella sub armis, 440
 Nunc hos, nunc illos aditus, omnemque pererrat
 Arte locum, et variis assultibus irritus urget.
 Ostendit dextram insurgens Entellus et alte
 Extulit; ille ictum venientem a vertice velox
 Praevidit, celerique elapsus corpore cessit: 445
 Entellus vires in ventum effudit, et ultro
 Ipse gravis graviterque ad terram pondere vasto
 Concidit: ut quondam cava concidit aut Erymantho,
 Aut Ida in magna, radicibus eruta pinus.
 Consurgunt studiis Teucris et Trinacria pubes; 450
 It clamor caelo, primusque accurrit Acestes,

441-2. Tasso thus enlarges upon a contest with swords, which in many respects is similar to the present contest:

Warily deals each warrior's arm its thrust,
 His foot its motion, its live glance his eye;
 To various guards and attitudes they trust;
 They foin, they dally, now aloof, now nigh,
 Recede, advance, wheel, traverse, and pass by,
 Threat where they strike not, where they threat not dart

The desp'rate pass; or, with perception sly,

Free to the foe leave some unguarded part,

Then his foil'd stroke revenge, with art deriding art. — *Ger. Lib. VI. 42.*

446-7. Spenser bases a stanza on this incident:

The ydle stroke, enforcing furious way,
 Missing the marke of his misaymed sight,
 Did fall to ground, and with his heavy sway

So deeply dinted in the driven clay
 That three yarden deepe a furrow up did throw. — *F. Q., I. VIII. 8.*

Aequaevumque ab humo miserans attollit amicum.

At non tardatus casu neque territus heros

Acrior ad pugnam redit, ac vim suscitāt ira.

Tum pudor incendit vires et conscia virtus,

455

Praecipitemque Daren ardens agit aequore toto,

Nunc dextra ingeminans ictus, nunc ille sinistra;

Nec mora, nec requies: quam multa grandine nimbi

Culminibus crepitant, sic densis ictibus heros

Creber utraque manu pulsāt versatque Dareta.

460

Tum pater Aeneas procedere longius iras

Et saevire animis Entellum haud passus acerbis;

Sed finem imposuit pugnae, fessumque Dareta

Eripuit, mulcens dictis, ac talia fatur:

Infelix, quae tanta animum dementia cepit?

465

Non vires alias conversaue numina sentis?

Cede deo! Dixitque et proelia voce diremit.

Ast illum fidi aequales, genua aegra trahentem,

Lactantemque utroque caput, crassumque cruorem

Ore electantem mixtosque in sanguine dentes,

470

158-60. Note how admirably the rhythmic effect of this passage is adapted to the thought. Cf. *Inductive studies*, 246.

Ariosto models a passage after these lines:

While straight and back strokes . . .

. . . by thousands and by thousands fly faster than on the sounding farm-roof patter

millstones descending from a troubled sky. — *Orl. Fur.* XLV. 76.

Vergil in this passage exemplifies Pope's rule:

The sound must seem an echo to the sense. It is the strain when Zephyr gently blows,

And the smooth stream in smoother numbers flows;

But when loud surges lash the sounding shore,

The hoarse, rough verse should like the torrent roar:

When Ajax strives some rock's vast weight to throw

The line too labours, and the words move slow. — *Essay on Criticism*.

462. *Passus*, sc. *est*.

465-7. Cf. II. 601-3; and Spenser (*F. Q. V. X.* 26):

When those [i. e. the heavens] against states and kingdoms do conjure,

Who then can thinke their hedlong ruine to recure!

Ducunt ad naves; galeamque ensemque vocati
 Accipiunt; palmam Entello taurumque relinquunt.
 Hic victor, superans animis tauroque superbus:
 Nate dea, vosque haec, inquit, cognoscite, Teucri,
 Et mihi quae fuerint iuvenali in corpore vires, 475
 Et qua servetis revocatum a morte Dareta.
 Dixit, et adversi contra stetit ora iuvenci,
 Qui donum astabat pugnae, duosque reducta
 Libravit dextra media inter cornua caestus, 480
 Arduus, effractoque inlisit in ossa cerebro.
 Sternitur exanimisque tremens procumbit humi hos.
 Ille super tales effundit pectore voces:
 Hanc tibi, Eryx, meliorem animam pro morte Daretis
 Persolvo; hic victor caestus artemque repono.

Protinus Aeneas celeri certare sagitta 485
 Invitat qui forte velint, et praemia ponit,
 Ingentique manu malum de nave Seresti
 Erigit, et volucrem traiecto in fune columbam,
 Quo tendant ferrum, malo suspendit ab alto.
 Convenere viri, deiectamque aerea sortem 490
 Accepit galea; et primus clamore secundo
 Hyrtacidae ante omnes exit locus Hippocoontis;
 Quem modo navali Mnestheus certamine victor

481. Cf. 458-60, note.

484. Cf. I. 248, note.

485-544. The archery contest.

491. **Sortem accepit galea.** The lots were placed in a vessel (among soldiers, as here, the helmet would be most natural), and this vessel was shaken violently, causing the lots to come out impartially. To ensure additional fairness

the one who shook the vessel often looked backward while in the act of shaking. So in Homer (*Il.* III. 394):
 And in a brazen helmet, to decide
 Which warrior first should hurl the
 brazen spear,
 They shook the lots.
 Hector of the beamy helm
 Looked back and shook the lots.

Consequitur, viridi Mnestheus evinctus oliva.
 Tertius Eurytion, tuus, o clarissime, frater, 495
 Pandare, qui quondam, iussus confundere foedus,
 In medios telum torsisti primus Achivos.
 Extremus galeaque ina **subsed**it Acestes,
 Ausus et ipse manu iuvenum tentare laborem.
 Tum validis flexos **incurvant** viribus arcus 500
 Pro se quisque viri, et depromunt tela pharetris.
 Primaque per caelum nervo stridente sagitta
 Hyrtacidae iuvenis volucres **diverberat** auras ;
 Et venit, adversique infigitur arbore mali.
 Intremuit malus, timuitque exterrita pennis 505
 Ales, et ingenti sonuerunt omnia plausu.
 Post acer Mnestheus adducto constitit arcu,
 Alta petens, pariterque oculos telumque tetendit.
 Ast ipsam miserandus avem contingere ferro
 Non valuit; nodos et vincula **linea** rupit, 510
 Quis innexa pedem malo pendebat ab alto ;
 Illa notos atque atra volans in nubila fugit.
 Tum rapidus, iamdudum arcu contenta parato
 Tela tenens, fratrem Eurytion in vota vocavit,
 Iam vacuo laetam caelo speculatus, et alis 515
 Plaudentem nigra figit sub nube columbam.
 Decidit exanimis, vitamque reliquit in astris

194. **Evinctus oliva**, the crown which he had won in the naval contest. There is no mention, however, in the previous description of Mnestheus receiving such a crown. He was second in the race, while Cloanthus only had received the crown as first winner (246).

196-7. After the truce had been conceded between the Greeks and Trojans

(*Iliad*, III.), Pandarus, the son of Lycaon, was prompted by Juno to shoot an arrow at Menelaus and thus break the truce. For the full story, cf. *Iliad*, IV. 1-187.

517-18. Pope must have observed the beauty of this conception:

Oft, as in airy rings they skim the heath,

The clamorous lapwings feel the leaden death;

Aetheriis, fixamque refert delapsa sagittam.
 Amissa solus palma superabat Acestes;
 Qui tamen aërias telum contendit in auras,
 Ostentans artemque pater arcumque sonantem.
 Hic oculis subitum obicitur magnoque futurum
 Augurio monstrum; docuit post exitus ingens,
 Seraque **terrifici** cecinerunt omina vates.

520

Namque volans liquidis in nubibus arsit harundo,
 Signavitque viam flammis, tenuesque recessit
 Consumpta in ventos; caelo ceu saepe refixa
Transcurreunt crinemque volantia sidera ducunt.

525

Attonitis haesere animis, Superosque precati
 Trinacrii Teucrique viri; nec maximus omen
 Abnuit Aeneas; sed laetum amplexus Acesten
 Muneribus cumulat magnis, ac talia fatur:

530

Sume, pater; nam te voluit rex magnus Olympi
 Talibus auspiciis **exsortem** ducere honorem.

Ipsius Anchisae longaevi hoc munus habebis,
 Cratera impressum signis, quem Thracius olim
 Anchisae genitori in magno munere Cisseus

535

Oft, as the mounting larks their notes
 prepare,

They fall, *and leave their little lives in air.*

Windsor Forest.

522. "The meaning seems to be that what then came to pass was really a portent of evil, though not understood so at the time, its true meaning being taught by the event, when the prophets of the day pointed out the connection between the omen and its fulfilment. Aeneas, immediately on its appearance (l. 530), interpreted it favorably; but what happened subsequently showed that he was mistaken. What then was the

event portended? The old interpretation was, the burning of the ships; but this disaster, soon over, and soon repaired, would hardly suit l. 524, which points apparently to something more terrible and more distant. Wagner supposes it to be the impending war in Italy; but Acestes had nothing to do with this either as actor or sufferer. It seems more probable that Heyne is right in referring it to the wars between Rome and Sicily. But there is no need to fix it at all, as long as we regard it as identified with some adequate occurrence in the subsequent history of Sicily."—
 CON.

Ferre sui dederat monumentum et pignus amoris.
 Sic fatus cingit viridanti tempora lauro,
 Et primum ante omnes victorem appellat Acesten. 540
 Nec bonus Eurytion praelato invidit honori,
 Quamvis solus avem caelo deiecit ab alto.
 Proximus ingreditur donis, qui vincula rupit,
 Extremus, volucris qui fixit harundine malum.
 At pater Aeneas, nondum certamine misso, 545
 Custodem ad sese comitemque impubis Iuli
 Epytiden vocat, et fidam sic fatur ad aurem:
 Vade age, et Ascanio, si iam puerile paratum
 Agmen habet secum, cursusque instruxit equorum,
 Ducat avo turmas, et sese ostendat in armis, 550
 Dic, ait. Ipse omnem longo decedere circo
 Infusum populum, et campos iubet esse patentes.
 Incedunt pueri, pariterque ante ora parentum
 Frenatis lucent in equis, quos omnis euntes
 Trinacriae mirata fremit Troiaeque iuventus. 555
 Omnibus in morem tonsa coma pressa corona;
 Cornæa bina ferunt praefixa hastilia ferro;
 Pars leves umero pharetras; it pectore summo
 Flexilis **obtorti** per collum circulus auri.
 Tres equitum numero turmae, ternique vagantur 560
 Ductores; pueri bis seni quemque secuti
 Agmine partito fulgent paribusque magistris.
 Una acies iuvenum, ducit quam parvus ovantem
 Nomen avi referens Priamus, tua clara, Polite,
 Progenies, auctura Italos; quem Thracius albis 565

545-603. The exhibition of horseman-
ip.

564. **Polite.** Cf. II. 526, and *Induc-
tive Studies*, 71.

Portat equus **bicolor** maculis, vestigia primi
 Alba pedis frontemque ostentans arduus albam.
 Alter Atys, genus unde Atii duxere Latini,
 Parvus Atys, pueroque puer dilectus Iulo.
 Extremus, formaque ante omnes pulcher, Iulus
 Sitionio est invecus equo, quem **candida** Dido
 Esse sui dederat monumentum et pignus amoris.
 Cetera Trinacriis pubes senioris Aestae
 Fertur equis.

570

Excipiunt plausu pavidos, gaudentque tuentes
 Dardanidae, veterumque agnoscunt ora parentum.
 Postquam omnem laeti consessum oculosque suorum
 Lustravere in equis, signum clamore paratis
 Epytides longe dedit insonuitque **flagello**.
 Olli **discurrere** pares, atque agmina terni
 Diductis solvere choris, rursusque vocati
 Convertere vias infestaque tela tulere.

575

580

Inde alios ineunt cursus aliosque **recursus**
 Adversi spatiis, alternosque orbibus orbes
 Impediunt, pugnaeque cient simulacra sub armis;
 Et nunc terga fuga nudant, nunc spicula vertunt
 Infensi, facta pariter nunc pace feruntur.
 Ut quondam Creta fertur Labyrinthus in alta
 Parietibus textum caecis iter, ancipitemque
 Mille viis habuisse dolum, qua signa sequendi
 Falleret **indepreusus** et irremeabilis error;

585

590

568. **Atii Latini.** Cf. l. 121 and note.

580-87. Ruacius gives the following prose periphrase of this rather obscure passage: Illi excurrerunt simul pares, deinde tres duces diremerunt agmen in separatas turmas: iterumque admoniti relegerunt iter, et immisere hastas in-

imicas. Postea incipiunt alios cursus et alios recursus ex oppositis locis, et implicant alternatim gyros gyris, et sub armis edunt imaginem certaminis.

583-85. Conington remarks: "Virgil's words, it seems to me, become purposely rather indefinite at this point."

Haud alio Teucrûm nati vestigia cursu
 Impediunt, texuntque fugas et proelia ludo,
 Delphinum similes, qui per maria umida nando 594
 Carpathium Libycumque secant [luduntque per undas].
 Hunc morem cursus atque haec certamina primus
 Ascanius, Longam muris cum cingeret Albam,
 Rettulit et **priscos** docuit celebrare Latinos,
 Quo puer ipse modo, secum quo Troia pubes;
 Albani docuere suos; hinc maxima porro 600
 Accepit Roma, et patrium servavit honorem;
 Troiaque nunc, pueri Troianum dicitur agmen.
 Hac celebrata tenus sancto certamina patri.

Hic primum Fortuna fidem mutata novavit.
 Dum variis tumulo referunt sollemnia ludis, 605
 Irim de caelo misit Saturnia Iuno
 Iliacam ad classem, ventosque adspirat eunti,
 Multa movens, necdum antiquum **saturata** dolorem.
 Illa, viam celerans per mille coloribus arcum,
 Nulla visa cito decurrit **tramite** virgo. 610
 Conspicit ingentem concursum, et litora lustrat,
 Desertosque videt portus classemque relictam.
 At procul in sola secretae Troades **acta**
 Amissum Anchisen flebant, cunctaeque profundum
 Pontum aspectabant flentes. Heu tot vada fessis 615

602. "And now the game is called *Troia*, and the boys are called the *Trojan* *nd*." Notice that *dicitur* agrees with *men*, the predicate noun instead of *eri*, the subject.

The *Ludus Troiae* or *Troianus* was a sort of sham-fight performed by young men of rank on horseback (Tacitus, *An.*

XI. 11). It was often exhibited under Augustus and succeeding emperors. It was finally discontinued because of an accident that happened to the grandson of Asinius Pollio, Aeserninus, whose leg was broken in the course of the game.

603. **Hac celebrata tenus**, i. e. up to Vergil's own time.

Et tantum superesse maris! vox omnibus una.
 Urbem orant; taedet pelagi perferre laborem.
 Ergo inter medias sese haud ignara nocendi
 Conicit, et faciemque deae vestemque reponit;
 Fit Beroë, Tmarii coniunx longaeva Dorycli, 620
 Cui genus et quondam nomen natique fuissent;
 Ac sic Dardanidum mediam se matribus infert:
 O miserae, quas non manus, inquit, Achaica bello
 Traxerit ad letum patriae sub moenibus! o gens
 Infelix, cui te exitio Fortuna reservat? 625
 Septima post Troiae excidium iam vertitur aestas,
 Cum freta, cum terras omnes, tot inhospita saxa
 Sideraque **emensae** ferimur, dum per mare magnum
 Italiam sequimur fugientem, et volvimur undis.
 Hic Erycis fines fraterni, atque hospes Acestes: 630
 Quis prohibet muros iacere et dare civibus urbem?
 O patria et rapti nequiquam ex hoste Penates,
 Nullane iam Troiae dicentur moenia? nusquam
 Hectoreos amnes, Xanthum et Simoënta, videbo?
 Quin agite, et mecum **infaustas** exurite puppes. 635
 Nam mihi Cassandrae per somnum vatis imago
 Ardentes dare visa faces: 'Hic quaerite Troiam;
 Hic domus est,' inquit, 'vobis.' Iam tempus agi res,
 Nec tantis mora prodigiis. En quattuor arae
 Neptuno; deus ipse faces animumque ministrat. 640
 Haec memorans prima infensum vi corripit ignem,

620. Note the many instances of *Deus ex machina* in the Aeneid; and observe that here, as generally, the divine influence works upon men through men.

626. Cf. I 755. These passages show

the length of time that has elapsed since the fall of Troy.

640. **Deus faces ministrat.** Cf. I 148 and note.

616. *Superesse*, 166. — *Maris*, 84. — 621. *Cui fuissent*, 176. — 624. *Quas traxerit*, 178. — 631. *Iacere*, 165. — 632. *O patria*, etc., 238. — 633. *Troiae*, 82. — 638. *Ag*, 163.

Sublataque procul dextra conixa **coruscat**,
 Et iacit. Arrectae mentes **stupefactaque** corda
 Iliadum. Hic una e multis, quae maxima natu,
 Pyrgo, tot Priami natorum regia nutrix : 645
 Non Beroë vobis, non haec Rhoeteia, matres,
 Est Dorycli coniunx ; divini signa decoris
 Ardentesque notate oculos ; qui spiritus illi,
 Qui vultus, vocisque sonus, et gressus eunti.
 Ipsa egomet dudum Beroën digressa reliqui 650
 Aegram, indignantem, tali quod sola careret
 Munere, nec meritos Anchisae inferret honores.
 Haec effata.
 At matres primo ancipites, oculisque **malignis**
 Ambiguae spectare rates miserum inter amorem 655
 Praesentis terrae fatisque vocantia regna :
 Cum dea se paribus per caelum sustulit alis,
 Ingentemque fuga secuit sub nubibus arcum.
 Tum vero attonitae monstris actaeque furore
 Conclamant, rapiuntque focus penetralibus ignem ; 660
 Pars spoliant aras, frondem ac virgulta facesque
 Coniciunt. Furit immissis Volcanus habenis
 Transtra per et remos et pictas abiete puppes.
 Nuntius Anchisae ad tumulum **cuneosque** theatri
 Incensas perfert naves Eumelus, et ipsi 665
 Respiciunt atram in nimbo volitare favillam.
 Primus et Ascanius, cursus ut laetus equestres
 Ducebat, sic acer equo turbata petivit
 Castra, nec exanimes possunt retinere magistri.

349. **Gressus.** So also Venus' divinity was revealed by her majestic movement (*incessu*). Cf. I. 405.

344. *E multis*, 135. — 646. *Vobis*, 108. — 651. *Careret*, 189. — 655. *Spectare*, 167. — 662. *Immissis habenis*, 236. — *Volcanus*, 245. 5).

Quis furor iste novus? quo nunc, quo tenditis, inquit, 670
 Heu miserae cives? non hostem inimicaque castra
 Argivûm, vestras spes uritis. En, ego vester
 Ascanius! Galeam ante pedes proiecit inanem,
 Qua ludo indutus belli simulacra ciebat.
 Accelerat simul Aeneas, simul agmina Teucrûm. 675
 Ast illae diversa metu per litora passim
 Diffugiunt, silvasque et sicubi **concava** furtim
 Saxa petunt; piget incepti lucisque, suosque
 Mutatae agnoscunt, excussaue pectore Iuno est.
 Sed non idcirco flammae atque incendia vires 680
 Indomitas posuere; udo sub robore vivit
Stuppa vomens tardum fumum, lentusque carinas
 Est **vapor**, et toto descendit corpore pestis,
 Nec vires heroum infusaue flumina prosunt.
 Tum pius Aeneas umeris abscindere vestem, 685
 Auxilioque vocare deos, et tendere palmas:
 Iuppiter omnipotens, si nondum exosus ad unum
 Troianos, si quid pietas antiqua labores
 Respicit humanos, da flammam evadere classi
 Nunc, Pater, et tenues Teucrûm res eripe leto. 690
 Vel tu, quod superest, infesto fulmine morti,
 Si mereor, demitte, tuaque hic obrue dextra.
 Vix haec ediderat, cum effusis imbribus atra
 Tempestas sine more furit, tonitruque tremescunt
 Ardua terrarum et campi; **'ruit/ aethere/ toto** 695
 Turbidus imber aqua densisque nigerrimus austris;
 Implenturque super puppes; semiusta **madescunt**

683. **Est.** Cf. Vocab., *edo*.| 687. **Exosus**, sc. *es*.

674. *Qua*, 126. — 678. *Incepti lucisque*, 93. — 685. *Abscindere*, 167. —
 688. *Quid*, 116.

Robora; restinctus donec vapor omnis, et omnes,
Quattuor amissis, servatae a peste carinae.

At pater Aeneas, casu concussus acerbo, 700
Nunc huc ingentes nunc illuc pectore curas
Mutabat versans, Siculoque resideret arvis,
Oblitus fatorum, Italasne capesseret oras.

Tum senior Nautes, unum Tritonia Pallas
Quem docuit multaque insignem reddidit arte — 705

Haec responsa dabat, vel quae portenderet ira
Magna deum, vel quae fatorum posceret ordo —

Isque his Aenean solatus vocibus infit:

Nate dea, quo fata trahunt retrahuntque, sequamur;
Quidquid erit, superanda omnis fortuna ferendo est. 710

Est tibi Dardanius divinae stirpis Acestes:

Hunc cape consiliis socium et coniunge volentem;

Huic trade, amissis superant qui navibus, et quos

Pertaesum magni incepti rerumque tuarum est;

Longaevosque senes ac fessas aequore matres, 715

Et quidquid tecum invalidum metuensque pericli est,

Delige, et his habeant terris sine moenia fessi;

Urbem appellabunt permissio nomine Acestam.

710. One of the fundamental principles of Stoic philosophy, under the influence of which Vergil wrote the Aeneid. Horace (*Odes*, I. 24) states the same principle:

Durum: sed levius fit patientia,
Quidquid corrigere est nefas.

Chaucer's hero, Arcite (*Knights Tale*, 1086), preaches the doctrine of patience in adversity:

Tak al in pacience
Oure prisonn, for it may non othir be;
Fortune hath geven us this adversite.

We moste endure it; this is the schort
and pleyn.

715-16. Dante puts into the mouth of his guide these words concerning those who preferred present comfort to future glory:

And those who the fatigue did not endure
Unto the issue, with Anchises' son,
Themselves to life withouten glory
offered. — *Purg.* XVIII. 136.

Talibus incensus dictis senioris amici,
 Tum vero in curas animo diducitur omnes.
 Et Nox atra polum bigis subvecta tenebat:
 Visa dehinc caelo facies delapsa parentis
 Anchisae subito tales effundere voces:
 Nate, mihi vita quondam, dum vita manebat,
 Care magis, nate, Iliacis exercite fati,
 Imperio Iovis huc venio, qui classibus ignem
 Depulit, et caelo tandem miseratus ab alto est.
 Consiliis pare, quae nunc pulcherrima Nautes
 Dat senior; lectos iuvenes, fortissima corda,
 Defer in Italiam; gens dura atque aspera cultu
 Debellanda tibi Latio est. Ditis tamen ante
 Infernas accede domos, et Averna per alta
 Congressus pete, nate, meos. Non me impia namque
 Tartara habent tristesve umbrae, sed amoena piorum
 Concilia Elysiumque colo. Huc casta Sibylla
 Nigrarum multo pecudum te sanguine ducet.
 Tum genus omne tuum, et quae dentur moenia, disces.
 Iamque vale; torquet medios Nox umida cursus,
 Et me saevus equis Oriens adflavit anhelis.
 Dixerat, et tenues fugit, ceu fumus, in auras.
 Aeneas, Quo deinde ruis? quo proripis? inquit,
 Quem fugis? aut quis te nostris complexibus arcet?
 Haec memorans cinerem et sopitos suscitât ignes,

724-5. Cf. Catullus (LXIV. 215):

Gnate mihi longa jucundior unice vita.

738-9. So the ghost of Hamlet's father
vanishes at the approach of dawn:

But, soft! methinks I scent the morning
air.

Fare thee well at once!

The glow-worm shows the matin to
near,

And 'gins to pale his uneffectual fire.

SHAK., *Hamlet*, I. V

Pergameumque Larem et canae penetralia Vestae
Farre pio et plena supplex veneratur **acerra.**

745

Extemplo socios primumque arcessit Acesten,
Et Iovis imperium et cari praecepta parentis
Edocet, et quae nunc animo sententia constet.
Haud mora consiliis, nec iussa recusat Acestes.
Transcribunt urbi matres, populumque volentem
Deponunt, animos nil magnae laudis egentes.
Ipsi transtra novant, flammisque ambesa reponunt
Robora navigiis, aptant remosque rudentesque,
Exigui numero, sed bello **vivida** virtus.

750

Interea Aeneas urbem designat **aratro**
Sortiturque domos; hoc Ilium et haec loca Troiam
Esse iubet. Gaudet regno Troianus Acestes,
Indicitque forum et patribus dat iura vocatis.
Tum vicina astris Erycino in vertice sedes
Fundatur Veneri Idaliae, tumuloque sacerdos
Ac lucus late sacer additur Anchiseo.

755

Iamque dies epulata novem gens omnis, et aris
Factus honos; placidi straverunt aequora venti,
Creber et aspirans rursus vocat Auster in altum.

Exoritur **procurva** ingens per litora fletus;
Complexi inter se noctemque diemque morantur.

765

Ipsae iam matres, ipsi, quibus aspera quondam
Visa maris facies et non tolerabile nomen,
Ire volunt, omnemque fugae perferre laborem.

Quos bonus Aeneas dictis solatur amicis,
Et consanguineo lacrimans commendat Acestae.

770

Tres Eryci **vitulos** et Tempestatibus **agnam**
Cadere deinde iubet, solvique ex ordine funem.
Ipse, caput tonsae foliis evinctus olivae,

Stans procul in prora pateram tenet, extaque salsos
 Porricit in fluctus, ac vina liquentia fundit.
 Prosequitur surgens a puppi ventus euntes;
 Certatim socii feriunt mare et aequora verrunt.

At Venus interea Neptunum exercita curis
 Alloquitur, talesque effundit pectore questus:
 Iunonis gravis ira nec **exsaturabile** pectus
 Cogunt me, Neptune, preces descendere in omnes;
 Quam nec longa dies, pietas nec **mitigat** ulla,
 Nec Iovis imperio fatisque infracta quiescit.
 Non mediâ de gente Phrygum! **exedissee** nefandis
 Urbem odiis satis est, nec poenam traxe per omnem;
 Reliquias Troiae, cineres atque ossa **peremptae**
 Insequitur. Causas tanti sciat illa furoris.
 Ipse mihi nuper Libycis tu testis in undis
 Quam molem subito excierit: maria omnia caelo
 Miscuit, Aeoliis nequiquam freta procellis,
 In regnis hoc ausa tuis.
 Per scelus ecce etiam Troianis matribus actis
 Exussit foede puppes, et classe subegit
 Amissa socios ignotae linquere terrae.
 Quod superest, oro, liceat dare tuta per undas
 Vela tibi, liceat Laurentem attingere Thybrim,
 Si concessa peto, si dant ea moenia Parcae.
 Tum Saturnius haec domitor maris edidit alti:
 Fas omne est, Cytherea, meis te fidere regnis,

778. Cf. Tennyson (*Ulysses*):
 Push off, and sitting well in order smite
 The sounding furrows; for my purpose
 holds
 To sail beyond the sunset.

789. Cf. I. 65 seq.
 791. **Nequiquam**
 (I. 124) had thwarted
 ing the tempest.

Unde genus ducis. Merui quoque; saepe furores
 Compressi et rabiem tantam caelique marisque.
 Nec minor in terris — Xanthum Simoëntaque testor —
 Aeneae mihi cura tui. Cum Troïa Achilles
 Exanimata sequens **impingeret** agmina muris, 805
 Milia multa daret leto, gementque repleti
 Amnes, nec reperire viam atque evolvere posset
 In mare se Xanthus, Pelidae tunc ego forti
 Congressum Aenean nec dîs nec viribus aequis
 Nube cava rapui, cuperem cum vertere ab imo 810
 Structa meis manibus periurae moenia Troiae.
 Nunc quoque mens eadem perstat mihi; pelle timorem.
 Tutus, quos optas, portus accedet Averni.
 Unus erit tantum, amissum quem gurgite quaeres;
 Unum pro multis dabitur caput. 815
 His ubi laeta deae permulsit pectora dictis,
 Iungit equos auro Genitor, spumantiaque addit
 Frena feris, manibusque omnes effundit habenas.
 Caeruleo per summa levis volat aequora curru;
 Subsidunt undae, tumidumque sub axe tonanti 820
 Sternitur aequor aquis, fugiunt vasto aethere nimbi.
 Tum variae comitum facies, immania cete,

808-12. Neptune was hostile to the Trojans, and was bent upon the destruction of Troy, yet he favored Aeneas, as he himself says, on account of his piety. For the description of the contest between Aeneas and Achilles cf. *Iliad*, XX. At the moment when Aeneas is in mortal danger, Neptune says:
 My heart, ye gods, is heavy for the sake of the great-souled Aeneas, who will sink in Hades overcome by Peleus' son.

But guiltless as he is,
 Why should he suffer for the wrong
 Of others? He has always sought to
 please
 With welcome offerings the gods who
 dwell
 In the broad heaven. — (*Il.* XX. 368.)
 Neptune then caused a darkness to rise
 round the eyes of Achilles, and hurried
 Aeneas away to a place of safety.

Et senior Glauci chorus, Inousque Palaemon,
 Tritonesque citi, Phorcique exercitus omnis;
 Laeva tenet Thetis, et Melite, Panopeaque virgo,
 Nesaeae, Spioque, Thaliaque, Cymodoceque.

825

Hic patris Aeneae suspensam blanda vicissim
 Gaudia pertentant mentem: iubet ocus omnes
 Attolli malos, intendi bracchia velis.

Una omnes fecere pedem, pariterque sinistros,
 Nunc dextros solvere sinus; una ardua torquent
 Cornua detorquentque; ferunt sua flamina classem.

830

Princeps ante omnes densum Palinurus agebat
 Agmen; ad hunc alii cursum contendere iussi.

Iamque fere mediam caeli Nox umida metam
 Contigerat; placida laxabant membra quiete

835

Sub remis fusi per dura sedilia nautae:

Cum levis aetheriis delapsus Somnus ab astriis
 Aëra dimovit tenebrosum et dispulit umbras,

Te, Palinure, petens, tibi somnia tristia portans
 Insonti; puppique deus consedit in alta,

840

Phorbanti similis, funditque has ore loquelas:

Iaside Palinure, ferunt ipsa aequora classem;

Aequatae spirant aerae; datur hora quieti.

Pone caput, fessosque oculos furare labori.

845

Ipse ego paulisper pro te tua munera inibo.

Cui vix attollens Palinurus lumina faur:

Mene salis placidi vultum fluctusque quietos

Ignorare iubes? mene huic confidere monstro?

Aenean credam quid enim fallacibus auris

850

830. **Fecere pedem.** Cf. Vocab., *pes*.

844. **Aequatae aerae.** Cf. *aequatis*
velis, IV. 587.

853. **Oculos tenebat.**

Join with


vix attolens lumina, l. 847.

Et caeli totiens deceptus fraude sereni?
 Talia dicta dabat, clavumque affixus et haerens
 Nusquam amittebat, oculosque sub astra tenebat.
 Ecce deus ramum Lethaeo rore madentem
 Vique soporatum Stygia super utraque quassat 855
 Tempora, cunctantique natantia lumina solvit.
 Vix primos inopina quies laxaverat artus;
 Et super incumbens cum puppis parte revulsa
 Cumque gubernaclo liquidas proiecit in undas
 Praecipitem ac socios nequiquam saepe vocantem; 860
 Ipse volans tenues se sustulit ales ad auras.
 Currit iter tutum non secius aequore classis,
 Promissisque patris Neptuni interrita fertur.
 Iamque adeo scopulos Sirenum advecta subibat,
 Difficiles quondam multorumque ossibus albos, 865
 Tum rauca assiduo longe sale saxa sonabant:
 Cum pater amisso fluitantem errare magistro
 Sensit, et ipse ratem nocturnis rexit in undis,
 Multa gemens, casuque animum concussus amici:
 O nimium caelo et pelago confise sereno, 870
 Nudus in ignota, Palinure, iacebis harena.

865. Quondam. Vergil here speaks from the standpoint of his own time.

870-71. It had been foretold (l. 815) that one life should be lost in a sort of

vicarious suffering for all; and Palinurus suffers not only death, but also the loss of burial. For the further story of Palinurus, however, cf. VI. 337-383.



Then sayest, that of Silvius the parent,
While yet corruptible, into the world
Immortal went, and was there bodily.

DANTE, *Inf* II. 13-



CUMAE.

LIBER SEXTUS.

Sic fatur lacrimans, classicae immittit habenas,
 Et tandem Euboïcis Cumarum allabitur oris.
 Obvertunt pelago proras; tum dente tenaci
 Ancora fundabat naves, et litora curvae
 Praetexunt puppes. Iuvenum manus emicat ardens 5
 Litus in Hesperium; quaerit pars semina flammae
 Abstrusa in venis silicis, pars densa ferarum
 Tecta rapit silvas, inventaque flumina monstrat.
 At pius Aeneas arces, quibus altus Apollo
 Praesidet, horrendaeque procul secreta Sibyllae, 10
 Antrum immane, petit, magnam cui mentem animumque
 Delius inspirat vates aperitque futura.
 Iam subeunt Triviae lucos atque aurea tecta.

1. **Sic fatur.** Thus the sixth and fifth books are one continuous narrative.

2. **Euboïcis Cumarum oris.** The fourteenth landing. Cumae is said to

have been founded by a colony from Chalcis in Euboea; hence *Euboean Cumae*, and the *Chalcidian* height (l. 17).

13. **Triviae.** Cf. IV. 511 and note

Daedalus, ut fama est, fugiens Minoïa regna,
 Praepetibus pennis ausus se credere caelo,
 Insuetum per iter gelidas enavit ad Arctos,
 Chalcidicaque levis tandem super astitit arce.
 Redditus his primum terris, tibi, Phoebe, sacravit
 Remigium alarum, posuitque immania templa.
 In foribus letum Androgeo; tum pendere poenas
 Cecropidae iussi — miserum! — septena quotannis
 Corpora natorum; stat ductis sortibus urna.
 Contra elata mari respondet Gnosia tellus:
 Hic crudelis amor tauri, suppostaque furto
 Pasiphaë, mixtumque genus prolesque biformis
 Minotaurus inest, Veneris monumenta nefandae;
 Hic labor ille domus et inextricabilis error;

15

20

25

14-33. The group of legends touched upon in these lines may be briefly stated. Daedalus, an Athenian, being expelled from Athens goes to Crete, the kingdom of Minos. Here he constructs for the queen, Pasiphaë, the wooden cow by means of which her unnatural lust was accomplished. The result of this union was the Minotaur. Minos, to conceal the shame of his house, shuts this beast in the Labyrinth which Daedalus had constructed for that purpose. Daedalus, for his share in the guilt, is himself imprisoned by Minos. Wearying of confinement, he constructs wings of feathers and wax upon which he, together with his son Icarus, escapes. Icarus, flying too near the sun, loses his wings through the melting of the wax, and falls into the sea. Daedalus pursues his way, and lands in safety in Italy.

The Athenians, jealous of the success of Androgeos, the son of Minos, in their

public games, had murdered him. To avenge his son's death, Minos made war upon the Athenians, granting as the only terms of peace that the Athenians should send every year seven young men and seven maidens to be devoured by the Minotaur. These youths were chosen by lot. Theseus, son of the king of Athens, caused himself to be chosen as one of these victims; and by the aid of Ariadne, the daughter of Minos, who furnished him with a clue to the Labyrinth, he entered, slew the Minotaur, and safely retraced his steps. Vergil deviates from the story in having Daedalus furnish the clue to Theseus.

18. **Sacravit remigium.** Cf. I. 248. note.

22. **Sortibus urna.** Cf. V. 491 and note.

27. **Inextricabilis error**, i. e., the Labyrinth. Cf. V. 588-91. Ovid (*Met.* VIII. 162-68) thus describes this maze:



CUMAEN SIBYL (Vedder)

Horrendaeque procul secreta Sibyllae,
... cui mentem animumque
Delius inaspit vates, aperitque futura. VI. 10.

Magnum reginae sed enim miseratus amorem
 Daedalus, ipse dolos tecti ambagesque resolvit,
 Caeca regens **flo** vestigia. Tu quoque magnam 30
 Partem opere in tanto, sineret dolor, Icare, haberes.
 Bis conatus erat casus effingere in auro;
 Bis patriae cecidere manus. Quin protinus omnia
Perlegerent oculis, ni iam praemissus Achates
 Adforet atque una Phoebi Triviaeque sacerdos, 35
 Deïphobe Glauci, fatur quae talia regi:
 Non hoc ista sibi tempus spectacula poscit;
 Nunc grege de intacto septem mactare iuencos
 Praestiterit, totidem lectas de more bidentes.
 Talibus adfata Aenean — nec sacra morantur 40
 Iussa viri — Teucros vocat alta in templa sacerdos.

Excisum Euboïcae latus ingens rupis in antrum,
 Quo lati ducunt aditus centum, ostia centum;
 Unde ruunt totidem voces, responsa Sibyllae.
 Ventum erat ad limen, cum virgo, Poscere fata 45
 Tempus, ait; deus, ecce, deus! Cui talia fanti
 Ante fores subito non vultus, non color unus,
 Non **comptae** mansere comae; sed pectus anhelum,
 Et rabie fera corda tument; maiorque videri,

on secus ac liquidus Phrygiis Maeandros
 in arvis
 udit, et ambiguo lapsu refluitque fluitque,
 currensque sibi venturas aspicit undas,
 t nunc ad fontes, nunc ad mare versus
 apertum

incertas exercet aquas: ita Daedalus implet
 numeras errore vias, vixque ipse reverti
 ad limen potuit; tanta est fallacia tecti.

28. **Sed enim.** "But (it did not remain a blind maze) for," etc.

30. **Regens flo.** Catullus, after describing the conflict between Theseus and the Minotaur, says:

Inde pedem sospes multa cum laude
 reflexit

*Errabunda regens tenui vestigia flo,
 Ne labyrinthis e flexibus egredientem
 Tecti frustraretur inobservabilis error.*

LXIV. 112-115.

49. **Maiorque videri.** Cf. II. 773, note; and Wordsworth, *Laodamia*:

31. *Sineret — haberes*, 198. — 34, 35. *Perlegerent — adforet*, 198. — 36. *Glauci*, 82. —
 39. *Praestiterit*, 209. — 49. *Videri*, 163.

Quam tua te Fortuna sinet. Via prima salutis,
Quod minime reris, Graia pandetur ab urbe.

Talibus ex adyto dictis Cumaea Sibylla
Horrendas canit ambages antroque **remugit**,
Obscuris vera involvens: ea frena furenti
Concutit, et stimulos sub pectore vertit Apollo.
Ut primum cessit furor et rabida ora quierunt,
Incipit Aeneas heros: Non ulla laborum,
O virgo, nova mî facies inopinave surgit;
Omnia praecepi atque animo mecum ante peregi.
Unum oro: quando hic inferni ianua regis
Dicitur et tenebrosa palus Acheronte refuso,
Ire ad conspectum cari genitoris et ora
Contingat; doceas iter et sacra ostia pandas.
Illum ego per flammās et mille sequentia tela
Eripui his umeris, medioque ex hoste recepi;
Ille meum comitatus iter maria omnia mecum
Atque omnes pelagique minas caelique ferebat,
Invalidus, vires ultra sortemque senectae.
Quin, ut te supplex peterem et tua limina adirem,
Idem orans mandata dabat. Gnatique patrisque,
Alma, precor, miserere; potes namque omnia, nec te
Nequiquam lucis Hecate praefecit Avernīs.
Si potuit Manes arcessere coniugis Orpheus,
Threïcia fretus cithara **fidibusque canoris**,
Si fratrem Pollux alterna morte redemit,

105. **Omnia praecepi.** Cf. III. 458, and V. 730.

121. **Pollux.** Pollux was allowed to

share his own immortality with his brother Castor, who had been slain, the two dying on alternate days

Itque reditque viam totiens. Quid Thesea magnum,
Quid memorem Alciden? Et mî genus ab Iove summo.

Talibus orabat dictis, arasque tenebat,
Cum sic orsa loqui vates: Sate sanguine divûm, 125
Tros Anchisiade, facilis descensus Averno;
Noctes atque dies patet atri ianua Ditis;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est. Pauci, quos aequus amavit 130
Iuppiter, aut ardens ~~evexit~~ ad aethera virtus,
Dîs geniti potuere. Tenent media omnia silvae,
Cocytusque sinu labens circumvenit atro.
Quod si tantus amor menti, si tanta cupido est,
Bis Stygios innare lacus, bis nigra videre
Tartara, et insano iuvat indulgere labori, 135
Accipe, quae peragenda prius. Latet arbore opaca
Aureus et foliis et lento vimine ramus,
Inunoni infernae dictus sacer; hunc tegit omnis

122. *Thesea*. Theseus, with the aid of Pirithous, attempted to abduct Proserpina from the palace of Pluto. This attempt resulted in the imprisonment of both heroes by Pluto. Theseus was afterwards released by Hercules (Alcides), whose twelfth labor was to bring the dog Cerberus from the Lower World.

127. Cf. Spenser (*F. Q.* II. VII. 24):
At last him to a little dore he brought,
That to the gates of hell, which gaped wide,

Was next adioyning.

Again (*F. Q.* IV. I. 20).

Yet many waies to enter may be found,
But none to issue forth when one is in.

134. *Bis*, i. e., once on this occasion, and again at his own death.

138. Proserpina was the *infernal Juno*, because she was the wife of *infernal* or *Stygian Jove* (IV. 638).



PROSERPINA.

122. *Viam*, 111. — 123. *Memorem*, 208. — 126. *Averno*, 100. — 131. *Dis*, 133. —
134. *Innare*, 163.

Lucus, et obscuris claudunt convallibus umbrae.

Sed non ante datur telluris operta subire,

140

Auricomos quam qui decerpserit arbore fetus.

Hoc sibi pulchra suum ferri Proserpina munus

Instituit. Primo avulso non deficit alter

Aureus, et simili **frondescit** virga **metallo**.

Ergo alte **vestiga** oculis, et rite repertum

145

Carpe manu; namque ipse volens facilisque **sequetur**,

Si te fata vocant; aliter non viribus ullis

Vincere, nec duro poteris convellere ferro.

Praeterea iacet exanimum tibi corpus amici —

Heu nescis! — totamque **incestat** funere classem,

150

Dum consulta petis nostroque in limine pendes.

Sedibus hunc refer ante suis et conde sepulcro.

Duc nigras pecudes; ea prima piacula sunt.

Sic demum lucos Stygis et regna invia vivis

Aspicias. Dixit, pressoque obmutuit ore. ✓

155

Aeneas maesto defixus lumina vultu

Ingreditur, linquens antrum, caecosque volutat

Eventus animo secum. Cui fidus Achates

It comes, et paribus curis vestigia figit.

Multa inter sese vario sermone serebant,

160

Quem socium exanimem vates, quod corpus **humandum**

Diceret: atque illi Misenum in litore sicco,

Ut venere, vident indigna morte peremptum,

Misenum Aeoliden, quo non praestantior alter

Aere ciere viros, Martemque accendere cantu.

165

156-9. Notice the slow measured cadence of this passage, well in keeping with the sad and thoughtful mood of Aeneas.

161. **Quem socium.** It seems

strange that they should not have thought at once of Palinurus. It is generally conceded that this is a defect which Vergil would have remedied had he lived to revise his work.

165. *Ciere* — *accendere*, 163.

Hectoris hic magni fuerat comes, Hectora circum
Et lituo pugnās insignis obibat et hasta.

Postquam illum vita victor spoliavit Achilles,
Dardanio Aeneae sese fortissimus heros

Addiderat socium, non inferiora secutus.

170

Sed tum, forte cava dum personat aequora concha,
Demens, et cantu vocat in certamina divos,

Aemulus exceptum Triton, si credere dignum est,
Inter saxa virum spumosa immerserat unda.

Ergo omnes magno circum clamore fremebant,

175

Praecipue pius Aeneas. Tum iussa Sibyllae,
Haud mora, festinant flentes, aramque sepulcri
Congerere arboribus caeloque educere certant.

Itur in antiquam silvam, stabula alta ferarum;

Procumbunt piceae, sonat icta securibus ilex,

180

Fraxineaeque trabes cuneis et fissile robur

Scinditur, advolvunt ingentes montibus ornos.

Nec non Aeneas opera inter talia primus

✓ Hortatur socios, paribusque accingitur armis.

Atque haec ipse suo tristi cum corde volutat,

185

Aspectans silvam immensam, et sic forte precatur :

179-82. This busy scene is greatly enlarged in Tasso (*Ger. Lib. III. 75*) :

Each cheers on each, and to the gen'ral call

Unwonted ravage rends the woods around ;

Hew'd by the iron's piercing edge, down fall,

And with their leafy honors heap the ground,

Pines, savage ashes, beeches, palms renowned,

Funereal cypresses, the fir-tree high,

Maple, and holm with greens eternal crown'd,

And wedded elm to which the vines apply

Their virgin arms, and curl, and shoot into the sky.

The influence of Ennius upon Vergil is clearly traceable in this passage. Cf. the following passage in the *Annals* :

Incedunt arbusta per alta, securibus caedunt,

Percellunt magnas quercus, exciditur ilex,

Fraxinus frangitur atque abies consternitur alta.

Pinus proceras pervortunt : omne sonabat Arbustum fremitu silvai frondosai.

Si nunc se nobis ille aureus arbore ramus.
 Ostendat nemore in tanto! quando omnia vere
 Heu nimium de te vates, Misene, locuta est.
 Vix ea fatus erat, geminae cum forte columbae
 Ipsa sub ora viri caelo venere volantes,
 Et viridi sedere solo. Tum maximus heros
 Maternas agnoscit aves, laetusque precatur:
 Este duces, o, si qua via est, cursumque per auras
 Dirigite in lucos, ubi pinguem dives opacoat.
 Ramus humum. Tuque, o, dubiis ne defice rebus,
 Diva parens. Sic effatus vestigia pressit,
 Observans, quae signa ferant, quo tendere pergant.
 Pascentes illae tantum prodire volando,
 Quantum acie possent oculi servare sequentum.
 Inde ubi venere ad fauces graveolentis Averni,
 Tollant se celeres, liquidumque per aëra lapsae
 Sedibus optatis geminae super arbore sidunt,
 Discolor unde auri per ramos aura refulsit.
 Quale solet silvis brumali frigore viscum
 Fronde virere nova, quod non sua seminat arbos,
 Et croceo fetu teretes circumdare truncos:
 Talis erat species auri frondentis opaca
 Ilice, sic leni crepitabat brattea vento.

193. **Maternas aves.** Doves were sacred to Venus, as also was the myrtle (V. 72). It is noteworthy that in classical literature birds are viewed only conventionally. They do not appear in their natural aspect, and to all their movements and notes is attached an especial meaning. The eagle does nothing on his own account. He is the messenger of Jove. The owl's hoot must needs be

ill-ominous, and he is also the bird of Minerva, the embodiment of wisdom. The older English poets follow the same conventional ideas. Thus Chaucer in a description of Venus (*Knight's Tale*, 1964):

And aboven hire heed *dowves fleyng*.

195. **Pinguem**, "rich" or "fertile" because it could produce such precious fruit.



JUNO. (Vatican Museum.)

Multum ille et terris iactatus et alto,
VI superûm saevae memorem Iunonis ob iram. I: 3.
Præceptisque Heleni, dederat quae maxima, rite
Iunoni Argivæ iussos adolemus honores. III. 545.

1. The first part of the document is a list of names and addresses of the members of the committee.

2.

Corripit Aeneas extemplo avidusque refringit 210
Cunctantem, et vatis portat sub tecta Sibyllae. ✓

Nec minus interea Misenum in litore Teucri
Flebant, et cineri ingrato suprema ferebant.
Principio pinguem taedis et robore secto
Ingentem struxere pyram, cui frondibus atris 215
Intexunt latera, et ferales ante cupressos
Constituunt, decorantque super fulgentibus armis.
Pars calidos latices et aëna undantia flammis
Expediunt, corpusque lavant frigentis et unguunt.
Fit gemitus. Tum membra toro defleta reponunt, 220
Purpureasque super vestes, velamina nota,
Coniciunt. Pars ingenti subiere feretro,
Triste ministerium, et subiectam more parentum
Aversi tenuere facem. Congesta cremantur
Turea dona, dapes, fuso crateres olivo. 225
Postquam collapsi cineres et flamma quievit,

211. Cunctantem. Cf. I. 146. To Aeneas' eager grasp the branch seemed to resist him, and thus to indicate that the fates were against him.

212-35. Vergil here describes at some length the funeral rites. Cf. also IV. 505; III. 63. The corpse was placed upon a pile of wood called *pyra* or *rogus* (IV. 646). This pyre was built in the form of an altar with four equal sides, hence the *ara sepulcri* (VI. 177). The sides of the pile were frequently covered with dark leaves (215), and cypress-trees were sometimes placed before it (216). The corpse immediately after death was bathed in water and anointed with oil and perfumes (219); it was then placed on a couch or bier (*feretrum*, 222) on which it was carried to the pyre. The

corpse was placed on the top of the pyre, together with the couch on which it had been carried, and the nearest relative then set fire to the pyre with his face turned away (224). When the flames began to rise, various perfumes were thrown into the fire (224-5); and when the pile was burned down the embers were soaked with wine (226-7), and the bones and ashes of the deceased were gathered by the nearest relatives (228), who placed them in a funeral urn. Then the persons present were thrice sprinkled by a priest with pure water from a branch of olive or laurel for the purpose of purification (229-30). On their departure they bade farewell to the dead by pronouncing the word *Vale* (231).

On *novissima verba* cf. I. 219 and note.

Reliquias vino et **bibulam** lavere favillam,
 Ossaque lecta cado texit Corynaeus aëno.
 Idem ter socios pura **circumtulit** unda,
 Spargens rore levi et ramo felicis olivae, 230
 Lustravitque viros, dixitque novissima verba.
 At pius Aeneas ingenti mole sepulcrum
 Imponit, suaque arma viro remumque tubamque,
 Monte sub aërio, qui nunc Misenus ab illo
 Dicitur, aeternumque tenet per saecula nomen. 235

His actis **propere** exsequitur praecepta Sibyllae.
 Spelunca alta fuit vastoque immanis **hiatu**,
Scrupea, tuta lacu nigro nemorumque tenebris,
 Quam super haud ullae poterant impune volantes
 Tendere iter pennis: talis sese halitus atris 240
 Faucibus effundens supera ad convexa ferebat;
 [Unde locum Graii dixerunt nomine Aornon.]
 Quattuor hic primum nigrantes terga iuencos
 Constituit, frontique **invergit** vina sacerdos,
 Et summas carpens media inter cornua **saetas** 245
 Ignibus imponit sacris, **libamina** prima,
 Voce vocans Hecaten, Caeloque Ereboque potentem.
 Supponunt alii **cultros**, tepidumque cruorem
 Suscipiunt pateris. Ipse atri velleris agnam

237-42. Spenser (*F. Q. I. V. 31*) thus describes the "yawning gulfe of deepe Avernus hole:"

By that same hole an entraunce, darke
 and bace [low],

With smoake and sulphur hiding all the
 place,

Descenda to hell: there creature never
 past,

That backe retourned without heavenly
 grace.

244. Cf. IV. 61.

245. Cf. IV. 698 and note. The victim was then consigned to the sacrifice by a sort of preliminary consecration.

247. Cf. IV. 511.

Aeneas matri Eumenidum magnaeque sorori 250
 Ense ferit, sterilemque tibi, Proserpina, vaccam.
 Tum Stygio regi nocturnas incohat aras,
 Et solida imponit taurorum viscera flammis,
 Pingue super oleum infundens ardentibus extis.
 Ecce autem, primi sub lumina solis et ortus 255
 Sub pedibus mugire solum, et iuga coepta moveri
 Silvarum, visaeque canes ululare per umbram,
 Adventante dea. Procul o, procul este, profani,
 Conclamat vates, totoque absistite luco;
 Tuque invade viam, vaginaque eripe ferrum; 260
 Nunc animis opus, Aenea, nunc pectore firmo.
 Tantum effata, furens antro se immisit aperto;
 Ille ducem haud timidis, vadentem passibus aequat.
 Dî, quibus imperium est animarum, Umbraeque silentes,
 Et Chaos, et Phlegethon, loca nocte tacentia late, 265

255. The above preparations and sacrifices had been made at night, and now they enter the infernal regions with the first rays of the sun.

258. **Adventante dea**, i. e., Hecate, who comes to open the way, as invoked in l. 247, accompanied by her Stygian dogs, whose barking is now heard.

Procul profani, addressed to Aeneas' companions. Cf. III. 405-7 and note.

In Roman religious ceremonies this was the stock command to all uninitiated (*profani*) to take their presence from the holy rites. So Horace, to whom poetry was sacred, thus introduces his third book of Odes:

Odi profanum vulgus et arceo.
 Favete linguis; carmina non prius
 Audita Musarum sacerdos

Virginibus puerisque canto.

So Gray (*Ode for Music*):

Hence, avaunt, 't is holy ground!

And Young (*N. Th.* II. 636):

Fly, ye profane! if not, draw near with awe.

260. **Eripe ferrum**. Not that it would be of any use against the terrors of Hell, but because his drawn sword would summon up to the warrior that "courage" and "stout heart" which the Sibyl warns him is necessary (261).

264 seq. Vergil's account of the world of spirits "is drawn with great exactness, according to the religion of the heathen, and the opinion of the Platonic Philosophy." These various Platonisms will be noted as they occur.

Sit mihi fas audita loqui; sit numine vestro
Pandere res alta terra et caligine **mersas**.

Ibant obscuri sola sub nocte per umbram,
Perque domos Ditis vacuas et inania regna:
Quale per incertam lunam sub luce maligna
Est iter in silvis, ubi caelum condidit umbra
Iuppiter, et rebus nox abstulit atra colorem.
Vestibulum ante ipsum primisque in faucibus Orci
Luctus et ultrices posuere cubilia Curae;
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et **malesuada** Fames, ac turpis Egestas,
Terribiles visu formae, Letumque Labosque;
Tum consanguineus Leti Sopor, et mala mentis

273. Spenser (*F. Q.* II. VII. 21-25) gives an elaborate description of the creatures who throng this entrance. Here we find "infernall Payne," "tumultuous Strife," "cruel Revenge," "rancorous Despight," "disloyall Treason, and hart-burning Hate," "gnawing Gealosy," sitting alone and biting his bitter lips; "trembling Feare" flying to and fro; "lamenting Sorrow," "Shame" hiding his ugly face; "sad Horror" beating his iron wings, and followed by owls and night-ravens. Just before the door are "selfe-consuming Care" and "Sleep" in his "drowsy den."

276. **Metus**. Cf. Shelley (*Revolt of Islam*, I. XXXI.):

And Fear, the demon pale, his sanguine shrine forsook.

Fames. Cf. *ibid.* X. XVII.:

Famine, than whom Misrule no deadlier daughter
Feeds from her thousand breasts.

78. **Sopor**. Concurring with view of sleep, the "brother of Death" note the following:

And there she met Death's brother,
and took
His hand in hers.

HOMER, *Iliad*, XIV

The cell of Sleep is but the porch of Death. — TASSO, *Ger. Lib.* IX.
For next to Death is Sleep compared.

SPENSER, *F. Q.* II. VI

Downy Sleep, Death's counterfeit
SHAK., *Macbeth*

Sleep hath its own world
A boundary between the things misnamed
Death and existence.

BYRON, *The Dream*

How wonderful is Death,
Death and his brother Sleep!

SHELLEY, *Queen Mab*

Vergil also presents Sleep in a ple

Gaudia, **mortiferumque** adverso in limine Bellum,
 Ferreique Eumenidum thalami, et Discordia demens, 280
Vipereum crinem vittis innexa cruentis.

In medio ramos annosaque bracchia pandit
Ulmus opaca, ingens, quam sedem **Somnia** vulgo
 Vana tenere ferunt, foliisque sub omnibus haerent.
 Multaque praeterea variarum monstra ferarum, 285
 Centauri in foribus **stabulant**, Scyllaeque biformes,
 Et **centumgeminus** Briareus, ac **belua** Lernae,
 Horrendum stridens, flammisque armata Chimaera,
 Gorgones Harpyiaeque et forma **tricorporis** umbrae.

pect. Cf. II. 268-69. Note in accord
 th this view :

leep that knits up the ravelled sleeve of
 care,
 ie death of each day's life, sore labour's
 bath,
 ldm of hurt minls, great nature's second
 course,
 ief nourisher in life's feast.

SHAK, *Macbeth*.

red Nature's sweet restorer, balmy
 Sleep! — YOUNG, *N. Th.* I. 1.
 essed barrier betwixt day and day,
 ar mother of fresh thoughts and
 joyous health!

WORDSWORTH, *Ode to Sleep*.
 magic sleep! O comfortable bird,
 at broodest o'er the troubled sea of
 the mind
 ll it is hushed and smooth!

KEATS, *Endymion*, I.

That sweet forgetfulness of life.

BYRON, *Lara*, I. XXIX.

280. **Discordia demens**. Cf. Milton
 (*Par. L.* II. 967):

nd Discord with a thousand various
 mouths.

285. **Multaque praeterea**. Addison
 (*Attler*, No. 154), commenting upon

Vergil's description of the future state,
 says: "[Vergil] then gives us a list of
 imaginary persons, who very naturally
 lie within the shadow of the dream-tree,
 as being of the same kind of make in
 themselves, and the materials, or, to use
 Shakspeare's phrase, 'the stuff of which
 dreams are made.' Such are the shades
 of a giant with a hundred hands, and of
 his brother with three bodies; of the
 doubled shaped Centaur, and Scylla;
 the Gorgon with snaky hair; the Harpy
 with a woman's face and lion's talons;
 the seven-headed Hydra; and the Chi-
 maera, which breathes forth a flame, and
 is a compound of three animals. These
 several mixed natures, the creatures of
 imagination, are not only introduced with
 great art after the dreams, but, as they
 are planted at the very entrance, and
 within the very gates of those regions,
 do probably denote the wild deliriums
 and extravagances of fancy, which the
 soul usually falls into when she is just
 upon the verge of death."

288. **Horrendum stridens**. Cf.
 Milton (*Par. L.* X.):

But hiss for hiss returned with forked
 tongue.

Corripit hic subita trepidus formidine ferrum
 Aeneas, strictamque aciem venientibus offert,
 Et, ni docta comes tenues sine corpore vitas
 Admoneat volitare cava sub imagine formae,
 Irruat, et frustra ferro diverberet umbras.

Hinc via, Tartarei quae fert Acherontis ad undas.
 Turbidus hic caeno vastaue voragine gurgēs
 Aestuat atque omnem Cocyto eructat harenam.
 Portitor has horrendus aquas et flumina servat
 Terribili squalore Charon, cui plurima mento
 Canities inculta iacēt, stant lumina flamma,
 Sordidus ex umeris nodo dependet amictus.
 Ipse ratem conto subigit, velisque ministrat,
 Et ferruginea subvectat corpora cymba,
 Iam senior, sed cruda deo viridisque senectus.
 Huc omnis turba ad ripas effusa ruebat,
 Matres atque viri, defunctaque corpora vita
 Magnanimū heroum, pueri innuptaeque puellae,
 Impositique rogis iuvenes ante ora parentum:
 Quam multa in silvis autumnī frigore primo
 Lapsa cadunt folia, aut ad terram gurgite ab alto

293-4. Cf. Spenser (*F. Q.* II. IV. 10):
 He is not, ah! he is not such a foe
 As steele can wound, or strength can
 overthrow.

295-7. Shelley in the *Sensitive-Plant*
 gives a description which emphasizes
 this uncanny picture:

Spawn, weeds, and filth, a leprous scum,
 Made the running rivulet thick and dumb,
 And at its outlet, flags huge as stakes
 Dammed it up with roots knotted like
 water-snakes.

299. **Charon.** He is thus descri-
 by Dante (*Inf.* III. 83):

An old man, hoary with the hair of

309-10. This is a favorite simile
 a multitude.

Homer (*Il.* II.) has:

Numberless as the flowers and leaves
 spring.

and

In number like the sands and sun
 leaves.

Quam multae glomerantur aves, ubi frigidus annus
Trans pontum fugat et terris immittit apricis.

Stabant orantes primi transmittere cursum,
Tendebantque manus ripae ulterioris amore.

Navita sed tristis nunc hos nunc accipit illos,

315

Ast alios longe submotos, arcet harena.

Aeneas, miratus enim motusque tumultu,

Dic, ait, o virgo, quid vult concursus ad amnem?

Quidve petunt animae? vel quo discrimine ripas

Hae linguunt, illae remis vada livida verrunt?

320

Olli sic breviter fata est longaeva sacerdos:

Anchisa generate, deum certissima proles,

Cocytî stagna alta vides Stygiamque paludem,

Dî cuius iurare timent et fallere numen.

Haec omnis, quam cernis, inops inhumataque turba est;

Portitor ille Charon; hi, quos vehit unda, sepulti.

326

Nec ripas datur horrendas et rauca fluenta

Transportare prius, quam sedibus ossa quierunt.

Ariosto (*Orl. Fur.* XVI. 75):

So many,

at I could count each leaf with greater
ease,

when autumn of their mantle strips the
trees.

Tasso (*Ger. Lib.* IX. 66):

at leaves in woods, when autumn's first
night-frosts

per their sear'd beauty, in such numbers
e'er

appear the low valleys.

Milton (*Par. L.* I. 302):

thick as autumnal leaves that strow the
brooks

Vallombrosa.

Shelley (*Revolt of Islam*, I. IV.):

Countless and swift as leaves on autumn's
tempest shed.

326-30. Note again Addison: "I must not pass over in silence the point of doctrine which Virgil hath very much insisted upon in this book: that the souls of those who are unburied are not permitted to go over into their respective places of rest, until they have wandered a hundred years upon the banks of the Styx. This was probably an invention of the heathen priesthood, to make the people extremely careful of performing proper rites and ceremonies to the memory of the dead."

Centum errant annos volitantque haec litora circum;
Tum demum admissi stagna exoptata revisunt.

✓ 330

Constitit Anchisa satus et vestigia pressit,
Multa putans, sortemque animo miseratus iniquam.
Cernit ibi maestos et mortis honore carentes
Leucaspim et Lyciae ductorem classis Oronten,
Quos simul a Troia ventosa per aequora vectos
Obruit Auster, aqua involvens navemque virosque.

335

Ecce gubernator sese Palinurus agebat,
Qui Libyco nuper cursu, dum sidera servat,
Exciderat puppi mediis effusus in undis.
Hunc ubi vix multa maestum cognovit in umbra,
Sic prior alloquitur: Quis te, Palinure, deorum
Eripuit nobis, medioque sub aequore mersit?
Dic age. Namque mihi, fallax haud ante repertus,
Hoc uno responso animum delusit Apollo,
Qui fore te ponto incolumem, finesque canebat
Venturum Ausonios. En haec promissa fides est?
Ille autem: Neque te Phoebi cortina fefellit,
Dux Anchisiade, nec me deus aequore mersit.
Namque gubernaculum multa vi forte revulsum,
Cui datus haerebam custos cursusque regebam,
Praecipitans traxi mecum. Maria aspera iuro
Non ullum pro me tantum cepisse timorem,
Quam tua ne, spoliata armis, excussa magistro,

340

345

350

334. Cf. I. 113.

337. *Palinurus*. Cf. V. 860.345. *Apollo canebat*. No such prediction of Apollo is elsewhere mentioned; Neptune had, however, distinctly said to

Venus that one of the crew should be lost.

353. *Excussa magistro*. Cf. I. 113. The present expression is a variation for *excusso magistro*, the ship being regarded as taken from the man, rather than the man from the ship.

Deficeret tantis navis surgentibus undis.

Tres Notus hibernas immensa per aequora noctes 355

Vexit me violentus aqua; vix lumine quarto

Prospexi Italiam summa sublimis ab unda.

Paulatim adnabam terrae; iam tuta tenebam,

Ni gens crudelis madida cum veste gravatum

Prensantemque uncis manibus capita aspera montis 360

Ferro invasisset, praedamque ignara putasset.

Nunc me fluctus habet, versantque in litore venti.

Quod te per caeli iucundum lumen et auras,

Per genitorem oro, per spes surgentis Iuli,

Eripe me his, invicte, malis: aut tu mihi terram 365

Inice, namque potes, portusque require Velinos;

Aut tu, si qua via est, si quam tibi diva **creatrix**

Ostendit—neque enim, credo, sine numine divûm

Flumina tanta paras Stygiamque innare paludem—

Da dextram misero, et tecum me tolle per undas, 370

Sedibus ut saltem placidis in morte quiescam.

Talia fatus erat, coepit cum talia vates:

Unde haec, o Palinure, tibi tam dira cupido?

Tu Stygias inhumatus aquas amnemque severum

Eumenidum aspicias, ripamve iniussus adibis? 375

363. **Quod.** Cf. II. 141, note.

374. **Inhumatus.** Cf. 326–30 and note. So Patroclus cannot cross the Styx unburied (II. XXIII. 81) This prayer of Palinurus for burial is evidently modelled after Patroclus' prayer to Achilles:

Achilles, sleepest thou, forgetting me?
Never of me unmindful in my life,
Thou dost neglect me dead. O, bury me

Quickly, and give me entrance through
the gates

Of Hades; for the souls, the forms of
those

Who live no more, repulse me, suffering
not

That I should join their company beyond
The river, and I now must wander round
The spacious portals of the House of
Death.

Desine fata deûm flecti sperare precando ;
 Sed cape dicta memor, duri solacia casus.
 Nam tua finitimi, longe lateque per urbes
 Prodigiiis acti caelestibus, ossa piabunt,
 Et statuent tumulum, et tumulo sollemnia mittent, 380
 Aeternumque locus Palinuri nomen habebit.

His dictis curae emotae, pulsusque **parumper**
 Corde dolor tristi ; gaudet cognomine terra.

Ergo iter inceptum peragunt fluvioque propinquant.
 Navita quos iam inde ut Stygia prospexit ab unda 385
 Per tacitum nemus irè pedemque advertere ripae,
 Sic prior aggreditur dictis, atque increpat ultro :
 Quisquis es, armatus qui nostra ad flumina tendis,
 Fare age, quid venias, iam istinc, et comprime gressum.
 Umbrarum hic locus est, Somni Noctisque **soporae** ; 390
 Corpora viva nefas Stygia vectare carina.
 Nec vero Alciden me sum laetatus euntem

376. Dante quotes this passage to the shade of Vergil (*Purg.* VI. 28) :

It appears that thou deniest,
 O light of mine, expressly in some text,
 That orison can bend decree of Heaven ;
 And ne'ertheless these people pray for
 this [i. e. sanctification.]

Might then their expectation bootless be ?
 And he to me :

My writing is explicit,
 And not fallacious is the hope of these,
 If with sane intellect 't is well regarded ;
 For top of judgment [i. e. the supreme
 decree of God] doth not vail itself,
 Because the fire of love fulfils at once
 What he must satisfy who here installs
 him.

And there, when I affirmed that proposition,

Defect was not amended by a prayer,
 Because the prayer from God was separate.

The idea of prayer as unavailing against fate is seen in the words of the Chorus to Creon (Sophocles, *Antigone*) :

Pray thou for nothing then : for mortal man

There is no issue from a doom decreed.

381. The place is still called *Punta di Palinuro*.

388-391. Thus Charon repulses Dante (*Inf.* III. 88) :

And thou, that yonder standest, living soul,

Withdraw thee from these people, who are dead !

Accepisse lacu, nec Thesea Pirithoumque,
Dîs quamquam geniti atque invicti viribus essent.

Tartareum ille manu custodem in vincla petivit 395

Ipsius a solio regis, traxitque trementem;
Hi dominam Ditis thalamo deducere adorti.

Quae contra breviter fata est Amphrysia vates:

Nullae hic insidiae tales; absiste moveri;

Nec vim tela ferunt; licet ingens ianitor antro 400

Aeternum latrans exsanguis terreat umbras,

Casta licet patrui servet Proserpina limen.

Troïus Aeneas, pietate insignis et armis,

Ad genitorem imas Erebi descendit ad umbras.

Si te nulla movet tantae pietatis imago, 405

At ramum hunc — aperit ramum, qui veste latebat —

Agnoscas. Tumida ex ira tum corda residunt.

Nec plura his. Ille admirans venerabile donum

Fatalis virgae, longo post tempore visum,

Caeruleam advertit puppim, ripaeque propinquat. 410

Inde alias animas, quae per iuga longa sedebant,

Deturbat, laxatque foros; simul accipit alveo

Ingentem Aenean. Gemuit sub pondere cymba

Suttilis, et multam accepit rimosa paludem.

Tandem trans fluvium incolumes vatemque virumque 415

Informi limo glaucaque exponit in ulva.

Cerberus haec ingens latratu regna trifauci

409. **Fatalis**, because fate decreed that it alone could propitiate the infernal powers. Cf. l. 147.

417. **Cerberus**. Although some ancient Greek authorities have assigned him fifty or a hundred heads, writers generally have given him but three. He is

set to guard the entrance to Hell. So is he in Dante's *Inferno* (VI. 13):

Cerberus, monster cruel and uncouth,
With his three gullets like a dog is barking

Over the people that are there submerged.

Personat, adverso recubans immanis in antro.
 Cui vates, horrere videns iam colla colubris,
 Melle soporata et medicatis frugibus ossa
 Obicit. Ille fame rabida tria guttura pandens
 Corripit obiectam, atque immania terga resolvit
 Fusus humi, totoque ingens extenditur antro.
 Occupat Aeneas aditum custode sepulto,
 Evaditque celer ripam irremeabilis undae.
 Continuo audita voces, vagitus et ingens,



CERBERUS.

Red eyes he has, and unctuous beard and black,
 And belly large, and armed with claws his hands;
 He rends the spirits, flays, and quarters them.

Spenser gives his usual strong description :

Before the threshold dreadful Cerberus
 His three deformed heads did lay along,
 Curled with thousand adders venomous ;
 And lilled [loll'd] forth his bloody flaming tong :

At them he gan to reare his bristles strong,

And felly gnarre [snarl]. — *F. Q. I. V. 34*

426. They next come to the outermost dominions of Pluto, to which the poet

assigns three classes of persons, — infants, those unjustly put to death, and the suicides.

Dante places in much the same sort of limbo the souls of unbaptized infants, and the heathen who died without a knowledge of God. Among these latter he places Vergil himself.

And this [the lamentation] arose from sorrow without torment,
 Which the crowds had, that many were and great,

Of infants and of women and of men.
 To me the Master [Vergil] good : Thou dost not ask

What spirits these, which thou beholdest are ?

Now will I have thee know, ere thou go farther,

That they sinned not ; and if they merit had,

'Tis not enough, because they had not baptism

Which is the portal of the faith thou holdest ;

And if they were before Christianity,
 In the right manner they adored not God ;

And among such as these am I myself.
 For such defects, and not for other guilt,

Lost are we, and are only so far punished.
 That without hope we live on in desire.

Inf. IV. 28-42

Infantumque animae flentes in limine primo,
 Quos dulcis vitae exsortes et ab ubere raptos
 Abstulit atra dies et funere mersit acerbo.
 Hos iuxta falso damnati crimine mortis.
 Nec vero hae sine sorte datae, sine iudice, sedes :
 Quaesitor Minos urnam movet; ille silentum
 Conciliumque vocat vitasque et crimina discit.
 Proxima deinde tenent maesti loca, qui sibi letum
 Insontes peperere manu, lucemque perosi
 Proiecere animas. Quam vellent aethere in alto
 Nunc et pauperiem et duros perferre labores !
 Fas obstat, tristisque palus inamabilis unda
 Alligat, et noviens Styx interfusa coërcet.
 Nec procul hinc partem fusi monstrantur in omnem
 Lugentes campi; sic illos nomine dicunt.
 Hic, quos durus amor crudeli tabe peredit,

430

435

440

432. Minos. Minos is chiefly remarkable as belonging to a period when history and mythology interlace, and as uniting in his own person the chief characteristics of both. He is the son of Juppiter, and yet the first possessor of a navy; a judge in Hades, but not the less for that a king of Crete.

Class. Dic.

In Homer, Minos judges the dead (*Od.* XI. 707):

Then I beheld the illustrious son of Jove,

Minos, a golden sceptre in his hand,
 Sitting to judge the dead.

Plato associates Minos, Rhadamanthus, Aeacus, and Triptolemus as judges in Hades. — *Apology*, XXXII.

Propertius (*IV.* XVIII. 27) makes Minos the judge:

Non tamen immerito Minos sedet arbiter Orci.

434–39. Cf. Addison: "It was very remarkable that Virgil, notwithstanding self-murder was so frequent among the heathen, and had been practised by some of the greatest men in the very age before him, hath here represented it as so heinous a crime. But in this particular he was guided by his great master Plato; who says on this subject, that a man is placed in his station of life, like a soldier in his proper post, which he is not to quit, whatever may happen, until he is called off by his commander who planted him in it."

440–476. The mourning fields.

Secreti celant calles et myrtea circum
 Silva tegit; curae non ipsa in morte relinquunt.
 His Phaedram Procrimque locis, maestamque Eriphylen, 415
 Crudelis nati monstrantem vulnera, cernit,
 Evadnenque et Pasiphaën; his Laodamia
 It comes, et iuvenis quondam, nunc femina, Caeneus,
 Rursus et in veterem fato revoluta figuram.
 Inter quas Phoenissa recens a vulnere Dido 450
 Errabat silva in magna; quam Troïus heros
 Ut primum iuxta stetit agnovitque per umbras
 Obscuram, qualem primo qui surgere mense
 Aut videt, aut vidisse putat per nubila lunam,
 Demisit lacrimas, dulcique adfatus amore est: 455
 Infelix Dido, verus mihi nuntius ergo
 Venerat extinctam, ferroque extrema secutam?
 Funeris heu tibi causa fui? Per sidera iuro,
 Per superos, et si qua fides tellure sub ima est,
 Invitus, regina, tuo de litore cessi. 460
 Sed me iussa deûm, quae nunc has ire per umbras,
 Per loca **senta** situ cogunt noctemque profundam,
 Imperiis egere suis; nec credere **quivi**

443. Myrtea. A very appropriate tree, for the myrtle was sacred to Venus, the goddess of love (V. 72).

445-8. For these characters cf. Vocab.

447. Laodamia. Cf. Wordsworth's beautiful poem of this name.

453-4. Cf. Ariosto (*Orl. Fur.* X. 24):
Saw it, or seemed to see: for ill her eyes
Things through the air, yet dim and
hazy, view.

Spenser (*F. Q.* II. VII. 29):
Or as the moone, cloathed with cloudy
night,
Does shew to him that walkes in feare
and sad affright.

Milton (*P. L.* I. 783):

Some belated peasant sees,
Or dreams he sees, while overhead the
moon

Sits arbitress, and nearer to the earth
Wheels her pale course.

Shelley (*Hellas*):

. . . Blotting out
All objects — save that in the faint moon-
glimpse

He saw, or dreamed he saw, the Turkish
admiral.

460. In Catullus, *De Coma Berenices*,
the lock, addressing the queen, says:

Invita, O regina, tuo de vertice cessi.

Hunc tantum tibi me discessu ferre dolorem.

Siste gradum, teque aspectu ne subtrahe nostro. 465

Quem fugis? extremum fato, quod te alloquor, hoc est.

Talibus Aeneas ardentem et torva tuentem

Lenibat dictis animum, lacrimasque ciebat.

Illa solo fixos oculos aversa tenebat,

Nec magis incepto vultum sermone movetur, 470

Quam si dura silex aut stet Marpesia cautes.

Tandem corripuit sese, atque inimica refugit

In nemus umbriferum, coniunx ubi pristinus illi

Respondet curis aequatque Sychaeus amorem.

Nec minus Aeneas, casu percussus iniquo, 475

Prosequitur lacrimans longe, et miseratur euntem. ✓

Inde datum molitur iter. Iamque arva tenebant

Ultima, quae bello clari secreta frequentant.

Hic illi occurrit Tydeus, hic inclutus armis

Parthenopaeus et Adrasti pallentis imago; 480

Hic multum fleti ad superos belloque caduci

Dardanidae, quos ille omnes longo ordine cernens

Ingemuit, Glaucumque Medontaque Thersilochumque,

465-71. Aeneas is now the suppliant and Dido the obdurate one. Note the several strong contrasts. *Quem fugis?* f. *mene fugis?* (IV. 314); with lines 469-71, cf. IV. 369-70.

477-547. The abode of the slain warriors. In the first part of this passage (477-493) the Greek and Trojan warriors are described as engaging in all the exercises to which they were accustomed on earth, and subject to the same passions and fears. Plato likewise teaches that in Hades all do as they were accus-

tomed in this life. Socrates is represented as saying, "But the greatest pleasure would be to spend my time in questioning and examining people there [in Hades] as I have done those here." — *Apology*.

So in Ovid (*Met.* IV. 443), the shades do as they were wont in life:

Errant exsanguis sine corpore et ossibus
umbrae,

Parsque forum celebrant, pars imi tecta
tyranni,

Pars aliquas artes, antiquae imitamina
vitae.

Tres Antenoridas, Cererique sacrum Polyphoeten,
Idaeumque, etiam currus, etiam arma tenentem.

485

Circumstant animae dextra laevaue frequentes.

Nec vidisse semel satis est; iuvat usque morari,

Et conferre gradum, et veniendi discere causas.

At Danaûm procures Agamemnoniaequae phalanges

Ut videre virum fulgentiaque arma per umbras,

490

Ingenti trepidare metu; pars vertere terga,

Ceu quondam petiere rates; pars tollere vocem

Exiguam; inceptus clamor frustratur hiantes.

Atque hic Priamiden laniatum corpore toto

Deïphobum vidit, lacerum crudeliter ora,

495

Ora manusque ambas, populataque tempora raptis

Auribus, et trucas inhonesto vulnere nares.

Vix adeo agnovit pavitantem et dira tegentem

Supplicia, et notis compellat vocibus ultro:

Deïphobe armipotens, genus alto a sanguine Teucris,

500

Quis tam crudeles optavit sumere poenas?

Cui tantum de te licuit? Mihi fama suprema

Nocte tulit fessum vasta te caede Pelasgûm

Procubuisse super confusae stragis acervum.

Tunc egomet tumulum Rhoeteo in litore inanem

505

Constitui, et magna Manes ter voce vocavi.

Nomen et arma locum servant; te, amice, nequivi

Conspicere et patria decedens ponere terra.

Ad quae Priamides: Nihil o tibi amice relictum;

Omnia Deïphobo solvisti et funeris umbris.

510

Sed me fata mea et scelus exitiale Lacaenae

His mersere malis; illa haec monumenta reliquit.

Namque ut supremam falsa inter gaudia noctem

505. Cf. III. 304. 513-14. Cf. II. 248-9. 506. Ter vocavi. Cf. I. 219 and a

Egerimus, nosti; et nimium meminisse necesse est.

Cum fatalis equus saltu super ardua venit 515

Pergama et armatum peditem gravis attulit alvo,

Illa, chorum simulans, **evantes** orgia circum

Ducebat Phrygias; flammam media ipsa tenebat

Ingentem, et summa Danaos ex arce vocabat.

Tum me, confectum curis somnoque gravatum, 520

Infelix habuit thalamus, pressitque iacentem

Dulcis et alta quies placidaeque simillima morti.

Egregia interea coniunx arma omnia tectis

Amovet, et fidum capiti subduxerat ensem;

Intra tecta vocat Menelaum, et limina pandit, 525

Scilicet id magnum sperans fore munus amanti,

Et famam exstingui veterum sic posse malorum.

Quid moror? Irrumpunt thalamo; comes additur una

Hortator scelerum Aeolides. Dî, talia Graiis

Instaurate, pio si poenas ore reposco! 530

Sed te qui vivum casus, age, fare vicissim,

Attulerint. Pelagine venis erroribus actus,

An monitu divûm? an quae te Fortuna fatigat,

Ut tristes sine sole domos, loca turbida, adires?

✓ Hac vice sermonum roseis Aurora **quadrigis** 535

Iam medium aetherio cursu traiecerat axem;

Et fors omne datum traherent per talia tempus;

Sed comes admonuit breviterque adfata Sibylla est:

517-19. This passage is not at all consistent with the conduct of Helen in II. 567-588.

523. **Egregia coniunx.** Sarcastic.

529. **Aeolides.** This term is applied to Ulysses, in allusion to the scandalous

rumor that he was not the son of Laertes, but of the robber Sisyphus, the son of Aeolus.

535-6. They had entered at sunrise (l. 255); it is now past noon.

Nox ruit, Aeneas; nos flendo ducimus horas.

Hic locus est, partes ubi se via **findit** in ambas; 540

Dextera quae Ditis magni sub moenia tendit,

Hac iter Elysium nobis; at laeva malorum

Exercet poenas, et ad impia Tartara mittit.

Deiphobus contra: Ne saevi, magna sacerdos;

Discedam, explebo numerum, reddarque tenebris. 545

I decus, i, nostrum; melioribus utere fatis!

Tantum effatus, et in verbo vestigia torsit.

Respicit Aeneas subito, et sub rupe sinistra

Moenia lata videt, triplici circumdata muro,

Quae rapidus flammis ambit torrentibus amnis, 550

Tartareus Phlegethon, torquetque sonantia saxa.

Porta adversa, ingens, solidoque **adamante** columnae,

Vis ut nulla virum, non ipsi exscindere bello

Caelicolae valeant, stat ferrea turris ad auras,

Tisiphoneque sedens, palla succincta cruenta, 555

Vestibulum **exsomnia** servat noctesque diesque.

Hinc exaudiri gemitus, et saeva sonare

Verbera; tum stridor ferri tractaeque catenae.

Constitit Aeneas, strepituque exterritus haesit.

Quae scelerum facies? o virgo, effare; quibusve 560

548-636. In sight of the gates of Tartara, the Sibyl describes the interior of that abode of the lost.

548-556. Milton (*P. L.* II. 643) thus describes the gates of Hell:

At last appear
Hell-bounds, high reaching to the horrid
roof,
And thrice threefold the gates; three
folds were brass,
Three iron, three of adamantine rock,
Impenetrable, impaled with circling fire,

Yet unconsumed. Before the gates there
sat

On either side a formidable shape.

555. Tisiphone. Dante (*Inf.* IX. 39) places Tisiphone in company with two other furies, Megaera and Alecto: Who had the limbs of women and their mien,

And with the greenest hydras were begirt:
Small serpents and cerastes were their
tresses,

Wherewith their horrid temples were
entwined.

Irgentur poenis? quis tantus plangor ad auras?
 Cum vates sic orsa loqui: Dux inclute Teucrûm,
 Nulli fas casto sceleratum insistere limen;

Sed me cum lucis Hecate praefecit Avernis,
 Ipsa deûm poenas docuit, perque omnia duxit.

565

Gnosius haec Rhadamanthus habet, durissima regna,
 Castigatque auditque dolos, subigitque fateri,
 Quae quis apud superos, furto laetatus inani,
 Distulit in seram commissa piacula mortem.

Continuo sontes ultrix accincta flagello

570

Tisiphone quatit insultans, torvosque sinistra
 Intentans angues vocat agmina saeva sororum.

Tum demum **horrisono** stridentes cardine sacrae

Panduntur portae. Cernis, custodia qualis

Vestibulo sedeat, facies quae limina servet?

575

Quinquaginta atris immanis hiatibus Hydra

566. Rhadamanthus. Cf. l. 432 and note.

567. Castigatque auditque. This passage is generally considered a *hysteron proteron*, cf. *Inductive Studies*, 231, but it is better to take the thought in the order of the words. *Castigat* would then refer to the tortures by which full confession of sin is secured, and not to the punishment which is due to that sin. This is inflicted later (570 seq.). The practice both among the Greeks and Romans of torturing witnesses, especially slaves, in the court, for the purpose of securing true testimony, was sufficiently common to make this view of the passage the reasonable one.

567-69. **Ruaens** thus paraphrases this passage: Punit, et audit fraudes, et cogit fateri quaecumque facinora patrata unus-

quisque per vitam protulit usque ad tardam mortem, gaudens vana simulatione.

Plato (*Gorgias*) gives prominence to the doctrine of a future state of reward and punishment. At death, every soul goes to its own place; the evil gravitates to the evil, and the good rises to the supreme good. When they come before their judge (cf. *Aen.* VI. 566), perhaps after a long series of transmigrations, each of which is the reward or punishment of the preceding state of existence, the good and evil are separated from each other. The wicked, who are not hopelessly sinful, are subjected to sufferings in the Lower World more or less severe (*Aen.* VI. 740), according to the deserts. The incurably wicked are hurled down to Tartara, where they are punished forever as a spectacle and warning others.

Saevior intus habet sedem. Tum Tartarus ipse
Bis patet in praeceps tantum tenditque sub umbras,
Quantus ad aetherium caeli **suspectus** Olympum.

Hic genus antiquum Terrae, Titania pubes,
Fulmine deiecti fundo volvuntur in imo.

590

Hic et Aloidas geminos immania vidi
Corpora, qui manibus magnum rescindere caelum
Aggressi, superisque Iovem detrudere regnis.

✓ Vidi et crudeles dantem Salmonea poenas,

585

Dum flammās Iovis et sonitus imitatur Olympi.
Quattuor hic invectus equis et lampada quassans
Per Graiūm populos mediaeque per Elidis urbem
Ibat ovans, divūnque sibi poscebat honorem,
Demens! qui nimbos et non **imitabile** fulmen
Aere et **cornipedum** pulsu simularet equorum.

590

At pater omnipotens densa inter nubila telum
Contorsit, non ille faces nec **fumea** taedis
Lumina, praecipitemque immani turbine adegit.

Nec non et Tityon, Terrae **omniparentis** alumnum,

595

577-9. From the top of Heaven to the depth of Hell is a favorite standard of measurement. Cf. IV. 445.

Homer places Tartara as far below Hades as the distance from Heaven to Earth (II. VIII. 16). Milton places Hell as far from Heaven as thrice the distance from Heaven to Earth.

Here their prison ordained
In utter darkness, and their portion set
As far removed from God and light of Heaven

As from the centre thrice to the utmost pole. — *P. L.* I. 71.

Wordsworth adapts this thought to moral conceptions:

As high as we have mounted in delight
In our dejection do we sink as low.

Resolution and Independence.

595. These punishments are described by Spenser (*F. Q.* I. V. 35):

There was Ixion turned on a wheele,
For daring tempt the queene of heaven
to sin;

And Sisyphus an huge round stone did
reale,

Against an hill, ne might from labour
lin [cease];

There thirsty Tantalus hong by the chin;
And Tityus fed a vulture on his maw;

Typhoeus ioynts were stretched on a gin
[engine];

Cernere erat, per tota novem cui iugera corpus

Porrigitur, rostroque immanis vultur obunco

Immortale iecur tondens fecundaque poenis

Viscera rimaturque epulis, habitatque sub alto

Pectore, nec fibris requies datur ulla renatis.

600

Quid memorem Lapithas, Ixiona Pirithoumque?

Quos super atra silex iam iam lapsura cadentique

Inminet assimilis; lucent genialibus altis

Aurea fulcra toris, epulaeque ante ora paratae

Regifico luxu: Furiarum maxima iuxta

605

Accubat, et manibus prohibet contingere mensas,

Exsurgitque facem attollens, atque intonat ore.

Hic, quibus invisi fratres, dum vita manebat,

Pulsatusve parens, et fraus innexa clienti,

Aut qui divitiis soli incubuere repertis,

610

Nec partem posuere suis, quae maxima turba est,

Quique ob adulterium caesi, quique arma secuti

Impia, nec veriti dominorum fallere dextras,

Inclusi poenam expectant. Ne quaere doceri,

Quam poenam, aut quae forma viros fortunave mersit.

615

Saxum ingens volvunt alii, radiisque rotarum

Districti pendent; sedet, aeternumque sedebit,

Infelix Theseus; Phlegyasque miserrimus omnes

Admonet et magna testatur voce per umbras:

Discite iustitiam moniti, et non temnere divos.

620

Vendidit hic auro patriam, dominumque potentem

Imposuit; fixit leges pretio atque refixit;

Theseus condemned to endless slouth
[sloth] by law;

and fifty sisters water in leke [leaky]
vessels draw.

602. **Iam iam.** Note the dramatic
petition. Cf. II. 530.

612. **Arma secuti impia.** Those
who had engaged in civil strife against
their country. Vergil might have named
many such of his own and the previous
generations.

622. **Fixit refixit.** Corrupt legis-

Hic thalamum invasit natae vetitosque hymenaeos;

Ansi omnes immane nefas, ausoque potiti.

Non, mihi si linguae centum sint oraque centum, 65

Ferrea vox, omnes scelerum comprehendere formae;

Omnia poenarum percurrere nomina possim.

Haec ubi dicta dedit Phoebi longaeva monacha:

Sed iam age, carpe viam et susceptum perhibe munus.

Acceleremus, ait; Cyclopuum educta caninis 66

Moenia conspicio atque adverso fornice portae,

Haec ubi nos praecepta iubent deponere dona.

Dixerat, et pariter gressi per opaca viarum

Corripiunt spatium medium, foribusque propinquant.

Occupat Aeneas aditum, corpusque recenti 67

Spargit aqua, ramumque adverso in limine figit.

His demum exactis, perfecto munere divae,

lators. The laws when passed were engraved on brazen tablets and hung up in public places.

625-27. Vergil evidently borrows this idea from Homer (*Il.* II. 596).

For I

Should fail to number and to name them all, —

Had I ten tongues, ten throats, a voice unapt

To weary, uttered from a heart of brass, Unless the Muses aided me

Cf. Ovid (*Met.* VIII. 533):

Non mihi si centum deus ora sonantia linguis

Ingeniūque capax totūque Heliconā dedisset,

Tristia persequeror miserarum voce sororum.

Spenser (*F. Q.* IV. XI. 9):

All which, not if an hundred tongues to tell,

And hundred mouths, and voices of mine I had,

And endless memories that might well, In order as they came could I recount them well.

Persius (*Sat.* V. 1-4) thus ridicules the would-be epic writers of his own time: Vātibus hic mos est, centumque potent voces,

Centum ora et linguae optatae in carmina centum,

Fabula seu macisto ponatur blanda megoelo,

Vulnera seu Parthi ducentia ab inguere forrum.

637-892. They enter the Elysian Fields, the home of those who had lived virtuously and piously on earth. Such, says Plato, live without bodies with the gods.



CALLIOPE. (Vatican Museum.)

Musa, mihi causas memora 1: 8.



Devenere locos laetos et amoena **virecta**
 Fortunatorum nemorum sedesque beatas.
 Largior hic campos aether et lumine vestit 640
 Purpureo, solemque suum, sua sidera norunt.
 Pars in gramineis excercent membra palaestris,
 Contendunt ludo et fulva luctantur harena;
 Pars pedibus plaudunt **choreas** et carmina dicunt.
 Nec non Threïcius longa cum veste sacerdos 645
Obloquitur numeris septem discrimina vocum,
 Iamque eadem digitis, iam **pectine** pulsat eburno.
 Hic genus antiquum Teucri, pulcherrima proles,
 Magnanimi heroes, nati melioribus annis,
 Ilusque Assaracusque et Troiae Dardanus auctor. 650
 Arma procul currusque virum miratur inanes.
 Stant terra defixae hastae, passimque soluti
 Per campum pascuntur equi. Quae gratia curruum
 Armorumque fuit vivis, quae cura nitentes
 Pascere equos, eadem sequitur tellure repostos. 655
 Conspicit, ecce, alios dextra laevaue per herbam
 Vescentes laetumque choro Paeana canentes
 Inter **odoratum** lauri nemus, unde **superne**
 Plurimus Eridani per silvam volvitur amnis.
 Hic manus ob patriam pugnando vulnera passi, 660
 Quique sacerdotes casti, dum vita manebat,
 Quique pii vates et Phoebo digna locuti,
 Inventas aut qui vitam **excoluere** per artes,
 Quique sui memores alios fecere merendo;

645. **Threicius sacerdos**, i. e. Or- | in death." A direct Platonic teaching,
 eus. | cf. l. 477 and note.
 653-655. "The ruling passion strong

Omnibus his nivea cinguntur tempora vitta.
 Quos circumfusus sic est adfata Sibylla,
 Musaeum ante omnes; medium nam plurima turba
 Hunc habet, atque umeris exstantem suspicit altis:
 Dicite, felices animae, tuque, optime vates,
 Quae regio Anchisen, quis habet locus? illius ergo
 Venimus et magnos Erebi tranavimus amnes.
 Atque huic responsum paucis ita reddidit heros:
 Nulli certa domus; lucis habitamus opacis,
 Riparumque toros et prata recentia rivis
 Incolimus. Sed vos, si fert ita corde voluntas,
 Hoc superate iugum; et facili iam tramite sistam.
 Dixit, et ante tulit gressum, camposque nitentes
 Desuper ostentat; dehinc summa cacumina linquunt.

At pater Anchises penitus convalle virenti
 Inclusas animas superumque ad lumen ituras
 Lustrabat studio recolens, omnemque suorum
 Forte recensebat numerum carosque nepotes,
 Fataque fortunasque virûm moresque manusque.
 Isque ubi tendentem adversum per gramina vidit
 Aenean, alacris palmas utrasque tetendit,
 Effusaeque genis lacrimae, et vox excidit ore:
 Venisti tandem, tuaque expectata parenti
 Vicit iter durum pietas? datur ora tueri,

667. Musaeum. Musaeus is the mythical father of poets, as Orpheus of singers. . . . Some of the early critics accused Virgil of jealousy in not rather naming Homer than Musaeus, as if a sense of obligation ought to have made him ready to encounter an anachronism.
 — CON.

680. Animas ituras. The spirit of the unborn. Vergil here teaches a doctrine of existence previous to the present. And Plato (*Phaedo*, 56) says, "Our souls were before they were in a human form, ex-
 separate from bodies, and possessed intelligence."

Nate, tua, et notas audire et reddere voces?
 Sic equidem ducebam animo rebarque futurum, 690
 Tempora **dinumerans**, nec me mea cura fefellit.
 Quas ego te terras et quanta per aequora vectum
 Accipio! quantis iactatum, nate, periclis!
 Quam metui, ne quid Libyae tibi regna nocerent!
 Ille autem: Tua me, genitor, tua tristis imago, 695
 Saepius occurrens, haec limina tendere adegit.
 Stant sale Tyrrheno classes. Da iungere dextram,
 Da, genitor, teque amplexu ne subtrahe nostro.
 Sic memorans largo fletu simul ora **rigabat**.
 Ter conatus ibi collo dare bracchia circum, 700
 Ter frustra comprehensa manus effugit imago,
 Par levibus ventis volucrique simillima somno.

Interea videt Aeneas in valle reducta
 Seclusum nemus et virgulta sonantia silvis,
 Lethaeumque, domos placidas qui **praenatat**, amnem. 705
 Hunc circum **innumerae** gentes populique volabant;
 Ac velut in pratis ubi apes aestate serena
 Floribus insidunt variis, et candida circum
Lilia funduntur; **strepit** omnis murmure campus.
 Horrescit visu subito, causasque requirit 710
 Inscius Aeneas, quae sint ea flumina porro,
 Quive viri tanto complerint agmine ripas.
 Tum pater Anchises: Animae, quibus altera fato

691. Cf. V. 731.

700-702. Cf. II. 792 and note.

705. **Lethaeum**. Cf. Milton's description (*P. L.* II. 582):

... off from these, a slow and silent stream,

... the river of oblivion, rolls

Her watery labyrinth; whereof who drinks,

Forthwith his former state and being forgets,

Forgets both joy and grief, pleasure and pain.

713-15. This passage seems to teach

Corpora debentur, Lethaei ad fluminis undam

Securos latices et longa oblivia potant.

Has equidem memorare tibi atque ostendere coram,

Iampridem hanc prolem cupio enumerare meorum,

Quo magis Italia mecum laetere reperta.

O pater, anne aliquas ad caelum hinc ire putandum est

Sublimes animas, iterumque ad tarda reverti

Corpora? Quae lucis miseris tam dira cupido?

Dicam equidem, nec te suspensum, nate, tenebo,

Suscipt Anchises, atque ordine singula pandit.

Principio caelum ac terras camposque liquentes

transmigration of souls from one mortal body to another. This doctrine, again, is Platonic. "The soul is deathless, in order that it may enter again into some mortal body" (*Phaedo*, 44). Tibullus (IV. I. 204-211), thus discourses upon his possible future state:

Quia etiam mea cum tumulus contexerit
ossa,

Seu matura dies celerem properat mihi
mortem,

Longa manet seu vita, tamen, mutata
figura

Sen me finget equum rigidos percurrere
campos

Doctum seu tardi pecoris sim gloria
taurus.

Sive ego per liquidum volueris vehar
aëra pennis,

Quandocumque hominem me longa re-
ceperit aetas,

Inceptis de te subtexam carmina chartis.

Wordsworth (*Ode, Intimations of Im-*
mortality) says:

Our birth is but a sleep and a forgetting:

The soul that rises with us, our life's star,

Hath had elsewhere its setting,

And cometh from afar.

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

724-751. This passage, containing the doctrines of the creation and also the nature and destiny of the soul, is based almost entirely upon the teachings of Plato. These doctrines are:

1. An intelligent force or soul brooded over and infused itself into formless and inert matter, thus producing all created things (*Aen.* 724-729).

Pure reason is the creating cause of all things. . . . Mind and will are the real cause of all motion and action in the world, just as truly as of all human motion and action. — PLATO, *Phaedo*.

The soul is not only superior to the body, but prior to it in order of time, and that not merely as it exists in the being of God, but in every order of existence. — PLATO, *Timaeus*.

2. This soul is of divine origin and nature, but becomes contaminated by the noxious matter which it for a season inhabits (*Aen.* 730-734).

The body impedes the soul in its

Lucentemque globum Lunae Titaniaque astra 725
 Spiritus intus alit, totamque infusa per artus
 Mens agitat molem et magno se corpore miscet.
 Inde hominum pecudumque genus vitaeque volantum,
 Et quæ marmoreo fert monstra sub aequore pontus.
 Igneus est ollis vigor et caelestis origo 730
 Seminibus, quantum non noxia corpora tardant,
 Terrenique hebetant artus moribundaque membra.
 Hinc metuunt cupiuntque, dolent gaudentque, neque auras
 Dispiciunt clausae tenebris et carcere caeco.
 Quin et supremo cum lumine vita reliquit, 735
 Non tamen omne malum miseris nec funditus omnes

search after truth (*Phaedo*). Life, in the highest sense, which is called spiritual and eternal life, is in and of and from the soul, which matter only contaminates and clouds, and the body only clogs and entombs (*Gorgias*).

3. Even at death, those blemishes which the soul has received from association with the body do not depart, but must be removed by a series of purgations and cleansings more or less severe (*Aen.* 735-743).

The souls of men having contracted in the body great stains and pollutions of vice and ignorance, there are several purgations necessary to be passed through, both here and hereafter, in order to refine and purify them. If the soul loves virtue, it escapes contamination from the body; but if it serves the lusts of the flesh, it suffers contamination from the flesh (*Phaedo*).

731. **Noxia corpora.** The "harmful body" is arraigned by poets since Vergil too numerous to mention in full. The body is called "a soaked and sucking vesture that drags us down and chokes us in the melancholy deep;" "the foule

prisoun of this life;" "the muddy vesture of decay;" "flesh (that) doth frailty breed;" "flesh imbued with frailty;" "a baffling and perverting carnal mesh;" "the tenement of clay;" "the soul's sepulchre;" "a prison of flesh and bone;" "this dull and earthly mould;" "this perishable dust;" "this gross impediment of clay;" "this mask of flesh;" "this mouldering old partition wall;" "the chains of earth's immurement."

Edwin Arnold in the poem *After Death in Arabia* speaks thus of the dead body:

It was mine, it is not I.

[It] Is a hut which I am quitting,
Is a garment no more fitting,
Is a cage, from which at last
Like a hawk my soul has passed.

'T is an empty sea-shell — one
Out of which the pearl has gone;
The shell is broken, — it lies there;
The pearl, the all, the soul, is here.
It remained for Christianity to reveal
the body as the "temple of the Holy Ghost."

Corporeae excedunt pestes, penitusque necesse est
Multa diu concreta modis inolescere miris.

Ergo exercentur poenis, veterumque malorum

Supplicia expendunt: aliae panduntur inanes

740

Suspensae ad ventos; aliis sub gurgite vasto

Infectum eluitur scelus, aut exuritur igni;

Quisque suos patimur Manes; exinde per amplum

Mittimur Elysium, et pauci laeta arva tenemus;

Donec longa dies, perfecto temporis orbe,

745

Concretam exemit labem, purumque relinquit

Aetherium sensum atque aurai simplicis ignem.

Has omnes, ubi mille rotam volvere per annos,

Lethaeum ad fluvium deus evocat agmine magno,

Scilicet immemores supera ut convexa revisant

750

Rursus et incipiant in corpora velle reverti.

Dixerat Anchises, natumque unaque Sibyllam

Conventus trahit in medios turbamque sonantem,

Et tumulum capit, unde omnes longo ordine posset

Adversos legere, et venientum discere vultus.

755

743. Quisque suos patimur Manes.

The *Manes* which appear to have been a sort of twofold genius belonging to each person, being regarded as separable from the person himself, and as subjecting him to inflictions. — CON.

754. Thus Melissa reveals to the warrior maiden Bradamant the illustrious spirits of her posterity:

"To tell at large the puissant acts and worth,

And name of each who, figured in a sprite,

Is present to our eyes before his birth,"

Said sage Melissa to the damsel bright;
"To tell the deeds which they shall act
on earth,

Were labor not to finish with the night.
Hence I shall call few worthies of thy
line,

As time and fair occasion shall combine."

ARIOSTO, *Orl. Fur.* III. 23.

Then follow many pages in which the noble sons of Italy are extolled. The whole conception is evidently suggested by Vergil.

So Adam in a prophetic vision is allowed to behold long vistas of the world's history (MILTON, *P. L.* XI.).

Nunc age, Dardanium prolem quae deinde sequatur
 Gloria, qui maneant Itala de gente nepotes,
 Inlustres animas nostrumque in nomen ituras,
 Expediam dictis, et te tua fata docebo.

Ille, vides, pura iuvenis qui nititur hasta, 760

Proxima sorte tenet lucis loca, primus ad auras
 Aetherias Italo commixtus sanguine surget,

Silvius, Albanum nomen, tua postuma proles,

Quem tibi longaevo serum Lavinia coniunx

Educet silvis regem regumque parentem, 765

Unde genus Longa nostrum dominabitur Alba.

Proximus ille Procas, Troianae gloria gentis,

Et Capys, et Numitor, et qui te nomine reddet

Silvius Aeneas, pariter pietate vel armis

Egregius, si umquam regnandam acceperit Albam. 770

Qui iuvenes! quantas ostendant, adspice, vires,

Atque umbrata gerunt civili tempora quercu!

Hi tibi Nomentum et Gabios urbemque Fidenam,

Hi Collatinas imponent montibus arces,

Pometios Castrumque Inui Bolamque Coramque. 775

Haec tum nomina erunt, nunc sunt sine nomine terrae.

Quin et avo comitem sese Mavortius addet

Romulus, Assaraci quem sanguinis Ilia mater

Educet. Viden', ut geminae stant vertice cristae,

Et pater ipse suo superum iam signat honore? 780

En, huius, nate, auspiciis illa incluta Roma

760. **Pura hasta.** An emblem of
 sovereignty.

760-776. A period of about two hun-
 red and fifty years, largely unauthentic,
 here covered.

772. **Civili quercu.** The crown of
 civic oak was worn by those who planted
 colonies or founded cities.

Imperium terris, animos aequabit Olympo,
 Septemque una sibi muro circumdabit arces,
 Felix prole virum: qualis Berecynthia mater
 Invehitur curru Phrygias turrita per urbes,
 Laeta deum partu, centum complexa nepotes,
 Omnes caelicolas, omnes supera alta tenentes.
 Huc geminas nunc flecte acies, hanc aspice gentem
 Romanosque tuos. Hic Caesar et omnis Iuli
 Progenies, magnum caeli ventura sub axem.
 Hic vir, hic est, tibi quem promitti saepius audis,
 Augustus Caesar, Divi genus, aurea condet

784. Berecynthia mater. Cybele, so called because the inhabitants of Mt. Berecynthus, a mountain in Phrygia, were devoted to her worship.

789-90. The deification of Julius Caesar. So also Ovid:
 Caesar in Urbe sua deus est; quem Marte
 togaque
 Praecipuum non bella magis finita triumphis
 Resque domi gestae properataque gloria rerum
 In sidus vertere novum stellamque comantem,
 Quam sua progenies; neque enim de Caesaris actis
 Ullum maius opus, quam quod pater extitit huus. — *Met.* XV. 746.

♦ **792. AUGUSTUS CAESAR.** Vergil here pays to his great patron the same tribute which Ovid pays in the last two lines just quoted. According to one view of the *Aeneid*, which is more or less just, this name is the focus of the whole poem, that toward which all the rest points. Cf. *Inductive Studies*, 80, and *Bibliography of Vergil*, *The Aeneid*, 3, b.



AUGUSTUS.

Ariosto (*Orl. Fur.* XXXV. 26) sat maliciously detracts from Vergil's praise of the Emperor:

Augustus not so holy and benign
 Was, as great Vergil's trumpet sound
 his name.

Because he savored the harmonious lie
 His foul proscription passes with
 blame.

Saecula qui rursus Latio regnata per arva
 Saturno quondam; super et Garamantas et Indos
 Proferet imperium; iacet extra sidera tellus, 795
 Extra anni solisque vias, ubi **caelifer** Atlas
 Axem umero torquet stellis ardentibus aptum.
 Huius in adventum iam nunc et Caspia regna
 Responsis horrent divûm et Maeotia tellus,
 Et **septemgemi** turbant trepida ostia Nili. 800
 Nec vero Alcides tantum telluris obivit,
 Fixerit **aeripedem** cervam licet, aut Erymanthi
 Pacarit nemora, et Lernam tremefecerit arcu;
 Nec, qui **pampineis** victor iuga flectit habenis,
 Liber, agens celso Nysae de vertice tigres. 805
 Et dubitamus adhuc virtutem extendere factis,
 Aut metus Ausonia prohibet consistere terra?
 Quis procul ille autem ramis insignis olivae
 Sacra ferens? Nosco crines **incanaque** menta
 Regis Romani, primam qui legibus urbem 810
 Fundabit, Curibus parvis et paupere terra
 Missus in imperium magnum. Cui deinde subibit,
 Otia qui rumpet patriae residesque movebit
 Tullus in arma viros et iam desueta triumphis
 Agmina. Quem iuxta sequitur iactantior Ancus, 815
 Nunc quoque iam nimium gaudens popularibus auris.
 Vis et Tarquinius reges, animamque superbam

96. **Caelifer Atlas.** Cf. IV. 247, e.

110. **Regis**, i. e., Numa Pompilius. His reign was long and peaceful, and he devoted his chief care to the establishment of religion among his rude subjects.

814. **Tullus** Hostilius departed from the peaceful ways of Numa, and aspired to the martial renown of Romulus.

815. **Ancus** Martius founded many colonies and conquered many tribes, among others the Latins to whom he gave the Aventine as a dwelling-place.

Ultoris Bruti, fascesque videre receptos?
 Consulis imperium hic primus saevasque secures
 Accipiet, natosque pater nova bella moventes 820
 Ad poenam pulchra pro libertate vocabit,
 Infelix! Utcumque ferent ea facta minores,
 Vincet amor patriae laudumque immensa cupido.
 Quin Decios Drusosque procul saevumque securi
 Aspice Torquatum et referentem signa Camillum. 825
 Illae autem, paribus quas fulgere cernis in armis,
 Concordes animae nunc et dum nocte premuntur,
 Heu quantum inter se bellum, si lumina vitae
 Attigerint, quantas acies **stragemque** ciebunt!
 Aggeribus socer Alpinis atque arce Monoeci 830
 Descendens, gener adversis instructus Eois.
 Ne, pueri, ne tanta animis adsuescite bella,
 Neu patriae validas in viscera vertite vires;
 Tuque prior, tu parce, genus qui ducis Olympo,
 Proice tela manu, sanguis meus!— 835
 Ille triumphata Capitolia ad alta Corinθο
 Victor aget currum, caesis insignis Achivis.
 Eruet ille Argos Agamemnoniasque Mycenae,
 Ipsumque Aeaciden, genus armipotentis Achilli,
 Ultus avos Troiae, templa et **temerata** Minervae. 840
 Quis te, magne Cato, tacitum, aut te, Cosse, relinquat?
 Quis Gracchi genus, aut geminos, duo fulmina belli,
 Scipiadas, cladem Libyae, parvoque potentem
 Fabricium, vel te sulco, Serrane, serentem?
 Quo fessum rapitis, Fabii? tu Maximus ille es, 845
 Unus qui nobis cunctando restituis rem.

826, 827. **Illae animae.** Pompey and Caesar.

833. The alliteration in this line is worthy of note.

836. **Ille.** Lucius Mummius.

838. **Ille.** Lucius Aemilius Paullus.

844. **Serrane, serentem.** Note the play on words.

Excudent alii spirantia mollius aera,
 Credo equidem, vivos ducent de marmore vultus,
 Orabunt causas melius, caelique meatus
 Describent radio et surgentia sidera dicent :
 Tu regere imperio populos, Romane, memento ;
 Hae tibi erunt artes ; pacisque imponere morem,
 Parcere subiectis, et debellare superbos.

850

Sic pater Anchises, atque haec mirantibus addit :
 Aspice, ut insignis spoliis Marcellus opimis
 Ingreditur, victorque viros supereminet omnes !
 Hic rem Romanam, magno turbante tumultu,
 Sistet, eques sternet Poenos Gallumque rebellem,
 Tertiaque arma patri suspendet capta Quirino.

855

847-853. This passage is a fair representation of the Roman spirit. Her ambition ever was to conquer, to rule. In so doing she obtained all else, for she made those who excelled in the arts and sciences pay tribute of their skill and their learning to her. She adorned her palaces with their statues and paintings, and filled her libraries with their books.

859. *Tertia arma suspendet.* Cf. I. 248, note, and Vocab., *spolia*. These *spolia opima* had been obtained but three times in all Roman history. 1. Romulus slew with his own hand Accon, king of a Latin tribe, and dedicated his armor to Juppiter. 2. Servius Cornelius Cossus, military tribune with consular power, B. C. 428, slew Lar Tolumnius, the king of the Veii, in single combat, and dedicated his spoils in the temple of Juppiter Feretrius. 3. Marcellus, consul B. C. 222, conquered the Insubrians in Cisalpine Gaul, and killed with his own hand their king Viridomarus.



FASCES.

Atque hic Aeneas; una namque ire videbat 860
 Egregium forma iuvenem et fulgentibus armis,
 Sed frons laeta parum, et deiecto lumina vultu:
 Quis, pater, ille, virum qui sic comitatur euntem?
 Filius, ane aliquis magna de stirpe nepotum?
 Qui strepitus circa comitum! quantum instar in ipso! 865
 Sed nox atra caput tristi circumvolat umbra.
 Tum pater Anchises, lacrimis ingressus obortis:
 O gnate, ingentem luctum ne quaere tuorum;
 Ostendent terris hunc tantum fata, neque ultra
 Esse sinent. Nimum vobis Romana propago 870
 Visa potens, Superi, propria haec si dona fuissent.
 Quantos ille virum magnam Mavortis ad urbem
 Campus aget gemitus! vel quae, Tiberine, videbis
 Funera, cum tumulum praeterlabere recentem!
 Nec puer Iliaca quisquam de gente Latinos 875
 In tantum spe tollet avos, nec Romula quondam
 Ullo se tantum tellus iactabit alumno.
 Heu pietas, heu prisca fides, invictaque bello
 Dexterâ! non illi se quisquam impune tulisset
 Obvius armato, seu cum pedes iret in hostem, 880
 Seu spumantis equi foderet calcaribus armos.
 Heu, miserande puer! si qua fata aspera rumpas,
 Tu Marcellus eris. Manibus date lilia plenis,
 Purpureos spargam flores, animamque nepotis
 His saltem accumulem donis, et fungar inani 885

860-886. Vergil read the sixth book of his Aeneid to the Emperor Augustus and his sister Octavia. "When the poet reached the beautiful passage in which he alludes so pathetically to the death of her son Marcellus, the adopted child

of Augustus, and the universal favorite of Rome, Octavia is said to have swooned away, and, on reviving, to have ordered the poet to be rewarded with ten *sestertia* for each line."

Munere. — Sic tota passim regione vagantur
 Aëris in campis latis, atque omnia lustrant.
 Quae postquam Anchises natum per singula duxit,
 Incenditque animum famae venientis amore,
 Exin bella viro memorat quae deinde gerenda,
 Laurentesque docet populos urbemque Latini,
 Et quo quëmque modo fugiatque feratque laborem.

890

Sunt geminae Somni portae, quarum altera fertur
Cornea, qua veris facilis datur exitus Umbris;
 Altera candenti perfecta nitens elephanto,
 Sed falsa ad caelum mittunt insomnia Manes.
 His ibi tum natum Anchises unaque Sibyllam
 Prosequitur dictis, portaque emittit eburna:
 Ille viam secat ad naves sociosque revisit;
 Tum se ad Caietae recto fert litore portum.
 Ancora de prora iacitur; stant litore puppes.

895

900

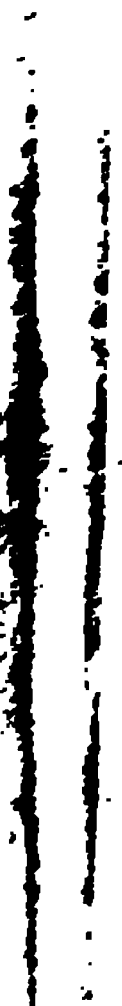
893. Somni portae. This description is taken from Homer (*Od.* XIX. 681–686), who says of dreams:

Two portals are there for their [i. e.,
 dreams] shadowy shapes,
 Of ivory one, and one of horn. The
 dreams
 That come through the carved ivory
 deceive
 With promises that never are made
 good;
 But those which pass the doors of polished
 horn,
 And are beheld of men, are ever true.

900. Caietae. His fifteenth landing.
 He makes his final anchorage in the
 Tiber in VII. 35, 36.

901. Stant litore puppes. When

that Italy, which has so long eluded the grasp of the hero, is actually reached, and he stands upon the fated ground to which prophecy and the visions of his eager fancy have long been pointing him, the poem is complete; and all that follows is another poem actuated by another spirit. To this point Fate has led him through the smoke of his burning city, through storm and shipwreck, and the unceasing opposition of adverse powers, and here she has finally rewarded his piety and unswerving faith in his destiny. The first six books present the hero as the all-enduring one, the last as the warrior king. The first six books are the story of hope and anticipation; the last, of attainment and realization.





NAPLES—AT VERGIL'S TOMB. (Hector Le Roux.)

Now thy Forum roars no longer; fallen
every purple Caesar's dome. Tennyson.



VOCABULARY.

VOCABULARY.

—The figure after each word shows the number of times the word is used in the first of the *Aeneid*. In most cases, also, the place of the first occurrence of the words with its meanings is cited.]

A.

abs, prep. w. abl. 1. Of place, *away from*; 2. of position, *on the of, on, at*; 3. of time, *from, since*, 4. of origin, separation, and *by, from, by*.

antis, m., a companion of Aeneas (i. 1); the twelfth king of Argos (ii. 86).

ere, **didi**, **ditum**, to put away; *withdraw, hide* (ii. 574); poet., *lit ensem lateri, he plunged the into his side* (ii. 553). 3.

o, **ere**, **xi**, **ctum**, to lead away (v. 301); *draw back, withdraw*, (v. 2). 2.

re, **ivi** (ii), **itum**, to go away, *de-* (i. 196). 12.

etis, f., a *fir-tree*; (meton.) any made of fir-wood (ii. 16). 2.

a, **um**, cf. **aufero**.

ere, **ui**, **ūtum**, to wash away, *purify* (ii. 720). 2.

āre, **āvi**, **ātum**, to deny, refuse (v. 7).

ere, **ui**, **ūtum**, to refuse by a *reject, decline* (iv. 108). 2.

ēre, **ēvi** (ui), **itum**, to efface, *destroy* (i. 720). 2.

ere, **ripui**, **reptum**, to snatch away, *tear off* (i. 108). 2.

ab-rumpo, **ere**, **rūpi**, **ruptum**, to break or tear off, *rend asunder, break, violate* (iii. 55). 3.

abruptus, **a**, **um**, part. (**abrumbo**), *broken off, steep, abrupt, bursting* (iii. 199); *in abruptum, into an abyss* (iii. 422). 2.

ab-scindo, **ere**, **scidi**, **scissum**, to tear off, *tear, rend* (iii. 418). 3.

abs-condo, **ere**, **di** (**didi**), **ditum**, to put out of sight, *hide carefully, conceal* (iv. 337); *lose sight of* (iii. 291). 2.

absens, **entis** (**absum**), *absent* (iv. 83). 3.

ab-sisto, **ere**, **stiti**, to withdraw, stand aloof from, *go away* (vi. 259); *cease* (w. inf. vi. 399); *desist* (i. 192). 3.

abs-tineo, **ēre**, **tinui**, **tentum**, to hold or keep back; *abstain from, spare* (ii. 534).

abs-trūdo, **ere**, **si**, **sum**, to push away; *conceal, hide* (vi. 7).

ab-sum, **abesse**, **āfui**, to be away from, *be absent, at a distance* (ii. 620); *be free from, be wanting* (i. 584). 4.

ab-sūmo, **ere**, **mpsi**, **mptum**, to take away (i. 555); *consume* (iii. 257); *destroy* (iii. 654). 4.

ac, conj., v. **atque**.

Acamās, **ntis**, m., one of the Greeks concealed in the wooden horse (ii. 262).

acanthus, i, m., *the plant bear's-foot* (i. 649). 2.

Acarnān, ānis, adj., *pertaining to Acarnania*; subs., *an Acarnanian* (v. 298).

ac-cēdo, ere, cessi, cessum, *to approach, come near* (i. 201). 8.

ac-celero, āre, āvi, ātum, trans., *to hasten*; intrans., *make haste, hurry* (v. 675). 2.

ac-cendo, ere, ndi, nsum, *to kindle, set on fire* (v. 4); *heat, inflame, incite* (i. 29). 6.

accessus, ūs, m., *a going near, an approach* (iii. 570).

ac-cido, ere, cidi, cīsum, *to cut into* (ii. 627).

ac-cingo, ere, nxi, nctum, *to gird on* (ii. 614); in pass. with a middle sense, *gird one's self with* (ii. 671); *make ready for* (by girding up the garments, i. 210); *have recourse to* (iv. 493). 7.

ac-cipio, ere, cēpi, ceptum, *to take, receive, accept* (i. 123); *take into one's mind, learn* (ii. 65); *hear, perceive* (ii. 308). 34.

accītus, ūs, m., *a summons, call*; used only in abl. sing. (i. 677).

ac-commodo, āre, āvi, ātum, *to fit, adjust, fit on*; *gird to* (ii. 393).

ac-cubo, āre, *to lie by or near* (vi. 606).

ac-cumbo, ere, cubui, cubitum, *to lie down*; *recline at meals* (i. 79).

ac-cumulo, āre, āvi, ātum, *to heap up, accumulate*; (poet.) *heap upon, bestow generously upon* (vi. 885).

ac-curro, ere, cucurri and curri, cursum, *to run to, hasten to* (v. 451).

ācer, cris, cre, adj., *sharp*; of mental emotions and character, *eager, fierce, spirited, keen* (i. 362). 13.

acerbus, a, um, adj., *harsh to the taste, sour*; *harsh, implacable, hostile* (v. 462); *bitter, distressing, painful, sad* (v. 49). 4.

acernus, a, um, adj., *of maple-wood, maple* (ii. 112).

acerra, ae, f., *an incense-box*, a (v. 745).

acervus, i, m., *a heap, mass* (iv. 4).

Acesta, ae, f., *a town in Sicily* (i. 462).

Acestēs, ae, m., *a king of Sicily* (i. 462).

Achāīcus, a, um (poet., Achāīu), *Achaean, Grecian* (ii. 462).

Achātēs, ae, m., *the faithful friend of Aeneas* (i. 120).

Achēmenides, ae, m., *a companion of Ulysses* (iii. 614).

Acherōn, ntis, m., *one of the rivers of the Lower World*; (meton.) *the Lower World itself* (v. 99).

Achillēs, is, m., *son of Peleus and Ateneis, and one of the most valiant of the Greek heroes at Troy* (i. 30).

Achillēus, a, um, adj., *belonging to Achilles* (iii. 326).

Achīvus, a, um, adj., *Grecian* (i. 462).

Achīvi, ōrum, *the Greeks* (i. 2).

Acīdalia, ae, f., *an epithet of Venus, the Acidalian spring in Boeotia, one of her favorite haunts* (i. 720).

aciēs, ēi, f., *a sharp edge or point of a weapon* (vi. 291); *the glance of the sight* (vi. 200); *a line of men in array* (i. 489). 9.

Acragās, ntis, m., *a mountain on the southwest coast of Sicily* (v. 703).

acta, ae, f., *the sea-shore, beach* (v. 613).

Actius, a, um, adj., *pertaining to Actium, a promontory on the western coast of Epirus* (iii. 28).

acūtus, a, um, adj., *sharp*, (i. 45). 6.

ad, prep. w. acc., *to, towards, with reference to*; of motion; with the idea of *an end* (v. 481, *ad superos*); *to without reference to* (v. 687, *ad unum* man).

adamas, ntis, m., *adamant* (vi. 5).

Adamastus, i, m., *the father of Achēmenides* (iii. 614).

ere, **xi**, **ctum**, to speak to, to; yield, give up, resign (iii.

re, **didi**, **ditum**, to give or join, give in addition (i. 268). 17.

s, **a**, **um**, part. (**adduco**), drawn, stretched, strained, contracted (v. drawn (v. 507). 2.

re, **ivi** (ii), **itum**, to go to, approach (iii. 456); encounter (v. 379). 5.

lv., so far, so long, so; even, in order to emphasize some adj. or adv. (v. 413). 4.

, e, adj., easy to be addressed, accessible (iii. 621).

ūs, **m**., a speaking to, address (v. 413).

āre, **āvi**, **ātum**, to strive after, pursue; seize, grasp (iii. 670).

adferre, **attuli**, **allātum**, to bear, bring to a place (vi. 532); bring to; w. reflexive pron., betake one's self (iii. 310); bring forth anything from a place (vi. 516). 4.

ere, **fixi**, **fixum**, to join or fasten, attach (v. 852).

, a, **um** (**adfligo**, to strike down), battered, impaired (i. 452); dejected, desponding (ii. 92). 2.

re, **āvi**, **ātum**, to blow or breathe, blowing upon some one (i. 591);

inspire upon some one with something (vi. 50). 4.

ere, **xi**, **xum**, to flow to or to, of persons, to come in crowds, (ii. 796).

āri, **fātus**, to speak to, address, (i. 663); say the last words to a, bid farewell (ii. 644). 12.

adforem, v. **adsum**.

, ēre, **ui**, **itum**, to hold to, approach, summon, invite, bring to (v. 62).

adv., to this place, hither; until now, as yet (i. 547); still (v. 413); now (vi. 806). 5.

re, **ēgi**, **actum**, to drive or bring

to; hurl down (iv. 25); compel (vi. 696). 3.

ad-imo, ere, **ēmi**, **emptum**, to take away, remove (iii. 658). 2.

aditus, **ūs**, **m**., approach, access, entrance (ii. 494); the best opportunity for access or approach (iv. 293); opening, opportunity (v. 441). 7.

ad-iuvo, **āre**, **iūvi**, **iūtum**, to aid, help, assist (v. 345).

ad-mīror, **āri**, **ātus**, to admire, wonder at (ii. 797); gaze at with wonder or admiration (vi. 408). 2.

ad-mitto, ere, **mīsi**, **missum**, to send to, let in, admit (vi. 330).

ad-moneo, **ēre**, **ui**, **itum**, to admonish, warn (iv. 353); explain for the sake of warning (vi. 293). 3.

ad-moveo, **ēre**, **mōvi**, **mōtum**, to move or bring to (iii. 410); w. **ubera**, to suckle (iv. 367). 2.

ad-nītor, **i**, **nīsus** or **nixus**, to press or lean upon or against; exert one's self, strive (i. 144). 4.

ad-no, **āre**, **āvi**, **ātum**, to swim to (vi. 358); float to, reach (i. 538). 3.

ad-nuo, ere, **ui**, **ūtum**, to nod to, assent by a nod (iv. 128); promise (i. 250). 2.

ad-oleo, **ēre**, **olui**, **ultum**, to cause to grow, magnify; worship (i. 704); sacrifice, pay (iii. 547). 2.

ad-olesco, ere, **ēvi**, **ultum**, to grow up, come to maturity (i. 431).

ad-operio, **ire**, **ui**, **ertum**, to cover, wrap (iii. 405).

ad-orior, **orīri**, **ortus**, to attack, assail; attempt (vi. 397).

ad-ōro, **āre**, **āvi**, **ātum**, to adore; beseech, supplicate (i. 48).

ad-quīro, ere, **sīvi**, **sītum**, to acquire, get (iv. 175).

Adrastus, **i**, **m**., king of Argos, father-in-law of Tydeus and Polynices, and one of the "Seven against Thebes" (vi. 480).

ad-suesco, ere, **ēvi**, **ētum**, intrans., to

become accustomed to (v. 301), trans., accustom one's self to something, make anything familiar to one (vi. 832). 2.

ad-sum, adesse, adfui, to be present, at hand (i. 576); appear, come forward, (v. 364); aid, assist (iii. 116). 20.

adulterium, ii, n., adultery (vi. 612).

adultus, a, um, v. *adoleasco*.

ad-veho, ere, xi, ctum, to carry, bring, or conduct to a place; pass., be carried, ride, sail (i. 558). 3.

ad-velo, āre, āvi, ātum, to veil, wreath, encircle (v. 246).

advena, ae, m., a stranger, an adventurer (iv. 591).

ad-venio, īre, vēni, ventum, to come to, arrive at, arrive, reach (i. 388).

ad-vento, āre, āvi, ātum (freq. fr. *advenio*), to keep coming towards or nearer, approach (v. 328). 2.

adventus, ūs, m., an approach, arrival (v. 36).

adversor, āri, ātus, to oppose, resist (iv. 127).

adversus, a, um, part. (*adverto*), turned toward or against, opposite, in front (i. 103, 166); unfavorable, adverse, opposing (ii. 727). 23.

ad-vertō, ere, ti, sum, to turn to or towards (v. 34), turn the mind to, notice, give heed to (ii. 712). 6.

ad-voco, āre, āvi, ātum, to call in, invite, summon (v. 44).

ad-volvo, ere, vi, volūtum, to roll to or towards, roll up (vi. 182).

adytum, i, n., the innermost part of a temple, the sanctuary, a shrine (ii. 115, 297, 351); (poet.) the innermost part of a tomb (v. 84). 8.

Aeacidēs, ae, m., a descendant of Aeacus, used in Vergil of Achilles (i. 99), Pyrrhus (iii. 296), and Perseus, king of Macedon (vi. 839).

Aeaeus, a, um, adj., Aeaeian, a name given to Circe because she was born at Aea, in Calabris (iii. 386).

aedēs, is, f., (sing.) a dwelling of the gods, a temple; (pl.) a human dwelling, house, home (ii. 487). 2.

aedifico, āre, āvi, ātum, to build, construct (ii. 16).

Aegaeus, a, um, adj., pertaining to the Aegean sea, Aegean (iii. 74).

aeger, gra, grum, adj., ill, sick, feeble (iii. 140; v. 651); wounded, weary (ii. 566); trembling (v. 468); painful, difficult (v. 432); sad, anxious, sick at heart, desponding (i. 208; iv. 35). 9.

aemulus, a, um, adj., (in a good sense) emulous, rivaling (v. 187); (in a bad sense) envious, jealous (vi. 173). 3.

Aeneadēs, ae, m., a descendant of Aeneas. **Aeneadae, ārum (-dūm)**, pl., the comrades of Aeneas (i. 157); the Trojans (i. 565).

Aenēas, ae, m., Aeneas, son of Venus and Anchises, and the hero of the Aeneid (passim).

aēnus, a, um, adj., brazen, bronze, copper (i. 295). As a neut. subs., a brazen or copper vessel (i. 213). 7.

Aeolia, ae, f., an island near Sicily, the abode of Aeolus (i. 52).

Aeolidēs, ae, m., a descendant of Aeolus: Misenus (vi. 164), Ulysses (vi. 529). The father of Misenus is not to be understood as the god Aeolus, but the name is simply a patronymic from the name of a mortal father.

Aeolius, a, um, adj., pertaining to Aeolus or Aeolia, Aeolian (v. 791).

Aeolus, i, m., the god of the winds (i. 52).

aequaevus, a, um, adj., of equal age (ii. 561). 2.

aequālis, e, adj., equal, like, similar: equal in age (*aevum*) (iii. 491); subs., **aequales**, equals, companions (v. 468). 2.

aequo, āre, āvi, ātum, to make even, smooth, or level; make equal (i. 193); come up to, keep even with (ii. 362; vi. 263); match (vi. 474); **aequātus, a,**

- um**, w. **caelo**, *towering up to* (iv. 89); w. **velis**, *full* (iv. 587); w. **rostris**, *even, beak to beak* (v. 232); w. **aurae**, *astern, favorable* (v. 844). 10.
- aequor**, **oris**, **n.**, *an even or level surface* (ii. 780); *the surface of the sea, the sea* (i. 29); in pl., *more frequently, waves* (i. 43). 55.
- aequus**, **a**, **um**, **adj.**, *even, level; equal* (ii. 724); *fair, impartial, righteous* (iv. 372); *propitious, favorable* (i. 479); *equal, matched, requited* (iv. 520; cf. **aequat**, vi. 474); **subs.**, **aequum**, **i**, **n.**, *righteousness, justice* (ii. 427). 9.
- āēr**, **āeris**, **m.**, *the air, the atmosphere* (i. 300); *cloud, mist* (i. 411); *motions of the air, breezes* (iii. 514). 8.
- aerātus**, **a**, **um**, **adj.**, *covered with, or made of, bronze or copper* (ii. 481).
- aereus**, **a**, **um**, **adj.**, *made of, or covered with, bronze or copper* (i. 448). 4.
- aeri-pēs**, **pedis**, **adj.**, *bronze or brazen-footed* (vi. 802).
- āerius**, **a**, **um**, **adj.**, *airy, aërial; high in air, lofty, towering* (iii. 291). 2.
- aes**, **aeris**, **n.**, *copper or bronze* (i. 449); *anything, shield, spear, trumpet, made of copper or bronze* (ii. 545). 10.
- aestas**, **ātis**, **f.**, *the summer* (i. 265); *summer air, weather* (vi. 707). 4.
- aestuo**, **āre**, **āvi**, **ātum**, *to boil, seethe, surge* (vi. 297).
- aestus**, **ūs**, **m.**, *an undulating, boiling, billowy motion; a billow of fire* (ii. 759); *billows of water, flood, raging boiling waves* (i. 107); in general, *waves or tide, the heaving sea* (iii. 397); *agitation of mind, tide of passion* (iv. 532). 9.
- aetas**, **ātis**, **f.**, *the period of life, time of life, life, age* (i. 705); *old age* (ii. 596); *a period of time, a time, an age* (i. 283). 4.
- aeternus**, **a**, **um**, **adj.**, *eternal, everlasting* (i. 36). 8.
- aeternum**, **adv.**, *forever, eternally* (vi. 401). 2.
- aether**, **eris**, **m.**, *the upper air, the ether* (i. 90); *heaven, the vault of heaven* (i. 223); *heaven, the upper world* (iv. 574). 20.
- aetherius**, **a**, **um**, **adj.**, *ethereal, airy, heavenly, celestial* (i. 394).
- Aethiops**, **opis**, **m.**, *an Ethiopian* (iv. 481).
- aethra**, **ae**, **f.**, *the clear sky, the sky* (iii. 585).
- Aetna**, **ae**, **f.**, *the famous volcano in the northeast of Sicily* (iii. 554, 571).
- Aetnaeus**, **a**, **um**, **adj.**, *of Aetna, Aetnaean* (iii. 678).
- aevum**, **i**, **n.**, *eternity; time in general* (iii. 415); *age, time of life* (iii. 491); *youth* (ii. 638); *old age* (ii. 435, 509). 6.
- Africa**, **ae**, **f.**, *Africa, in its general sense* (iv. 37).
- Africus**, **a**, **um**, **adj.**, *African; subs.*, **Africus**, **i**, **m.**, *the stormy southwest wind, the sirocco* (i. 86).
- Agamemnonius**, **a**, **um**, **adj.**, *pertaining or belonging to Agamemnon, the leader of the Greek forces against Troy* (iii. 54; iv. 471).
- Agathyrsi**, **ōrum**, **m.**, *a people of Scythia, called "painted," because they tattooed their limbs and faces* (iv. 146).
- Agēnor**, **oris**, **a**, *king of Phoenicia, one of the ancestors of Dido; hence Carthage is urbs Agenoris, the city of Agenor* (i. 338).
- ager**, **gri**, **m.**, *territory, land* (i. 343); *a field* (iv. 525).
- agger**, **eris**, **m.**, *materials for making a mound or heap; a mound or heap* (i. 112); *the mound of a tomb* (v. 44); *a dam or dyke* (ii. 496); *a raised way* (v. 273); *the ramparts of the Alps* (vi. 830). 5.
- aggero**, **āre**, **āvi**, **ātum**, *to heap up; increase, heighten, aggravate* (iv. 197).
- ag-gero**, **ere**, **gessi**, **gestum**, *to bear or carry to, heap upon* (iii. 63).
- ag-glomero**, **āre**, **āvi**, **ātum**, *to wind to or on to; join to, gather in a mass* (ii. 341).

ag-gredior, i, gressus, to go to, approach ;
accost (iv. 92) ; *attack* (ii. 463) ; *attempt*
to do something (ii. 165 ; vi. 584). 8.

agitātor, ōris, m., a driver, a charioteer
 (ii. 476).

agito, āre, āvi, ātum, to put in motion,
impel, drive, pursue (ii. 421) ; *hasten*
flight (ii. 640) ; *harass, unsettle, toss,*
drive about on the sea (vi. 68) ; *agitate,*
keep in motion, move upon (vi. 727). 6.

agmen, inis, n., a train, a collected body
in motion, used of anything, but espe-
cially of men or animals, a line, troop,
band (i. 186) ; *the course, current of a*
river (ii. 782) ; *the course or trail of a*
serpent (ii. 212) ; *the stroke of oars* (v.
 211) ; *a crowd, column, mass, band* (ii.
 68) ; *poet., an army, a host* (i. 490). 38.

agna, ae, f., a ewe lamb (v. 772). 2.

a-gnosco, ere, nōvi, nitum, to recognize
that which one has seen or known before
 (i. 406). 16.

agnus, i, m., a lamb (i. 635).

ago, ere, ēgi, actum, to put in motion,
drive, lead, impel, compel (i. 32) ; *sail or*
steer a ship (v. 116) ; *send or throw out,*
cause (vi. 873) ; *perform, do* (iv. 283) ;
accomplish (iii. 695) ; *spend, pass* (v. 51) ;
w. reflexive, lead one's self, come forward
(vi. 337) ; come! up! w. imperat. (i.
 753). 43.

agrestis, e, adj., pertaining to the country,
rustic, rural (iii. 34). 2.

agricola, ae, m., one who tills the soil, a
farmer, countryman, peasant (ii. 628).

āio, defect. vb., to say yes ; in general,
affirm, say (passim).

Āiax, ācis, m., Ajax, the son of Tela-
mon, king of Salamis, renowned for his
strength and valor ; Ajax, the son of
Oileus, king of the Locrians (i. 41).
 Both of these men were in the Greek
 host before Troy.

āla, ae, f., a wing of a bird (iii. 226) ; *a*
wing as of a god (i. 301) ; *the wings of*
sails (i. 111) ; *the wing of an army ;*

hence, mounted huntsmen for driving
game, "beaters" (iv. 121). 13.

alacer, cris, cre, adj., eager, joyful (vi.
 685).

ālātus, a, um, adj., winged (iv. 259).

Alba, Alba Longa, ae, f., the most an-
cient city of Latium, built by Ascanius
 (i. 271).

Albānus, a, um, adj., pertaining to Alba,
Alban (i. 7) ; **subs., Albāni, ōrum, m.,**
the Albans (v. 600).

albescō, ere, to grow white, whiten (iv.
 586).

albus, a, um, adj., white (iii. 120). 7.

Alcides, ae, m., a descendant of Alcaeus,
Hercules (v. 414).

āles, ālitis, adj., winged (v. 861) ; **subs.**
m. or f., a bird (i. 394). 3.

Alētēs, is, m., a companion of Aeneas
 (i. 121).

aliēnus, a, um, adj., pertaining to another,
another's, foreign (iv. 311).

āliger, gera, gerum, adj., poet., winged
 (i. 663).

aliqui, qua, quod, indef. pron. adj.,
some, any (i. 463).

aliquis, qua, quid, indef. pron., some
one, any one (vi. 864) ; = **aliqui, some,**
any (ii. 48).

aliter, adv., otherwise, in another manner ;
haud aliter, just so. 15.

alius, a, ud, adj., another, other ; in pl.
the others, others ; repeated, one —
another ; in pl., some — others.

al-lābor, i, lapsus, to glide to or toward,
come to, reach (iii. 131). 3. —

al-ligo, āre, āvi, ātum, to bind to ; bind,
fasten (i. 169) ; *confine* (vi. 439). 2.

al-loquor, i, locūtus, to speak to, address
 (i. 229). 8.

almus, a, um, adj., nourishing, life-giving,
cherishing (i. 618) ; *kindly, propitious,*
gracious, genial (i. 306). 7.

alo, ere, ui, alitum or altum, to feed,
nourish, sustain, maintain, cherish (iv. 2) ;
strengthen, encourage (v. 231). 3.

Alōidae, ārum, m., the sons of Aloeus, Otus and Ephialtes (vi. 582).

Alphēus, i, m., the chief river of the Peloponnesus, flowing through Arcadia and Elis (iii. 694).

Alpinus, a, um, adj., pertaining to the Alps, Alpine (iv. 442).

altāria, ium, n. pl., that which was placed upon the altar proper (ara) for the burning of the victim; the upper part or top of the altar; poet., an altar, a high altar (ii. 515). 6.

altē, adv., on high, aloft, high, high up (i. 337). 2.

alter, era, erum, adj., the one of two, the other; repeated, the one — the other.

alternō, āre, āvi, ātum, to do a thing by turns, alternate; poet., waver, hesitate (iv. 287).

alternus, a, um, adj., one after another, in turn, by turns (iii. 423); alternate (vi. 121). 4.

altrix, Icīs, f., a female nourisher, a foster-mother, nurse (iii. 273).

altus, a, um, adj., high, lofty, deep, profound (i. 7); subs., altum, i, n. (sc. caelum), heaven (i. 297); (sc. mare) the deep sea, the sea (i. 3).

alumnus, i, m., that which is nourished, a foster-child, son (vi. 595). 2.

alveus, i, m., a cavity, a hollow; the hull of a ship; poet., the ship itself, a skiff, canoe (vi. 412).

alvus, i, f., the belly, the body (ii. 51). 3.

amans, ntis (amo), adj., fond of, attached to; fond, loving, affectionate (iv. 101); subs., m or f., a lover (i. 352). 9.

amāracus, i, m., sweet marjoram (i. 693).

amārus, a, um, adj., bitter (to the taste); bitter (to the heart), unpleasant, painful (iv. 203).

Amāzon, onis, f., an Amazon. The Amazons were female warriors dwelling on the river Thermōdon in Cappadocia.

Amāzonis, idis, f., an Amazon (i. 490).

Amāzonius, a, um, adj., Amazonian (v. 311).

ambāges, is, f., a going round about, a winding; pl., turnings, windings (vi. 29); the details of a story (i. 342); riddles, obscure oracles (vi. 99). 3.

amb-edo, ere, ēdi, ēsum, to eat or gnaw around, devour (iii. 257); char, consume (v. 752). 2.

ambi- (amb-, am-), prep. in comp. only, around, on both sides.

ambiguus, a, um, adj., doubtful, uncertain (i. 661); hesitating (v. 655); obscure, ambiguous (ii. 99); double (iii. 180). 6.

amb-io, Ire, Ivi (ii), itum, to go around, surround (vi. 550); get round a person, win over (iv. 283). 2.

ambo, ae, o, adj., pl., both (i. 458).

ambrosius, a, um, adj., ambrosial, divine, immortal; hence divinely beautiful, lovely (i. 403).

ā-mens, ntis, adj., out of one's senses, beside one's self, distracted, mad (ii. 314); amazed (iv. 279). 5.

am-icio, Ire, cui (ixi), ictum, to throw or wrap around, cover (i. 516).

amictus, ūs, m., any outer garment, a veil, robe, envelope (i. 412). 5.

amicus, a, um, adj., friendly, kind, benevolent (ii. 147). 8.

amicus, i, m., a friend (i. 486). 10.

ā-mitto, ere, mīsi, missum, to send away, let go (ii. 148); lose (i. 217). 15.

amnis, is, m., a large stream, a river, a rushing river, a torrent (ii. 496). 10.

amo, āre, āvi, ātum, to love, cherish (iii. 134); nautical, hug (v. 163). 3.

amoenus, a, um, adj., pleasant, charming, lovely, delightful (v. 734). 2.

amor, ōris, m., love, longing, passion, desire (passim); a love-charm, philtre (iv. 516); personif., Amor, m., Cupid, the God of love (i. 689).

Amphrȳsius, a, um, adj., *of or belonging to Amphrysus*, a river in Thessaly, on whose banks Apollo tended the flocks of Admetus. The Sibyl is called *Amphrysia* because she was inspired by Apollo (vi. 398).

am-plector, i, plexus, *to wind around* (ii. 214); *embrace* (ii. 490). 9.

am-plexus, ūs, m., *an embrace* (i. 687). 2.

amplius, adv., comp., with expressions of time and number, *more, longer* (i. 683). 4.

amplus, a, um, adj., *ample, large, spacious* (i. 725); *abundant, great* (iv. 93). 5.

Amycus, i, m., a friend and companion of Aeneas (i. 221); a king of the Bebrycians, and a renowned boxer (v. 373).

an, conj., *or*; *whether*, when preceded by expressions of doubt.

anceps, cipitis, adj., *having two heads, two-headed, double*; *doubtful* (iv. 603); *wavering, hesitating* (v. 654); *perplexing* (iii. 47). 4.

Anchīsēs, ae, m., the father of Aeneas (i. 617).

Anchīsēus, a, um, adj., *of or belonging to Anchises* (v. 761).

Anchīsiadēs, ae, m., *a son or descendant of Anchises* (v. 407).

ancora, ae, f., *an anchor* (i. 169). 4.

Ancus, i, m., *Ancus Martius*, the fourth king of Rome (vi. 815).

Androgeōs (eus), ō, m., a Grecian leader at the sack of Troy (ii. 371); a son of Minos, king of Crete, slain by the Athenians (vi. 20).

Andromachē, ēs (a, ae), f., daughter of Eëtion and wife of Hector (ii. 456).

anguis, is, m. and f., *a serpent* (ii. 204). 4.

angustus, a, um, adj., *narrow* (iii. 411); subs., *angustum*, i, n., *a narrow place* (ii. 332). 5.

anhēlitus, ūs, m., *a difficult breathing, panting* (v. 122). 2.

anhēlo, āre, āvi, ātum, *to breathe with difficulty, pant* (v. 254).

anhēlus, a, um, adj., *panting, hearing* (v. 739). 2.

anilis, e, *an old woman's, old-womanish* (iv. 641).

anima, ae, f., *air, wind*; *breath, breath of life, life*; *a disembodied spirit, a shade*.

animal, ālis, n., *any living creature, an animal* (iii. 147).

animus, i, m., *the rational soul* (opposed to body), *the mind, the will, purpose, intention, heart*; pl. *courage* (passim).

Anius, ii, m., a king and priest of Delos (iii. 80).

Anna, ae, f., the sister of Dido (iv. 9).

annāles, ium, m. pl., *annals, history* (i. 373).

anne, v. an.

annōsus, a, um, adj., *full of years, old, aged* (iv. 441). 2.

annus, i, m., *a year, season of the year*.

annuus, a, um, adj., *annual, yearly* (v. 46). 2.

Antandros, i, f., a town in Mysia at the foot of Mt. Ida (iii. 6).

ante, prep. w. acc., *before* (of time and space); adv., (of time) *before, formerly, previously*; followed by *quam*, *sooner than, before*.

anteā, adv., *formerly, aforesaid*.

ante-fero, terre, tuli, lātum, *to carry or bear before* (vi. 677); *choose first, prefer* (iv. 371). 2.

antenna, ae, f., *a sail-yard* (iii. 549).

Antēnor, oris, m., a Trojan, who, after the fall of Troy, went to Italy and founded Patavium (i. 242).

Antēnoridēs, ae, m., *a descendant of Antenor* (vi. 484).

antequam, v. ante.

Antheus, i (acc. *Anthea*), m., a companion of Aeneas (i. 181).

antiquus, a, um, adj., *old, ancient, belonging to ancient times* (i. 12); *former* (iv. 431). 26.

antrum, i, n., *a cave, cavern* (i. 52). 16.

Aornos, i, m., *the Lake of Avernus, in Campania* (vi. 242).

aper, pri, m, *a wild boar* (i. 324). 2.

aperio, Ire, ui, ertum, *lay open, uncover, disclose* (i. 107); *open up or out, render accessible* (i. 146); *reveal, make known* (ii. 246); *reflex. or pass., loom up, rise to view* (iii. 206). 9.

apertus, a, um, part., *uncovered, open, exposed, clear* (i. 155). 3.

apex, icis, m., *the highest point or summit of a thing* (iv. 246); *a tongue of flame* (ii. 683). 2.

apis, is, f., *a bee* (i. 430).

Apollo, inis, m., *son of Juppiter and Latona, twin brother of Diana, god of archery, prophecy, music, poetry, and medicine* (ii. 121). For epithets cf. iii. 75, note.

ap-pāreo, ēre, ui, itum, *to appear, come in sight, be visible* (i. 118). 9.

ap-pello, āre, āvi, ātum, *to accost, address; call by a name* (v. 718); *declare, proclaim* (v. 540). 2.

ap-pello, ere, puli, pulsum, *to drive, move, or bring to* (i. 377). 3.

ap-plico, āre, āvi (-ui), ātum (-itum), *to fold one thing upon another, join or attach to; bring or drive to* (i. 616).

apricus, a, um, adj., *open to the sun, sunny* (vi. 312); *poet., sun-loving* (v. 128). 2.

aptō, āre, āvi, ātum, *to fit to, put on* (ii. 672); *to fit out, equip, furnish* (i. 552). 5.

aptus, a, um, part., *fitted or joined to; poet., studded with* (iv. 482). 2.

apud, prep. w. acc., *with, at, by, near*.

aqua, ae, f., *water* (passim).

aquilo, ōnis, m., *the north wind* (i. 102); *in gen., the wind* (i. 391). 5.

aquōsus, a, um, adj., *watery, rainy* (iv. 52).

āra, ae, f., *an altar, a raised structure of earth, wood, or stone* (i. 417); *in pl,*

Ārae, ārum, *a group of rocks between Sicily and Africa* (i. 109). 30.

arātrum, i, n., *a plough* (v. 755).

arbor, oris, f., *a tree* (i. 311); *that which is made of wood, wood* (v. 504). 13.

arboreus, a, um, adj., *belonging to a tree; tree-like, branching* (i. 190).

Arcadius, a, um, adj., *pertaining to Arcadia, a province of Peloponnesus; Arcadian* (v. 299).

arcānus, a, um, adj., *secret, hidden, private* (iv. 422); *subs., arcānum*, i, n., *a secret, a mystery* (i. 262). 3.

arceo, ēre, cui, ctum, *to shut up, enclose, confine* (ii. 406); *keep at a distance, keep off, drive away* (i. 31). 4.

arcesso, ere, Ivi, Itum, *to call, summon, procure, fetch* (vi. 119).

Arcitenens, entis, adj., *wielding or carrying a bow; subs., the archer-god, Apollo* (iii. 75).

Arctos, i, f, *the double circumpolar constellation of the two bears; poet., the north* (vi. 16).

Arctūrus, i, m., *the chief star in the constellation of Boötes, near the tail of the Great Bear* (i. 744).

arcus, ūs, m., *a bow* (i. 187); *anything bow-shaped* (iii. 533), *a rain-bow* (v. 88). 11.

ardens, entis, adj., *burning, glowing, gleaming, glittering, glistening, inflamed; ardent, eager, impassioned* (i. 423). 15.

ardeo, ēre, rsi, rsum, *to burn, blaze* (ii. 311), *glow, gleam, glitter* (i. 491); *be eager, long* (i. 515). 7.

ardesco, ere, arsi, *to take fire, kindle, begin to burn* (v. 525); *be inflamed* (i. 713). 2.

ardor, ōris, m., *a burning heat; ardor, enthusiasm, eagerness* (iv. 581).

arduus, a, um, adj., *high, lofty, steep, towering aloft* (ii. 328); *subs., arduum*, i, n., *a high place, a height* (v. 695). 14.

āreo, ēre, ui, *to dry up, become parched or withered* (iii. 142).

- ārens, ntis, adj.**, *dry, arid, dried up* (iii. 350).
- Arethūsa, ae, f.**, a celebrated fountain in Sicily (iii. 696).
- argentum, i, n.**, *silver* (i. 593); anything made of silver, *plate* (i. 640), *money* (i. 359). 8.
- Argīvus, a, um, adj.**, *pertaining to Argos, Argive*; (meton.) *Grecian* (ii. 254); subs., **Argīvi, ōrum (ūm), m.**, *the Greeks* (i. 40).
- Argolicus, a, um, adj.**, *pertaining to Argolis, Argolic* (v. 52); (meton.) *Grecian* (ii. 55).
- Argos, n.** (only nom. and acc.), also pl., **Argi, ōrum, m.**, *Argos, a city in the Peloponnesus* (i. 285); (meton.) *Greece, in general* (i. 24).
- arguo, ere, ui, ūtum, to argue, show, declare, prove (iv. 13).**
- āridus, a, um, adj.**, *dry, parched* (i. 175). 2.
- ariēs, etis, m.**, *a ram; a battering-ram* (ii. 492).
- arma, ōrum, n. pl.**, *arms, weapons, armor* (i. 1); *implements, tools, utensils* (i. 177); *the tackle of a ship* (i. e. sails, rudder, mast, etc.); **colligere arma, to reef the sails** (v. 15). (passim.)
- armātus, a, um, part.**, *armed, equipped* (ii. 20); subs., **armātus, i, m.**, *an armed man, a soldier* (ii. 328). 7.
- armentum, i, n.**, *cattle for ploughing* (ii. 499); *herd, drove, of oxen* (iii. 220), of deer (i. 185), of horses (iii. 540). 4.
- armiger, geri, m.**, *an armor-bearer* (ii. 477). 2.
- armi-potens, ntis, adj.**, *powerful in arms, warlike* (ii. 425). 3.
- armi-sonus, a, um, adj.**, *resounding with arms* (iii. 544).
- armo, āre, āvi, ātum, to arm, equip** (ii. 395). 10.
- armus, i, m.**, *the shoulder; of an animal, the flank, side* (vi. 881).
- aro, āre, āvi, ātum, to plough, till, cultivate, inhabit** (iii. 14); *sail the sea, traverse* (ii. 780). 4.
- arrectus, a, um, part.** (**arrigo**), *erect, lifted up, on end* (ii. 206); *pricked up, attentive, fixed* (i. 152); *keen, eager* (v. 138). 8.
- ar-ripio, ere, ipui, eptum, to seize, take possession of** (iii. 477).
- ars, artis, f.**, *art, skill, dexterity* (i. 639); *the employment of art, a trade, profession, art* (ii. 15); *artifice, craft, cunning, trickery* (i. 657). 15.
- artifex, icis, m.**, *an artificer, artist* (i. 455); in bad sense, *schemer, plotter* (ii. 125). 2.
- artus, ūs, m.** (mostly in pl.), *a joint; limbs* (i. 173); *parts, the body* (vi. 726). 14.
- artus, a, um, part.** (**arceo**), *shut up, close, tight* (i. 293).
- arvum, i, n.**, *arable land, a field* (i. 246); *country, region* (i. 569); *shore, as opposed to water* (ii. 209). 22.
- arx, arcis, f.**, *a citadel, a fortified height, a stronghold* (i. 20); *a height, pinnacle* (i. 56). 30.
- Ascanius, ii, m.**, *the son of Aeneas and Creusa* (i. 267).
- a-scendo, ere, ndi, nsum, trans.**, *to climb* (i. 419); *intrans., climb up, ascend* (ii. 192). 3.
- ascensus, ūs, m.**, *the act of climbing, an ascent* (ii. 303).
- Asia, ae, f.**, *Asia Minor, that portion embraced by the kingdoms of Troy and its dependencies* (i. 385).
- aspargo (aspergo), inis, f.**, *a sprinkling; that which is sprinkled, spray* (iii. 534).
- a-specto, āre, āvi, ātum, to look at attentively, gaze at** (i. 420). 3.
- aspectus, ūs, m.**, *a looking at, a glance, gaze* (vi. 465); *sight, appearance, aspect* (i. 613). 5.
- asper, era, erum, adj.**, *rough, uneven, rugged, prickly, thorny* (ii. 379); *embossed, engraved, stamped* (v. 267);

stormy, boisterous, tempestuous (ii. 110); *harsh, hard, fierce, cruel* (i. 279). 12.

aspero, āre, āvi, ātum, *to roughen* (iii. 285).

a-spicio, ere, exi, ectum, *to look at, behold, see* (i. 393); *examine, inspect* (i. 526); *notice* (ii. 690); *consider* (ii. 596) 19.

a-spīro, āre, āvi, ātum, *to breathe or blow upon* (i. 694); *favor, assist* (ii. 385); *trans., breathe something upon* (v. 607). 4.

Assaracus, i, m., a Trojan prince, king of Troy, grandfather of Anchises; **Assaraci gens** or **domus**, *the house of Assaracus, i. e. the Trojans or Romans* (i. 284).

as-sentio, Ire, si, sum (also deponent), *to assent, agree to* (ii. 130).

as-servo, āre, āvi, ātum, *to keep watch over, guard* (ii. 763).

assiduē, adv., *constantly, continually* (iv. 248).

assiduus, a, um, adj., *unremitting, incessant, constant* (iv. 447). 2.

assimilis, e, adj., *similar, like* (vi. 603).

assuētus, a, um, part. (as-suesco), *accustomed to* (v. 301).

assultus, ūs, m, *a leaping to or towards; an assault, attack* (v. 442).

as-surgo, ere, surrexi, surrectum, *to rise up, rise* (i. 535). 2.

ast, conj., v. at.

a-sto, stāre, stiti, *to stand by or near, stand* (i. 152); *take one's stand, alight* (i. 301); *stand up, arise* (iii. 194). 11.

astrum, i, n., *a star* (iii. 585); *sub astra*, *on high* (ii. 460); *in pl., the sky, the heavens* (i. 287). 11.

Astyanax, actis, m., the son of Hector and Andromache (ii. 457).

asylum, i, n., *a place of refuge; a sanctuary* (ii. 761).

at, **ast**, conj., *but, yet, now, moreover, however, at least, still*; *used, 1. to add a*

different but not entirely opposite thought (i. 691); 2. *to introduce a new narration* (iv. 1); 3. *to introduce a wonderful or terrible circumstance* (ii. 225); 4. *to introduce a passionate appeal or imprecation* (ii. 535); 5. *to add an entirely opposite thought* (i. 46); 6. *to indicate that if what has been said is not true, at least something else is true* (i. 543).

āter, tra, trum, adj., *black, dark, gloomy* (i. 89). 36.

Atii, ōrum, m, *the Atii, a Roman gens* (v. 568).

Atlas, antis, m., a high mountain in Mauretania, in the northwest part of Libya, on which, according to the fable, the heavens rested (i. 741, and cf. note, iv. 481; vi. 796).

atque or **ac**, conj., *and also, and besides, and indeed*, generally giving emphasis to the second of two co-ordinate expressions (passim); *with comparisons, as, than* (iii. 236).

Atrides, ae, m., *a son or descendant of Atreus*; *pl. Atrīdae*, ārum, *the Atrides, Agamemnon and Menelaus* (i. 458).

atrium, ii, n., *the principal apartment of a Roman house, the hall* (i. 726); *in gen., halls, rooms* (ii. 528). 4.

atrox, ōcis, adj., *dark, gloomy* (in moral sense); *harsh, cruel, fierce, savage* (i. 662).

at-tingo, ere, attigi, attactum, *to touch to* (i. 737); *find, overtake* (iv. 568); *reach, arrive at, come to* (v. 797). 4.

at-tollo, ere, *to lift or raise up* (i. 354); *build, rear* (iii. 134); *throw up* (iii. 574); *of places seen from a ship in motion, with se, to loom up, rise to view* (iii. 205). 18.

attonitus, a, um, part. (attono), *thunderstruck, astounded, amazed, awed* (iii. 172); *poet., applied to inanimate things* (vi. 53). 5.

at-tono, āre, ui, itum, *to stun, strike with*

awe, confound, amaze; (found in Vergil only in the part., v. supra).

at-trecto, āre, āvi, ātum, *to touch, handle* (ii. 719).

Atys, yos, m., a young companion of Ascanius, and the founder of the Gens Atia (v. 568).

auctor, ōris, m., f., *a creator, progenitor, founder* (iii. 503); *author, inventor, instigator* (ii. 150); *authority, voucher, backer* (v. 17). 6.

audax, ācis, adj., *bold, daring, in good or bad sense; courageous, resolute* (iv. 615). 2.

audens, ntis, part. (*audeo*), *bold, daring* (vi. 95).

audeo, ēre, ausus sum, *to dare, venture* (i. 134); poet. const., *audere in proelia, to be bold for battle* (ii. 347). 12.

audio, Ire, Ivi (ii), Itum, *to hear* (i. 20); *listen to* (i. 373); *heed, obey* (ii. 346); *grant a prayer* (iv. 612); *examine, as a judge* (vi. 567). 25.

au-fero, auferre, abstuli, ablātum, *to bear or carry off or away, remove* (iii. 199); w. *se*, *to take one's self off* (iv. 389). 4.

augeo, ēre, auxi, auctum, *to increase, augment; cause to grow, found, be the progenitor of* (v. 565).

augur, uris, m., f., *an augur, soothsayer; a prophet, seer*; in app. used as an adj., *prophetic* (iv. 376).

augurium, ii, n., *the science or art of divination* (i. 392); *a presentiment, foreboding* (v. 7); *an omen, sign, portent* (ii. 703); in pl., *guidance, direction, of the gods* (iii. 5). 6.

Augustus, i, m., the surname of C. Octavius Caesar, after he gained the supreme power of Rome; the name was afterwards assumed by all the emperors (vi. 792).

aula, ae, (old gen. aulaī), f., *a hall, palace, royal court* (i. 140). 3.

aulaeum, i, n., *a piece of tapestry, a cur-*

tain; a coverlet or covering of tapestry or embroidered stuff for dining couches (i. 697).

Aulis, idis, f., a sea-port in Boeotia, where the Greeks assembled before sailing for Troy (iv. 426).

aura, ae, (old gen. aurai), f., *the air in motion, a breeze* (ii. 728); *air, the vital breath* (i. 546); *the air of heaven, the sky, the light of day, the air* (generally in the pl.) (i. 59); *ferre sub auras, to bring to light, make known* (ii. 158); *the air of the outer or upper world* (ii. 259); *se tollit ad auras, raised himself up* (ii. 699); *ad auras or sub auras, on high, aloft, heavenward* (ii. 759); *gleam, lustre* (vi. 204). 39.

aurātus, a, um, adj., *overlaid with gold, gilded, golden* (i. 741); *interwoven with threads of gold* (v. 250). 3.

aureus, a, um, adj., *made of gold, golden* (i. 492); *gilded (= auratus)*, (i. 698); **aurea saecula**, *the golden age* (vi. 792); w. *sidera*, *bright, glittering* (ii. 488). 10.

auricomus, a, um, adj., *with golden hair*; (poet.) *with golden foliage* (vi. 141).

auriga, ae, m., *a charioteer, driver* (v. 146).

auris, is, f., *the ear* (i. 152). 17.

Aurōra, ae, f., *the dawn, morning; person., the goddess of morning* (i. 751).

aurum, i, n., *gold* (i. 349). 35.

Ausonia, ae, f., a poetic name for Italy (iii. 496).

Ausonius, a, um, adj., *Ausonian, Italian* (iii. 171).

auspex, icis, m., f., *a bird-seer, soothsayer, interpreter*; (meton.) *a leader, guide, protector, favorer* (iii. 20). 2.

auspiciū, ii, n., *divination from observations of birds; auspices*; gen. in pl., *auspices, chief command, guidance, direction* (iii. 375); *will, inclination* (iv. 341). 6.

auster, tri, m., *the south wind* (iii. 357); person.. *Auster* (ii. 111); *the wind in general, a blast* (i. 51). 12.

ausum, i, n., *daring, a daring deed* (ii. 535). 2.

aut, conj., *or*; **aut** — **aut**, *either — or*.

autem, conj., *but, however, now, moreover, again*.

Automedon, ontis, m., the charioteer of Achilles, afterwards the armor-bearer of Pyrrhus (ii. 477).

autumnus, i, m., *the season of increase, abundance*; *autumn* (vi. 309).

auxilium, ii, n., *aid, assistance* (i. 358). 14.

avārus, a, um, adj., *covetous, greedy, avaricious* (i. 363). 2.

āvectus, a, um, part. (āveho), *carried away, gone off, departed* (ii. 43).

ā-veho, ere, vexi, vectum, *to carry off or away* (i. 512).

ā-vello, ere, elli (ulsi), ulsum, *to tear off or away* (ii. 165). 7.

Avernus, i, m., a lake near Cumae, almost entirely enclosed by steep and wooded hills, whose deadly exhalations killed the birds flying over it. Hence the myth placed near it the entrance to the Lower World (iv. 512); poet. for the Lower World (vi. 126).

Avernus, a, um, adj., *pertaining or belonging to lake Avernus* (vi. 118); subs pl., **Averna**, ōrum, (sc. loca), n., *the regions around lake Avernus* (iii. 442); and poet. for the Lower World (v. 732).

āversus, a, um, part. (āverto), *turned away* (i. 482); *with averted gaze, askance* (iv. 362); *alienated, hostile, unfriendly* (ii. 170); *remote, far removed* (i. 568). 6.

ā-vertō, ere, ti, sum, *to turn away or aside* (trans., i. 38; intrans., i. 104); *avert* (iii. 265); *remove* (iv. 547); *carry off* (i. 472). 10.

avidus, a, um, adj., *eager* (i. 514). 3.

avis, is, f., *a bird* (v. 509). 3.

āvius, a, um, adj., *out of the way, unfrequented*; subs., **āvium**, ii, n., *an unfrequented place or way, a by-way* (ii. 736).

avunculus, i, m., *a mother's brother, an uncle* (iii. 343).

avus, i, m., *a grandfather* (ii. 457); poet., *an ancestor* (vi. 840). 7.

axis, is, m., *an axle-tree*; meton., *a car or chariot* (v. 820); *the heavens, the sky, vault* (ii. 512). 6.

B.

bāca, ae, f., *a berry, or any small fruit of trees* (iii. 649); *a berry-shaped jewel, as a pearl*; hence —

bācātus, a, um, adj., *studded or set with pearls, made of pearls* (i. 655).

bacchor, āri, ātus sum, *to celebrate the orgies of Bacchus* (iii. 125); *rage, rave, wander frantically about* (iv. 301). 4.

Bacchus, i, m., the god of wine (i. 734); (meton.) *wine* (i. 215).

balteus, i, m., *a belt, strap, girdle* (v. 313).

barathrum, i, n., *an abyss, gulf, chasm* (iii. 421).

barba, ae, f., *the beard* (ii. 277). 3.

barbaricus, a, um, adj., *barbaric, foreign* (ii. 504).

barbarus, a, um, adj., *barbarous, rude, uncivilized, savage* (i. 539).

Barcaeī, ōrum, m., *the inhabitants of Barce, in Libya* (iv. 43).

Barcē, ēs, f., the nurse of Sychaeus (iv. 632).

beātus, a, um, adj., *happy, blessed, favored* (i. 94). 2.

Bēbrycius, a, um, adj., *pertaining to Bebrycia, a province in Asia Minor, Bebrycian* (v. 373).

Bēlīdēs, ae, m., *a son or descendant of Belus* (ii. 82).

bellātrix, īcis, f., *a female warrior*; used in app. with the force of an adj., *warlike, martial* (i. 493).

bello, āre, āvi, ātum, *to war, wage war* (i. 466).

bellum, i, n., *war, warfare, a combat* (passim).

- bēlua**, ae, f., a large animal of any kind, a beast, a monster; **belua Lernaë**, the *Hydra* (vi. 287).
- Bēlus**, i, m., king of Tyre and Sidon, and father of Dido (i. 621); a distant ancestor of Dido, founder of the line of Tyrian kings (i. 729).
- bene**, adv., *well* (iv. 317). 2.
- benignus**, a, um, adj., *benignant, kindly, friendly* (i. 304).
- Berecynthius**, a, um, adj., *pertaining to Berecynthus*, a mountain in Phrygia, sacred to Cybele, *Berecynthian* (vi. 784).
- Beroë**, ēs, f., the wife of Doryclus (v. 620).
- bibo**, ere, bibi, *to drink, drink in* (i. 749).
- bibulus**, a, um, adj., *bibulous, thirsty, porous* (vi. 227).
- bi-color**, ōris, adj., *two-colored, dappled* (v. 566).
- bi-dens**, ntis, f., *an animal for sacrifice, a victim, especially a two-year-old sheep* (iv. 57, and cf. note). 3.
- bi-formis**, e, adj., *two-formed* (vi. 25). 2.
- bīgae**, ārum (sc. *equae*), f. pl., *a pair of horses yoked together, also a two-horse chariot* (ii. 272). 2.
- bi-iugus**, a, um, adj., *yoked together; drawn by a pair, two-horse* (v. 144).
- bi-linguis**, e, adj., *double-tongued, lying, treacherous* (i. 661).
- bīni**, ae, a, adj., *two by two, two apiece* (v. 61); *two, a pair, a couple* (i. 313). 4.
- bi-patens**, entis, adj., *opening in two ways, double, wide open* (ii. 330).
- bi-pennis**, e, adj., *two-winged; two-edged; subs. (poet.), bipennis, is, f., a two-edged axe, a battle-axe* (ii. 479). 3.
- bi-rēmis**, is, f. (sc. *nāvis*), *a galley with two banks of oars, a bireme* (i. 182).
- bis**, num adv., *twice*.
- Bitias**, ae, m., a Carthaginian prince (i. 738).
- blandus**, a, um, adj., *smooth-tongued, flattering, caressing, persuasive* (i. soft, pleasant, quiet (v. 827). 2.
- Bōla**, ae, f., an ancient town Aequi in Latium (vi. 775).
- bonus**, a, um, adj., *good* (i. 195); *tious* (i. 734). 4.
- Boreās**, ae, m., *the north wind* (iii. 535).
- bōs**, bovis, m., f., *a bull, bullock* (v in pl., *oxen, cattle* (ii. 306). 6.
- bracchium**, ii, n., *the lower arm, the arm, the arm* (ii. 792); *a branch tree* (vi. 282); *a projecting head* (iii. 535); in pl., *the sail-yards* (v 10).
- brattea**, ae, f., *a thin plate of metal leaf* (vi. 209).
- brevis**, e, adj., *short* (iii. 507); *s* (v. 221); subs. pl. *brevia*, iur *shoals, shallows* (i. 111). 3.
- breviter**, adv., *briefly* (i. 561). 6.
- Briareus**, ei, m., a hundred-headed giant (vi. 287).
- brūma**, ae, f. (for *brevima*), *the day in the year, the winter solstice*, (ii. 472).
- brūmālis**, e, adj., *wintry, winter's* (vi. 287).
- Brūtus**, i, m., *L. Junius Brutus*, who expelled the kings of Rome, and first consul (vi. 818).
- būbo**, ōnis, m., but f. in Vergil's use, *an owl* (iv. 462).
- Būtēs**, ae, m., son of Amycus, killed the Bebrycians, slain by Dares at the tomb of Hector (v. 372).
- Buthrōtum**, i, n., a sea-port town in Epirus (iii. 293).
- Byrsa**, ae, f., the citadel of Carthage (i. 367).

C.

- cacūmen**, inis, n., *the summit, top*, (iii. 274). 2.
- cado**, ere, cecidi, cāsum, *to fall* (i. 3 set, wane, sink (ii. 9); *fall, drop, lowered* (iii. 207); *fall in battle*, p

ent death (ii. 426); *sink down*, 154); *fail, droop* (iii. 260); *open* (ii. 709). 15.

, *um*, *adj.*, *fallen, slain* (vi.

n., *a large earthen jar for cask* (i. 195); *a funeral urn the ashes of the dead* (vi.

um, *adj.*, *blind; blinded, reckless* (i. 349); *vague, indiseffectual* (iv. 209); *confused, discriminate* (ii. 335); *hidden, vate, dark, obscure, gloomy* (i. ertain, doubtful (vi. 157). 19.

f., *a cutting down, slaughter*, 471); *an attempted murder* 9.

cecīdi, caesum, *to cut; to slay, slaughter, of animals or* 16). 9.

adj., *heavenly, celestial* (i. 11); *caelestes, ium*, *m.*, *the cele-* 4.

ae, *m.*, *f.*, *a heaven-dweller, god* (ii. 641). 5.

ra, erum, *adj.*, *heaven-sup-* 796).

āvi, ātum, *to chase, engrave, relief, emboss* (i. 640). 2.

n., *the sky, heavens, vault of* 58); *air, sky, climate, weather* the earth or Upper World as shed from the Lower World 75.

cos, *m.*, *originally a girl, enis, afterwards changed by* into a boy (vi. 448).

n., *dirt, mud, filth, mire* (vi.

am, *n. pl.*, *the dark blue sea, leep* (iii. 208). 2.

caerulus), *a, um*, *adj.*, *dark green, cerulean* (ii. 381); *dark, my, sable, funereal* (iii. 64). 9.

s, m., *Augustus, the first em-*

peror of Rome, called C Julius Caesar from his uncle, who was also his father by adoption (i. 286).

caesariēs, ēi, f., *the hair of the head, flowing locks* (i. 590).

caespes, itis, m., *cut turf, sod* (iii. 304).

caestus, ūs, m., *a cestus, a gauntlet, made of strips of leather bound around the hands and wrists* (v. 69). 7.

Caicus, i, m., *a companion of Aeneas* (i. 183).

Cāiēta, ae, f., *a town and harbor of Latium, named from the nurse of Aeneas* (vi. 900).

calcar, āris, n., *a spur* (vi. 881).

Calchās, antis, m., *the most famous seer among the Greeks before Troy* (ii. 100).

caleo, ēre, ui, *to glow with heat* (i. 417).

calidus, a, um, adj., *warm, hot* (vi. 218).

cālīgo, inis, f., *a mist, fog, vapor* (iii. 203); *darkness, obscurity* (vi. 267). 2.

cālīgo, āre, *to emit steam or vapor; in-* 606).

callis, is, m., *a narrow, uneven footway, a path* (iv. 405). 2.

calor, ōris, m., *warmth, vital heat* (iv. 705).

calx, calcis, f., *the heel* (v. 324).

Camarina, ae, f., *a town on the southern coast of Sicily* (iii. 701).

Camillus, i, m., *M. Furius Camillus, who took Veii and freed Rome from the Gauls* (vi. 825).

camīnus, i, m., *a furnace, forge* (iii. 580). 2.

campus, i, m., *a plain, field, open coun-* 97); *the Campus Martius at Rome* (vi. 873). 22.

candeo, ēre, ui, *to be white, shine, glisten* (iv. 61); *glow with heat* (iii. 573). 4.

candidus, a, um, adj., *lustrous, brilliant, white* (vi. 708); *fair, beautiful* (v. 571). 2.

candor, ōris, m., *a dazzling whiteness* (iii. 538).

cāneo, ēre, ui, to be white, gray, or hoary (v. 416).

canis, is, m., f., a dog, a sea-dog (iii. 432). 3.

canistrum, i, n., a basket woven from reeds (i. 701).

cānities, em, e, f., hoariness; gray hair (vi. 300).

cano, ere, cecini, to sing, chant, play on an instrument and sing (i. 1); foretell, reveal, declare (ii. 124); proclaim, announce, spread abroad (iv. 190). 18.

canōrus, a, um, adj., tuneful, melodious (vi. 120).

cantus, ūs, m., a song, melody, note, strain (i. 398); playing, music (vi. 172). 3.

cānus, a, um, adj., hoary, gray; ancient, venerable, time-honored (i. 292). 2.

capesso, ere, sīvi, situm, to snatch up, seize (iii. 234); strive to reach, make for, seek (iv. 346); execute, perform (i. 77). 4.

capio, ere, cēpi, captum, to take, seize (ii. 314); capture, take possession of (v. 465); take, reach, occupy (i. 396); overcome (ii. 384); "take in," ensnare, delude, betray, deceive (ii. 196); captivate, charm, fascinate, infatuate (iv. 84); feel, suffer (vi. 352). 16.

Capitōlium, ii, n., the Capitol at Rome, where was a temple of Jupiter (vi. 836).

capra, ae, f., a she-goat (iv. 152).

caprigenus, a, um, adj., of the goat kind (iii. 221).

captivus, a, um, adj., captured, plundered (ii. 765); captive (iii. 324). 2.

capto, āre, āvi, ātum, to catch at eagerly; listen for (iii. 514).

captus, a, um, part. (capio); subs., **captus, i, m.**, or **capta, ae, f.**, a captive (ii. 64). 3.

capulus, i, m., the handle of anything, the hilt of a sword (ii. 553).

caput, itis, n., the head of man or beast (i. 127); **in caput**, headlong (i. 116),

top, summit (iv. 249); the life (the soul) (iv. 699); a man, a person (vi. 613). 32.

Capys, yos, m., a companion of (i. 183); a king of Alba, in (vi. 768).

carbasus, i, f., fine Spanish flannel cloth; a sail (iii. 357). 2.

carcer, eris, m., a prison (i. 54).

carchesium, ii, n., a Greek drink, slightly contracted in the middle, slender handles reaching from top to the bottom (v. 77).

cardo, inis, m., the pivot and axis of which ancient doors hung, a turning point, a pivot (i. 449); a turning point, a pivot (v. 672). 6.

careo, ēre, ūi, itum, to be without, wanting in, free from (ii. 44); be without, lack, miss (v. 651); deprive oneself of, abstain from (iv. 432).

carina, ae, f., the keel of a ship (meton.) a ship, a vessel (ii. 23).

carmen, inis, n., a song, charm, strain (iv. 462); a prophecy, a prediction of an oracle (iii. 445); a charm, an incantation (iv. 487); a versicle, etc. inscription (iii. 287). 7.

Carpathius, a, um, adj., of or belonging to Carpathus, an island in the sea, Carpathian (v. 595).

carpo, ere, psi, ptum, to pluck, to pull away, pluck out, pull out (vi. 629); enjoy (i. 388, w. **auras**, breathe away, prey upon, consume (iv. 629). 7.

cārus, a, um, adj., dear (ii. 707); affectionate, fond (i. 646). 4.

Caspius, a, um, adj., pertaining to the Caspian sea, Caspian (vi. 798).

Cassandra, ae, f., a daughter of (ii. 246).

cassus, a, um, adj., wanting, deprived (ii. 85); in **cassum**, or **incassum**, vainly, uselessly (iii. 345).

castrum, i, n., a castle, fastness, strong-
440).

castus, re, āvi, ātum, to chastise, pun-
407); chide, reprove (v. 387). 3.
castra, um, n. pl., a fortified camp, an
ment (i. 472). 8.

Caulis, Inui, an ancient city of the
near Ardea (vi. 775).

causum, um, adj., chaste, pure, spotless,
upright, pious, holy (iii. 409). 5.
causa, m., a falling, a full (ii. 507);
which befalls or happens, an event,
need, calamity, danger, adventure,
9); emergency (iv. 560); chance
17.

catena, e, f., a chain, fetter (vi. 558).

caudex, ae, f., a crowd, multitude (i.
5.

Cato, is, m., *M. Porcius Cato*, sur-
Censor, also *Cato Maior*, noted
stern morality (vi. 841).

cubus, i, m., a young dog; also the cub
of other animals (ii. 357).

Caucasus, i, i, m., a chain of mountains in
between the Black and Caspian
Caucasus (iv. 367).

cauda, e, the tail of an animal (iii.

Caerē, ōnis, m., a town of Bruttium,
in southern Italy (iii. 553).

causa, f., a cause, reason (i. 8); occa-
sion, pretext (iv. 51); legal, a cause, a
suit (vi. 849). 17.

cauda, f., a rough, pointed rock, a crag
(v. 6).

caueo, f., a hollow place; that part of
the theatre where the spectators sat, the
cavea (v. 340).

cauea, ae, f., a hollow, cavity, cavern,
(v. 19). 3.

cauere, āvi, ātum, to hollow out (ii.
2.

caueus, um, adj., hollow, cavernous (i.
8.

Cecropes, es, ae, m., a descendant of Ce-
crops, in pl., the Athenians (vi. 21).

cēdo, ere, cessi, cessum, to go away,
withdraw, retire, depart (ii. 804); give
place, give way, yield, submit, subside (ii.
704); come to, full to, as a possession
(iii. 297). 14.

Celaenō, ūs, f., one of the Harpies (iii.
211).

celebro, āre, āvi, ātum, to resort to in
crowds; solemnize, celebrate (i. 735). 5.

celer, eris, e, adj., swift, quick, fleet,
rapid (i. 187). 13.

celero, āre, āvi, ātum, to hasten, hurry
on, expedite anything (i. 357); make
haste, hurry off (iv. 641). 5.

cella, ae, f., a store-room; the cell of the
honeycomb in which bees store the
honey (i. 433).

cēlo, āre, āvi, ātum, to conceal, hide
(i. 351). 2.

celsus, a, um, adj. (cello), high, lofty
(i. 56). 11.

Centaurus, i, m., a Centaur, a fabulous
monster, half man, half horse (vi. 286);

Centaurus, i, f., the name of a ship
(v. 122).

centum, indecl. num. adj., a hundred (i.
295). 19.

centum-geminus, a, um, adj., a hundred-
fold, hundred-armed (vi. 287).

Ceraunia, ōrum, n. pl., a ridge of moun-
tains along the coast of Epirus (iii.
506).

Cerberus, i, m., the three-headed dog of
Pluto that guarded the entrance of
Hades (vi. 417).

Cereālis, e, adj., of or belonging to Ceres;
w. arma, all utensils for making bread
(i. 177).

cerebrum, i, n., the brain (v. 413). 2.

Cerēs, eris, f., the goddess of agricul-
ture (ii. 714); (meton.) corn, grain,
bread (i. 177).

cerno, ere, crēvi, crētum, to sift, sepa-
rate; perceive, see, discern, behold; per-
ceive with the mind, understand (i. 258,
passim). 26.

certāmen, inis, n., *contest, struggle, race, game, strife* (v. 66); *strife, rivalry, contention, emulation* (iii. 128); *exertion, energy* (v. 197). 13.

certātim, adv., *emulously, eagerly* (ii. 628). 3.

certē, adv., *certainly, surely, truly* (i. 234). 2.

certo, āre, āvi, ātum, *to contend, strive, vie with* (i. 548). 8.

certus, a, um, adj., *determined, resolved, bent on* (iii. 686); *certain, fixed* (i. 62); *certain, inevitable* (ii. 62); *straight, direct* (ii. 212); *trusty, reliable* (i. 576); *undoubted, genuine, true* (vi. 322); **aliquem facere certum**, *to inform any one* (iii. 179). 16.

cerva, ae, f., *a hind, doe* (iv. 69). 2.

cervix, icis, f., *the neck* (i. 402). 6.

cervus, i, m., *a stag, a deer* (i. 184). 3.

cesso, āre, āvi, ātum, *to stop, cease, leave off, pause, falter, delay* (ii. 468); *be idle, inactive* (i. 672). 4.

cētē, n. pl., *whales, sea-monsters* (v. 822).

cēterus, a, um, adj., *the rest of, the remaining, other* (i. 585).

ceu, adv., *as, just as* (ii. 355); *as if* (ii. 438). 8.

Chalcidicus, a, um, adj., *of Chalcis, in Euboea, Chalcidian* (vi. 17).

Chāōn, onis, a son of Priam, ancestor of the Chaones (iii. 335).

Chāonia, ae, a country in Epirus (iii. 335).

Chāonius, a, um, adj., *Chaonian* (iii. 293).

chaos (nom. and acc.), abl. **chaō, n.**, *boundless empty space*; personified in Vergil as the god of the Lower World, father of Erebus and Nox (iv. 510).

Charōn, ntis, m., the ferry-man on the river Styx, in the Lower World (vi. 326).

Charybdis, is, f., a whirlpool between Italy and Sicily (iii. 420).

Chimaera, ae, f., a fabulous fire-breathing monster, with the head of a lion, the body of a goat, and the tail of a serpent (vi. 288); one of the ships of Aeneas (v. 118).

chlamys, ydis, f., *a broad, woollen, upper garment worn in Greece, a state mantle, a military cloak* (iii. 484). 3.

chorea, ae, f., *a choral dance, a dance in a circle, a dance* (vi. 644).

chorus, i, m., *a choral dance, a dance* (i. 499); *a chorus, a choir of singers* (vi. 657); *a band, troop, squad* (v. 240). 6.

cio, ciēre, cīvi, citum, *to move, stir, shake, stir up* (ii. 419); *disturb* (iv. 122); *move, excite* (vi. 165); *call upon for help, invoke* (iv. 490); *call upon any one by name* (iii. 68); *excite, stimulate, rouse, produce, cause, occasion* (iii. 344). 11.

cingo, ere, nxi, nctum, *to surround, gird, encircle, invest* (i. 112). 16.

cingulum, i, n., *a girdle, belt* (i. 492).

cinis, eris, m., *ashes* (ii. 431). 14.

circā, prep. w. acc., and **adv.**, *around, about, near* (vi. 865).

Circē, ēs, (ae), f., a famous sorceress, daughter of the Sun, living on an island off the western coast of Italy (iii. 386).

circuitus, ūs, m., *a going around, a circuit* (iii. 413).

circulus, i, m., *a circle, hoop, ring, collar* (v. 559).

circum, prep. w. acc., and **adv.**, *about, around, near* (i. 32). 40.

circum-do, dare, dedi, datum, *to put or place around* (ii. 510); *surround, encircle* (i. 368). 7.

circum-fero, ferre, tuli, lātum, *to bear or carry around*; *carry a sacred object around a thing or person, purify* (vi. 229).

circum-flecto, ere, xi, xum, *to bend or turn about* (iii. 430). 2.

undo, ere, fūdi, fūsum, to pour
; in pass. w. reflex. force, *sur-*
encompass (ii. 383).

isus, a, um, part., surrounding,
d round, encompassing, thronging
(i. 586). 3.

lector, ti, plexus, to clasp
, surround (v. 312).

picio, ere, exi, ectum, to look
pon, survey, examine (ii. 68). 2

to, stāre, steti, trans. and in-
to surround, stand around, encom-
- (i. 559). 3.

xtus, a, um, part. (texo),
around (i. 649).

renio, īre, vēni, ventum, to
round, be around, surround, encom-
- (i. 132).

rolo, āre, āvi, ātum, to fly
, hover around (ii. 360). 3.

rolvo, ere, volūtum, to roll
revolve; pass. w. reflex. idea,
e (iii. 284).

, m., a circle, a race-course (v.
3.

ei, m., a king of Thrace, the fa-
Hecuba, Priam's wife (v. 537).

in, ōnis, m., a mountain in
a, sacred to Bacchus (iv. 303).

ae, f., a lute, harp, lyre (i.
2.

np. citius, sup. citissime), adv.,
, soon (i. 142). 2.

um, adj., quick, swift, very fre-
y used, in poetry as an adv. (i.
6.

, adj., belonging to a citizen, civic;
ercus, the civic crown (vi. 772).

, m., f., a citizen, fellow-citizen,
countryman or country-woman (ii.
1.

is, f., slaughter, havoc, disaster
).

v., secretly, unawares (i. 350).

ire, āvi, ātum, to call aloud to,
name, call upon (iv. 674).

clāmor, ōris, m., a loud cry, shout, wail-
ing, shriek, yell, applause, noise, din (i.
87). 28.

langor, ōris, m., noise, din, clang, clash,
blare (ii. 313). 2.

clāresco, ere, clārui, of light, to grow
bright; of sound, grow louder and louder
(ii. 301).

Clarius, a, um, adj., Clarian, an epithet
of Apollo, from Claros, a town in Ionia
containing a temple and oracle of
Apollo (iii. 360).

clārus, a, um, adj., clear, bright (i. 588);
clear, loud (ii. 705; v. 139); *illustrious,*
renowned, famous (i. 284). 12.

classis, is, f., a fleet (i. 39). 40.

claudo, ere, si, sum, to close, shut, shut
up (i. 141); *shut in, enclose, hide* (i.
311). 10.

claudus, a, um, adj., lame, crippled, dis-
abled (v. 278).

claustra, ōrum, n. pl., prison-gates, bar-
riers (i. 56); *bars, bolts* (ii. 259); *burri-*
cade (ii. 491); *straits* (iii. 411). 4.

clāvus, i, m., a nail; anything nail-
shaped, a rudder handle (v. 852); *the*
rudder, helm (v. 177). 2.

cliens, ntis, m., f., a client, dependant
(vi. 609).

clipeus, i, m., a large, round shield (ii.
227). 11.

Cloanthus, i, m., one of Aeneas' com-
panions (i. 222).

Cluentius, i, m., the name of a Roman
gens (v. 123)

Cōcȳtus, i, m., a river in the Lower
World (vi. 323).

co-eo, īre, īvi (ii), itum, to go or come
together; congeal, curdle (iii. 30).

coepi, isse, coeptum, trans., to begin,
commence (ii. 162); *intrans., begin* (i.
521). 6.

coeptum, i, n., a work begun, undertaking,
enterprise, design (iv. 642).

co-erceo, ēre, ui, itum, enclose, confine,
restrain (vi. 439).

coetus, ūs, m., *a coming together ; (meton.) an assemblage, company (i. 735) ; a flock (i. 398).* 4.

Coeus, i (dissyl.), m., *a Titan, the father of Latona (iv. 179).*

cognātus, a, um, adj., *related by blood ; kindred (iii. 502).*

cognōmen, inis, n., *a surname, added name (i. 267) ; poet. for nomen, a name (i. 530).* 7.

cognōminis, e, adj., *having the same name (vi. 383).*

co-gnosco, ere, gnōvi, gnitum, *to become acquainted with, ascertain, hear of (ii. 10) ; notice, observe (v. 474) ; recognize (vi. 340) ; in perf. tenses, know (i. 623).* 5.

cōgo, ere, coēgi, coactum, *to drive or bring together, collect, gather, assemble (iv. 289) ; compress, condense (v. 20) ; bring up the rear of an army (iv. 406) ; drive, compel, force (i. 563), lacrimas coactas, forced tears, "crocodile" tears (ii. 196).* 10.

co-hibeo, ēre, ui, itum, *to hold together, confine, restrain (iii. 424).*

col-lābor, i, psus, *to fall or sink together (vi. 226) ; fall in a swoon, faint (iv. 391).* 3.

Collātīnus, a, um, adj., *pertaining to Collatia, a town near Rome, Collatine, (vi. 774).*

col-ligo, ere, lēgi, lectum, *to bring together, collect, assemble (i. 143) ; of sails, reef (v. 15).* 6.

collis, is, m., *a hill, high ground (i. 419).* 4.

col-lūceo, ēre, *to shine brightly, gleam, glare (iv. 567).* 2.

collum, i, n., *the neck (i. 654).* 12.

col-lustro, āre, āvi, ātum, *to light up completely ; survey, inspect carefully (iii. 651).*

colo, ere, ui, cultum, *to cultivate, till a country, inhabit (i. 532) ; twice in pass., is inhabited = is (iii. 13) ; nourish, cher-*

ish, foster, be fond of (i. 16) ; revere, worship (iv. 458). 11.

colōnus, i, m., *a husbandman ; a (i. 12).* 2.

color, ōris, m., *color, hue, tint (iv. external appearance, style (iv. 558)*

coluber, bri, m., *a serpent (ii. 471)*

columba, ae, f., *a dove (ii. 516).*

columna, ae, f., *a column (i. 428).*

coma, ae, f., *the hair (i. 319) ; foliage (ii. 629).* 14.

comans, ntis, adj., *having long crested, plumed (ii. 391).* 2.

comes, itis, m., f., *a companion ciate, comrade, partner (ii. 704) overseer, tutor, teacher (v. 546), reverse, a protégé, ward (ii. 86) ; many times, the suite, retinue of attendants (iv. 123).* 28.

comitātus, ūs, m., *a retinue, a following (iv. 215).*

comitor, āri, ātus, *to accompany, follow (i. 312).* 11.

com-mendo, āre, āvi, ātum, *to commend, intrust to (ii. 293).* 3.

com-misceo, ēre, scui, xtum *(s to mix together, mingle, blend 633).* 4.

commisum, i, n., *an offence, fault (i. 136).*

com-mitto, ere, mīsi, missum, *to together, unite, join (iii. 428) ; in, commence (v. 69) ; commit, per (i. 231).* 5.

com-moveō, ēre, mōvi, mōtu *move, shake violently, flap (iv. disturb, agitate, frighten, arouse, (i. 126).* 5.

commūnis, e, adj., *common, shared (ii. 709).* 2.

cōmo, ere, mpsi, mptum, *to address, comb (vi. 48).*

compāgēs, is, f., *a joint, seam, fas (i. 122).* 3.

com-pello, ere, puli, pulsum, *to together ; drive, force (i. 575).*

compello, āre, āvi, ātum, to address, accost, speak to (i. 581); address reproachfully, chide, rebuke (iv. 304). 8.

com-plector, ti, plexus, to encircle, enfold, embrace, seize upon (i. 694). 7.

com-pleo, ēre, ēvi, ētum, to fill, fill up, throng (ii. 20); complete (v. 46). 9.

complexus, ūs, m., an embrace (i. 715). 3.

com-pōno, ere, posui, positum, to put together, construct, build (iii. 387); settle, agree, arrange (ii. 129); put to rest, set at rest, lay to rest, arrange, compose, settle one's self, quiet, calm (i. 135). 6.

com-prehendo (prendo), ere, di, sum, to seize, grasp (ii. 793); recount, enumerate, describe (vi. 626). 3.

com-primo, ere, pressi, pressum, to check, quell, repress, restrain, stay (ii. 73). 3.

concavus, a, um, adj., hollow, vaulted, arched (v. 677).

con-cēdo, ere, cessi, cessum, depart, go away, withdraw, retire (ii. 91); grant, permit, allow (iii. 700). 4.

concha, ae, f., a shell-fish; a shell, snail-shell; anything shaped like a shell, a Triton's trumpet; Misenus' trumpet (vi. 171).

con-cido, ere, idi, to fall, fall down (ii. 532). 3.

concilio, āre, āvi, ātum, to unite; win, obtain (i. 79).

concilium, ii, n., a gathering, assembly (iii. 679); a council (vi. 433). 4.

con-cipio, ere, cēpi, ceptum, to conceive, become possessed by (iv. 474); conceive, imagine (iv. 502); conceive, become pregnant (v. 38). 3.

con-citus, a, um, part. (concio), stirred up; roughened with, thick with (iii. 127).

con-clāmo, āre, āvi, ātum, to cry, or shout out (ii. 233); shout or name aloud, exclaim (iii. 523). 4.

con-clūdo, ere, si, sum, to enclose, confine; mark out (i. 425).

concors, dis, adj., harmonious, friendly, concordant, peaceful (iii. 542). 2.

concrētus, a, um, part. (concreco), grown together, ingrown, inherent, ingrained (vi. 738); stiffened, matted, clotted (ii. 277). 3.

con-curro, ere, curri (cucurri), cursum, to run or rush together to a place (ii. 315); encounter, fight (i. 493). 3.

concursum, ūs, m., a crowd, assembly, concourse (i. 509). 3.

con-cutio, ere, ussi, ussum, to shake (ii. 629); smite, shatter (v. 205); agitate, alarm, arouse, excite (iv. 666). 7.

condensus, a, um, adj., crowded, huddled together (ii. 517).

con-do, ere, didi, ditum, to found, establish, build (i. 5); store up, put away (iii. 388); hide, conceal (ii. 24); lay to rest, bury, consign to the tomb (iii. 68); inaugurate, lead in (vi. 792). 20.

con-fero, ferre, contuli, collātum, to bring together, collect; w. gradum, to walk side by side with any one (vi. 488).

confertus, a, um, part. (confercio), crowded together, in dense array (ii. 347).

con-ficio, ere (inf. pass. confieri), fēci, fectum, to execute, accomplish, complete, finish (iv. 116); weaken, spend, waste, exhaust (iii. 590). 5.

con-fido, ere, fīsus, believe, hope, put confidence in, have faith in (i. 452). 3.

con-fīgo, ere, xi, xum, to transfix, pierce through (ii. 429). 2.

con-fiteor, ēri, fessus, to confess, acknowledge (ii. 591).

con-fligo, ere, xi, ctum, to dash together, contend, struggle together (ii. 417).

con-fugio, ere, fūgi, to flee to for help, have recourse to (i. 666).

con-fundo, ere, fūdi, fūsum, to pour together, mingle (iii. 696); confuse, heap up together (vi. 504); confuse, perplex (ii. 736); violate, break (v. 496). 4.

con-gemo, ere, ui, to sigh or groan deeply or loudly (ii. 631).

con-gero, ere, gessi, gestum, to pile together, heap up (ii. 766); **build, construct** (vi. 178). 3.

con-gredior, gredi, gressus, to encounter in fight, meet in battle, be matched with (i. 475). 3.

congressus, ūs, m., a meeting, an interview (v. 733).

cōn-icio, ere, iēcī, iectum, to throw together; hurl, cast, throw (ii. 545); **w. se, betake one's self hastily to a place** (v. 619). 5.

cōnifer, era, erum, adj., cone-bearing (iii. 680).

cō-nitor, i, nīsus or nixus, to put forth all one's strength, do a thing with all one's might (v. 264). 2.

coniugium, ii, n., a union; marriage, wedlock (iv. 172); (meton.) **a husband or wife** (ii. 579). 4.

con-iungo, ere, nxi, nōtum, to join, join together, unite (i. 514). 2.

coniunx, ugis, m., f., a husband, wife (i. 47); **poet., a betrothed** (iii. 331). 31.

cōnor, āri, ātus, to try, endeavor, attempt (ii. 792). 5.

consanguineus, a, um, adj., related by blood; subs., a kinsman, relative by blood, brother (v. 771). 2.

consanguinitas, ātis, f., blood relationship (ii. 86).

con-scendo, ere, di, sum, to mount, climb, ascend (i. 180); **w. aequor, embark upon** (i. 381). 3.

consciūs, a, um, adj., knowing or conscious of something in common with another, privy to (ii. 267), **knowing something within one's self, conscious** (i. 604); **conscious of wrong** (ii. 99). 8.

con-sequor, i, secūtus, to follow, follow close, pursue (ii. 409). 4.

con-sero, ere, ui, sertum, to tie together, fasten (iii. 594); **entwine, link, weave**

together (iii. 467); **w. proelium, join battle** (ii. 398). 4.

consessus, ūs, m., a sitting together; an assembly, congregation (v. 340). 2.

con-sīdo, ere, sēdi, sessum, to sit down, take one's seat (iv. 573); **perch** (iii. 245); **sink down, subside, collapse** (ii. 624); **settle, take up one's abode, abide** (i. 572). 10.

consilium, ii, n., a plan, purpose, design, measure (i. 281); **counsel, advice** (v. 728); **a deliberative body, a council** (ii. 89). 7.

con-sisto, ere, stiti, stitum, to place one's self anywhere, take one's stand, set foot on (i. 187); **stand, stand still, settle, be at rest** (i. 459); **alight** (iv. 253). 14.

con-sono, āre, ui, to sound together or loudly, resound (v. 149).

conspectus, ūs, m., a sight, view (i. 34); **conspectu in medio, in the sight or presence of all** (ii. 67). 5.

con-spicio, ere, spexi, spectrum, to look at, gaze upon, see, get sight of, spy, descry (i. 152). 8.

con-sterno, ere, strāvi, strātum, to bestrew, strew plentifully (iv. 444).

con-stituo, ere, ui, ūtum, to place, put, set, set up, station (v. 130); **decide** (i. 309). 5.

con-sto, āre, stiti, stātum, to stand still or firm, be fixed, steadfast (iii. 518). 3.

consul, ulis, m., a consul (vi. 819).

consulo, ere, ui, ultum, to go to for advice; consult (iv. 64).

consultum, i, n., poet., advice, response of an oracle (vi. 151).

con-sūmo, ere, sumpsi, sumptum, to use up, spend, consume, waste away (ii. 795). 2.

con-surgo, ere, surrexi, surrectum, poet., rise, rise up from (v. 20).

contactus, ūs, m., touch, contact (iii. 227).

con-temno, ere, tempsi, temptum, to despise, defy (iii. 77).

con-tendo, ere, di, tum, trans., to stretch ; w. cursum, direct or steer one's course (v. 834) ; shoot, dart (v. 520) ; intrans., w. infin., strive, endeavor, hasten (i. 158) ; strive, fight, contend (iv. 108). 8.

contentus, a, um, part. (contendo), stretched tight, tense (v. 513).

contentus, a, um, part. (contineo), held together ; hence, satisfied, content (v. 314).

con-terreo, ēre, ui, itum, to terrify greatly, frighten (iii. 597).

con-texo, ere, xui, xtum, to weave or bind together ; build, frame, construct (ii. 112).

con-ticesco, ere, ticui, to become silent, be hushed to rest, cease speaking (ii. 1). 4.

con-tineo, ēre, ui, tentum, to hold together ; restrain, check, stop (ii. 593). 2.

con-tingo, ere, tigi, tactum, to touch, take hold of (i. 413) ; defile, pollute (ii. 168) ; taste, partake of (vi. 606) ; reach, arrive at (v. 18) ; impers., befall, happen, be one's lot (i. 96). 9.

continuo, adv., forthwith, immediately (iii. 196). 6

con-torqueo, ēre, torsi, tortum, to turn or twist violently or with great effort (iii. 562) ; hurl, throw, discharge (ii. 52). 4.

contra, adv., in turn, in reply (i. 76) ; on the other hand (ii. 445) ; opposite, in front (iii. 552) ; against, in opposition (v. 21). **contra**, prep. w. acc., opposite (i. 13) ; against (v. 370). 18.

con-traho, ere, xi, ctum, to draw together anything, get together, assemble, muster (iii. 8).

contrārius, a, um, adj., lying over against ; opposite, opposing (i. 239) ; opposed, hostile (iv. 628). 3.

con-tundo, ere, tudi, tūsum (tunsum), to crush, bruise ; subdue, put down (i. 264).

contus, i, m., a pole, pike (vi. 302).

cōnūbium, ii, n., marriage, wedlock (i. 73) ; often used in the pl. (iii. 136). 7.

cōnus, i, m., a cone ; the apex of a helmet (iii. 468).

convallis, is, f., a secluded valley, shut in on all sides (vi. 139). 2.

con-vecto, āre, to collect and carry away, bring together in quantities (iv. 405).

con-vello, ere, velli, vulsum, to tear away, tear up, pull up, wrench off, pluck off or up (ii. 446). 3.

con-venio, īre, vēni, ventum, to come together, assemble, muster (i. 361). 7.

conventus, ūs, m., a meeting, assembly (vi. 753).

con-vertō, ere, ti, sum, to turn, turn around (i. 81) ; turn, direct, bring to bear (ii. 131) ; turn, change, alter (ii. 73). 6.

convexus, a, um, adj., convex, concave ; subs., convexum, i, n., the vault or canopy of heaven, the sky (iv. 451) ; a hollow, cavity, slope (i. 310) ; the Upper World as contrasted with the Lower (vi. 241). 5.

convivium, ii, n., a living together ; a feast, banquet (i. 638). 2.

con-volvo, ere, vi, ūtum, to roll up, around, coil (ii. 474).

convulsus, a, um, part. (convello), shattered, wrecked (i. 383) ; burst open (ii. 507) ; rent asunder (iii. 414) ; up-turned (v. 143). 4.

co-orior, īri, ortus, to arise, spring up (i. 148).

cōpia, ae, f., abundance, plenty ; forces (military, generally in pl.), troops (ii. 564) ; opportunity (i. 520). 2.

cor, cordis, n., the heart, as a physical organ (v. 138) ; the heart, as the seat of the emotions (i. 209) ; in pl., the emotions, feelings (i. 722) ; the soul, mind (i. 50) ; (meton.) a person (v. 729). 17.

Cora, ae, f., a town in Latium (vi. 775).

cōram, adv., before, in the presence of any one, before the eyes of (i. 520) ; in person, with one's own eyes (i. 595). 5.

Corinthus, i, f., Corinth, a city of Greece (vi. 836).

corneus, a, um, adj. (*cornu*), *made of horn* (vi. 894).

corneus, a, um, adj. (*cornum*), *of cornel-wood, of the cornel-tree* (iii. 22). 2.

cornipēs, pedis, adj., *horn-footed, hoofed* (vi. 591).

cornu, ūs, n., *a horn of animals* (i. 190); *the horns or points of the moon* (iii. 645); *the ends of the yard-arms of a ship* (v. 832). 9.

cornum, i, n., *the cornel-cherry* (iii. 649)

Coroebus, i, m., a Phrygian, an ally and prospective son-in-law of Priam (ii. 341).

corōna, ae, f., *a crown of metal* (i. 655); *a crown, garland, or wreath of flowers or leaves* (iii. 525). 6.

corōno, āre, āvi, ātum, *to crown, ureathe* (i. 724). 2.

corporeus, a, um, adj., *corporeal, fleshly, carnal* (vi. 737).

corpus, oris, n., *the body of men or animals* (iii. 176); *form, person* (i. 71); *a dead body, a corpse, of men or animals* (i. 70); *the form or body of a shade in Hades* (vi. 303); *the hull of a ship* (v. 683); *the body of the world, in contrast to the Platonic world-soul* (vi. 727). 52.

cor-ripio, ere, ripui, reptum, *to seize eagerly, snatch, snatch up, away, seize upon, catch* (i. 100); *snatch or snap at or up* (vi. 422); *snatch or carry away, plunder* (ii. 167); *w. corpus, start up* (iii. 176); *w. viam, spatium, etc., hasten on or over* (i. 418). 17.

cor-rumpo, ere, rūpi, ruptum, *to break to pieces, destroy, ruin; taint, infect* (iii. 138); *spoil, damage* (i. 177). 2.

cortex, icis, m., *the bark of a tree* (iii. 33).

cortina, ae, f., *the tripod of Apollo on which the priestess sat while giving the oracle* (iii. 92); (meton.) *the oracle itself* (vi. 347). 2.

Cōrus, i, the north-west wind (v. 126).

corusco, āre, *to move rapidly, wave, shake, brandish* (v. 642).

coruscus, a, um, adj., *waving* (i. 164); *flashing, gleaming, glittering* (ii. 172). 5.

Corybantius, a, um, adj., *of the Corybantes, priests of Cybele, Corybantian* (iii. 111).

Corynaeus, i, m., a companion of Aeneas (vi. 228).

Corythus, i, m., an ancient town of Etruria, later called Cortona; (meton.) = *Italia* (iii. 170).

Cossus, i, m., *A. Cornelius Cossus*, who won the *spolia opima* from the king of the Veientes (vi. 841).

costa, ae, f., *a rib of an animal* (i. 211); *the side or wall of the wooden horse or ship* (ii. 16). 2.

cothurnus, i, m., *a high Grecian hunting-boot, laced up in front and covering the whole foot, a buskin* (i. 337).

crassus, a, um, adj., *thick, clotted* (v. 469).

crastinus, a, um, adj., *pertaining to to-morrow, to-morrow's* (iv. 118).

crātēr, ēris, m., and **crātēra, ae, f.**, *a mixer, a bowl in which wine was mingled with water* (i. 724); also *an oil-jar* (vi. 225). 5.

creātrix, icis, f., *one who creates or gives life, a mother* (vi. 367).

crēber, bra, brum, adj., *frequent, incessant, repeated, numerous, constant* (i. 90); **creber pedum sonitus**, *the quick tramp of many feet* (ii. 731); **creber densis ictibus**, *showering blows* (v. 460); **crebra**, translate as adv., *constantly* (v. 436); *abounding in, teeming with* (i. 85); *without ceasing, with incessant blasts* (v. 764); *quick, hurried* (v. 199). 11.

crebresco, ere, crebrui, *to grow more frequent; freshen* (iii. 530).

crēdo, ere, didi, ditum, *to commit or intrust anything to any one* (iv. 422); *believe, trust, put faith or confidence in, give credence to* (ii. 48); in general, *suppose, think, believe* (i. 218). 19.

- cremo**, āre, āvi, ātum, *to consume with fire, burn* (vi. 224).
- crepito**, āre, āvi, ātum, *to rustle, crackle, rattle* (iii. 70). 4.
- crepo**, āre, ui, itum, *to rattle, crash; poet., break with a crash* (v. 206).
- Crēs**, ētis, m., *a Cretan* (iv. 146).
- cresco**, ere, crēvi, crētum, *to come into existence, spring from, be born* (ii. 74). 2.
- Crēsius**, a, um, adj., *belonging to Crete, Cretan* (iv. 70).
- Cressa**, ae, f., *a Cretan woman* (v. 285).
- Crēta**, ae, f., *Crete, an island in the Mediterranean* (iii. 104).
- Crētaeus**, a, um, adj., *Cretan* (iii. 117).
- Creūsa**, ae, f., *the wife of Aeneas, and daughter of Priam* (ii. 562).
- crīmen**, inis, n., *a charge, accusation* (ii. 98); *crime, guilt, sin, offence, villany* (ii. 65). 5.
- Crīmīsus**, i, m., *a river in the southwest of Sicily; the river-god* (v. 38).
- crīnis**, is, m., *the hair* (i. 480); *the tail or trail of a comet or shooting star* (v. 528). 14.
- crīnītus**, a, um, adj., *covered with hair; long-haired* (i. 740).
- crispo**, āre, ātum, *to curl, crisp, make to wave; brandish* (i. 313).
- crista**, ae, f., *a crest or plume* (iii. 468). 2.
- cristātus**, a, um, adj., *crested or plumed* (i. 468).
- croceus**, a, um, adj., *saffron-colored, yellow, golden* (i. 649). 5.
- crūdēlis**, e, adj., *of persons, cruel, pitiless, merciless, fierce, harsh, hard-hearted* (i. 407); *of things, sad, bitter, bloody* (i. 355). 20.
- crūdēliter**, adv., *cruelly* (vi. 495).
- crūdus**, a, um, adj., *bloody, raw; made of raw hide* (v. 69); *fresh, vigorous* (vi. 304). 2.
- cruentus**, a, um, adj., *bloody, blood-stained* (i. 296); *bloodthirsty, cruel, murderous* (i. 471). 7.
- cruor**, ōris, m., *blood that is shed, gore* (iii. 43). 8.
- cubile**, is, n., *a place to lie down upon; a couch, a bed* (iii. 324). 4.
- cubitum**, i, n., *the elbow* (iv. 690).
- culmen**, inis, n., *the top or summit of anything; the roof of a building* (ii. 410); *a height, pinnacle, acme* (ii. 290). 11.
- culpa**, ae, f., *guilt, fault, offence, weakness* (iv. 19). 2.
- culpātus**, a, um, adj., *guilty, blameworthy* (ii. 602).
- culter**, tri, m., *a knife of any kind* (vi. 248).
- cultrix**, Icīs, f., *she who inhabits, an inhabitant; protectress, mistress* (iii. 111).
- cultus**, ūs, m., *a tilling, cultivation; mode of life, culture, civilization* (v. 730); *mode of dress, attire, apparel* (iii. 591). 2.
- cum**, prep. w. abl., *with, in every sense.*
- cum**, conj. adv., *when, since, although; cum . . . tum, both . . . and.*
- Cūmae**, ārum, f., *Cumae, a city of Campania, on the western coast of Italy* (vi. 2).
- Cūmaeus**, a, um, adj., *pertaining to Cumae, Cumaean* (iii. 441).
- cumulo**, āre, āvi, ātum, *to heap up, augment, increase* (iv. 436); *fill up, load, load down* (v. 532). 2.
- cumulus**, i, m., *a mass, heap, pile* (i. 105). 2.
- cūnābula**, ōrum, n. pl., *a cradle; place of birth or earliest abode* (iii. 105).
- cunctor**, āri, ātus, *to delay, hesitate, linger, wait, be reluctant* (iv. 133). 5.
- cunctus**, a, um, adj., *all together, in a body, the whole, all, entire* (i. 154). 25.
- cuneus**, i, m., *a wedge* (vi. 181); *the seats of a theatre, arranged in wedge-shaped divisions* (v. 664).
- cupido**, inis, f., *a desire, longing, eagerness, passion, greed, lust, avarice, the passion of love* (ii. 349). 7.
- Cupido**, inis, m., *Cupid, son of Venus, and god of Love* (i. 658).

cupio, ere, ivi (ii), itum, to desire, wish, long, commonly w. inf. (ii. 108). 5.

cupressus, i, f., the cypress (ii. 714). 3.

cūr, adv., why? wherefore? for what reason?

cūra, ae, f., care, solicitude, concern, regard (i. 646); care, grief, sorrow, anxiety (i. 208); care, pain, pangs of love (iv. 1); care, business, duty, office (i. 704); the object of care, the beloved one (i. 678). 42.

Curēs, ium, m., f., an ancient town of the Sabines (vi. 811). .

Cūrētes, um, m., the most ancient inhabitants of the island of Crete; in general, the Cretans (iii. 131).

cūro, āre, āvi, ātum, to care for, regard, heed, pay attention to (ii. 536); w. inf., take care that a thing should be done (iii. 451); take care of, make comfortable, refresh (iii. 511). 4.

curro, ere, cucurri, cursum, to run, move swiftly, of any object; of rivers, to flow (i. 607); hasten, scud along, sail, glide (iii. 191); w. iter, to hasten on or speed along (v. 862). 5.

currus, ūs, m., a chariot, car (i. 17). 15.

cursus, ūs, m., a running, race, chase, flight, course (i. 324); a course, voyage, journey, road, route (i. 157). 44.

curvo, āre, āvi, ātum, to curve, bend (iii. 533). 2.

curvus, a, um, adj., curved, curving, winding (ii. 51). 2.

cuspis, idis, f., the pointed end of anything; a spear-point, or by meton., the spear itself (i. 81); the point of a punt-pole or boat-hook (v. 208). 3.

custōdia, ae, f., the act of guarding; she who watches, a guard, custodian (vi. 574).

custos, ōdis, m., f., a guard, watch, keeper, protector (i. 564). 12.

Cybelē, ēs, and ae, f., a Phrygian goddess; a mountain in Phrygia, spelled also Cybelus, i. m. (iii. 111).

Cyclades, um, f. pl., a cluster of islands in the Aegean sea, the Cyclades (iii. 127).

Cyclōpius, a, um, adj., pertaining to the Cyclopes, Cyclopean (i. 201).

Cyclops, ōpis, m., a Cyclops, one of a savage race of giants living in Sicily near Mt. Aetna; they had but one eye, lying in the centre of the forehead (iii. 569).

cycnus, i, m., a swan (i. 393).

Cyllēnius, a, um, of Cyllene, a mountain in Arcadia, the birth-place of Mercury; Cyllenian (iv. 258).

Cyllēnius, i, m., Mercury (iv. 252).

cymba, ae, f., a boat, skiff (vi. 303).

cymbium, ii, n., a small drinking-bowl, with two handles, shaped like a boat (iii. 66). 2.

Cȳmodocē, ēs, f., a Nereid, a sea-nymph (v. 826).

Cȳmothoē, ēs, f., a Nereid, a sea-nymph (i. 144).

Cynthus, i, m., a mountain of Delos, the birth-place of Apollo and Diana (i. 498).

cyparissus, i, f., poet., a cypress (iii. 680).

Cyprus, i, f., Cyprus, an island in the eastern part of the Mediterranean sea (i. 622).

Cythēra, ōrum, n. pl., an island in the Aegean, northwest of Crete (i. 680); near this island Venus is said to have risen from the foam of the sea; hence Cytherēa, ae, f., Venus (i. 257).

D.

Daedalus, i, m., the mythical Athenian architect, father of Icarus, and builder of the Cretan Labyrinth (vi. 14).

damno, āre, āvi, ātum, to condemn, sentence (vi. 430); devote, consign (iv. 699). 2.

Danaus, a, um, adj., *pertaining to Danaus*, an ancient king of Argos; (meton.) *Grecian*; subs., **Danai**, ōrum, m. pl., *the Greeks* (i. 30).

✓ **daps**, dapis, f., used regularly in the pl., *a sacrificial feast* (iii. 301); *a feast, a banquet* (i. 210); *food, viands* (i. 706). 10.

Dardania, ae, f., a poetic name for Troy (ii. 281).

Dardanidēs, ae, m., *a male descendant of Dardanus*; used in the pl. for Trojans (i. 560).

Dardanis, idis, f., *a female descendant of Dardanus* (ii. 787).

Dardanius, a, um, adj., *Dardanian*; poet., *Trojan* (i. 494).

✓ **Dardanus**, i, m., *Dardanus*, one of the founders of the Royal House of Troy (iii. 167).

Dardanus, a, um, adj., *Dardanian, Trojan* (ii. 618).

Darēs, ētis, m., *a famous Trojan boxer* (v. 369).

dator, ōris, m., *a giver* (i. 734).

✓ **dē**, prep. w. abl., of source, place whence, of, from, out of, down from; with numerals, of; with expressions of material, of, out of; in derived sense, in regard to, concerning, about. 36.

✓ **dea**, ae, f., *a goddess* (i. 17). 31.

dē-bello, āre, āvi, ātum, *to conquer, subdue* (v. 731). 2.

✓ **dēbeo**, ēre, ui, itum, *to owe*; (in pass.) *be due, destined* (ii. 538). 4.

dēbilis, e, adj., *weak, maimed, crippled* (v. 271).

dē-cēdo, ere, cessi, cessum, *to depart, retire, withdraw* (iv. 306). 3.

✓ **decem**, num. adj., *ten* (ii. 198).

dē-fero, ere, crēvi, crētum, *to decide, resolve, determine* (iv. 475).

dē-cerpo, ere, psi, ptum, *to pluck off or away* (vi. 141).

decet, ēre, uit, *to be fitting, proper, suitable* (v. 384).

dē-cido, ere, cidi, *to fall, fall down* (v. 517).

dē-cipio, ere, cēpi, ceptum, *to deceive, beguile, catch* (iii. 181). 3.

Decius, ii, m, the name of a Roman gens (vi. 824).

dē-clāro, āre, āvi, ātum, *to declare, proclaim, announce* (v. 246).

dē-clīno, āre, āvi, ātum, *to turn aside or away; close, shut, lower* (iv. 185).

decor, ōris, m., *that which is seemly; grace, beauty* (v. 133). 2.

decoro, āre, āvi, ātum, *to decorate, adorn* (vi. 217).

decōrus, a, um, adj., *becoming, fitting, seemly* (v. 343); *comely, beautiful* (i. 589). 7.

dē-curro, ere, cucurri or curri, cursum, *to run down from, hasten* (ii. 41); *sail, shoot, skim down* (v. 212). 4.

decus, oris, n., *an ornament, adornment* (i. 429); *grace, beauty* (i. 592); *glory, dignity, honor* (ii. 89). 4.

dē-dignor, āri, ātus, *to disdain, reject, scorn* (iv. 536).

dē-dūco, ere, xi, ctum, *to lead, bring, draw down or away* (iii. 71); *lead off, conduct*, used technically of the founding of a colony (ii. 800); *force away, carry off* (vi. 397). 3.

dē-fendo, ere, di, sum, *to defend, guard, protect* (ii. 292). 2.

dēfensor, ōris, m., *one who defends, a protector, defence* (ii. 521).

dē-fero, ferre, tuli, lātum, *to take, bear, bring, carry from one place to another* (iii. 154); *bring information, report, announce* (iv. 299). 8.

dēfessus, a, um, part. (dēfetiscor), *wearied, weary, fatigued* (i. 157). 3.

dē-ficio, ere, fēci, fectum, *to fail, desert, be wanting* (ii. 505); *faint, sink down* (iv. 689). 4.

dē-figo, ere, xi, xum, *to drive, fix into* (vi. 652); *fix, fasten* (i. 226); *cast down* (vi. 156). 4.

dē-fleo, ēre, ēvi, ētum, to weep over, lament (vi. 220).

dē-fluo, ere, xi, xum, to flow, glide, slip, fall down (i. 404).

dē-fungor, i, functus, to have done with, get through with, discharge, finish (vi. 83); **defunctus vitā**, through with life, dead (vi. 306). 2.

dē-gener, eris, adj., degenerate (ii. 549); base, ignoble (iv. 13). 2.

dēgo, ere, dēgi (de-ago), to pass, spend; w. **vitam**, live (iv. 551).

dehinc, adv., then, thereupon, next, after that (i. 131). 3.

de-hisco, ere, hīvi, to yawn, open wide (i. 106). 4.

dē-icio, ere, iēci, iectum, to cast, hurl down (vi. 581); cast down in death, kill (v. 542); cast down the eyes or face (iii. 320); cast in, sortem (v. 490); drive out, dislodge (iv. 152); deprive of (iii. 317). 7.

deinde (dissyl.), adv., from there, thenceforward; thereafter, thereupon, then; next, next in order, then, after that (i. 195). 22.

Dēiopēa, ae, f., the most beautiful of Juno's nymphs (i. 72).

Dēiphobē, ēs, f., the daughter of Glaucus, and priestess of Apollo (vi. 36).

Dēiphobus, i, m., a son of Priam, and the husband of Helen after the death of Paris (ii. 310).

dē-lābor, i, lapsus, to fall down, fall into (ii. 377); glide down, descend softly, steal down (v. 722); fly, swoop down (iii. 238). 4.

dē-ligo, ere, lēgi, lectum, to choose, choose out, select (ii. 18). 6.

dē-litescō, ere, litui, to hide, conceal one's self, lie hidden (ii. 136).

Dēlius, a, um, adj., of Delos, Delian (iii. 162); an epithet of Apollo.

Dēlos, i, f., Delos, an island in the Aegean, the birth-place of Apollo and Diana (iv. 144).

delphīn, īnis, and **delphīnus**, i, m., a dolphin (iii. 428). 2.

dēlubrum, i, n., a sanctuary, shrine, temple (ii. 225). 5.

dē-lūdo, ere, lūsi, lūsum, to delude, deceive, play false, mock (vi. 344).

dēmens, entis, adj., out of one's mind or senses, mad, distracted, demented (iv. 78); fool! fool that I was! (ii. 94). 9.

dēmentia, ae, f., madness, folly (v. 465).

dēmīssus, a, um, part. (demitto), let down, lowered (ii. 262); hanging down (iv. 263); in middle sense, w. **vultum**, with bowed head, with face cast down (i. 561); low, dejected, mournful (iii. 320); derived from, sprung from (i. 288). 5.

dē-mitto, ere, mīsi, mīssum, to send down, cast down (i. 297); let fall, w. **lacrimas**, shed tears (vi. 455); let in, receive (iv. 428); bring to port or anchor (v. 29). 14.

dēmo, ere, mpsi, mptum, (de-emo), to take away, remove (ii. 775). 2.

Dēmoleos, i, m., a Greek chief, slain by Aeneas (v. 260).

dē-moror, āri, ātus, to detain, delay, keep back (iii. 481); poet. w. **annos**, prolong life (ii. 648). 2.

dēmum, adv., at length, at last, finally (i. 629). 7.

dēni, ae, a, num. adj., ten at a time, ten each; poet., ~~ten~~ (i. 381).

dēnique, adv., finally, at length (ii. 295); in short, in fact, at all (ii. 70). 3.

dens, ntis, m., a tooth, of man or animal (iii. 627); the fluke of an anchor (vi. 3). 3.

densus, a, um, adj., close together, dense, thick, crowded (ii. 383); frequent, constant, unceasing (v. 459). 9.

dē-nuntio, āre, āvi, ātum, to announce, declare (as a messenger); meton. (as a prophet) foretell, denounce, menace, threaten (iii. 366).

dē-pasco, ere, pāvi, pastum, and etc

dē-pascor, i, **pastus**, to feed upon, devour, consume (ii. 215). 2.
dē-pello, ere, **puli**, **pulsum**, to drive away, ward off (v. 727).
dē-pendeo, ēre, to hang down from, hang down (i. 726). 2.
dē-pōno, ere, **posui**, **positum**, lay aside, lay down, set aside or apart (ii. 76). 3.
dē-prehendo (**deprendo**), ere, **di**, **sum**, to catch, overtake (v. 52). 2.
dē-prōmo, ere, **mpsi**, **mptum**, to draw forth, take out (v. 501).
dē-rigesco, ere, **gui**, to become stiff or rigid; curdle; **gelidus sanguis deriguit**, the blood ran cold (iii. 260).
dē-ripio, ere, **ipui**, **eptum**, to tear off, strip off (i. 211); tear away (iii. 267); pull down in haste (iv. 593). 3.
dē-saevio, Ire, ii, to rage fiercely or furiously (iv. 52).
dē-scendo, ere, **di**, **sum**, to go down, come down, climb down, descend (ii. 632); sink down, penetrate into (v. 683); lower one's self, stoop, condescend (v. 782). 7.
dēscensus, ūs, m., a descent (vi. 126).
dē-scribo, ere, **psi**, **ptum**, to write down, write (iii. 445); trace, sketch, draw, describe (vi. 850). 2.
dē-sero, ere, **ui**, **rtum**, to desert, leave, forsake, abandon (ii. 565). 9.
dēsertus, a, um, part. (**dēsero**), desert, deserted, forsaken, abandoned, uninhabited, left behind (ii. 24); subs. **dēserta**, **ōrum**, n., deserts, wilderness (i. 384). 13.
dē-sīdo, ere, **sēdi**, to settle down, sink down (iii. 565).
dē-signo, āre, **āvi**, **ātum**, to mark out, trace out (v. 755).
dē-sino, ere, **sīvi** (sii), **situm**, to leave off, cease (iv. 360).
dē-sisto, ere, **stiti**, **stitum**, to stand off from; leave off, desist (i. 37).
dē-specto, āre, to look down upon (i. 396).
dē-spicio, ere, **xi**, **ctum**, to look down

upon (i. 224); despise, reject, scorn (iv. 36). 2.
dē-stino, āre, **āvi**, **ātum**, to fix down, secure; devote, destine, appoint (ii. 129).
dē-struo, ere, **xi**, **ctum**, to pull down, destroy, demolish (iv. 326).
dē-suesco, ere, **suēvi**, **suētum**, to disuse, disaccustom, put out of use (ii. 509); become unaccustomed to (vi. 814); **desueta corda**, a heart that had ceased to love (i. 722). 3.
dēsuētus, a, um, part. (**dēsuesco**).
dē-sum, esse, **fui**, to be wanting, absent, missing (ii. 744). 2.
dēsuper, adv., above, from above (i. 165). 5.
dē-tineo, ēre, **tinui**, **tentum**, to keep back, detain, stay, hold (ii. 788). 3.
dē-torqueo, ēre, **torsi**, **tortum**, to turn aside or away, shift, bend, direct towards (iv. 196). 3.
dē-traho, ere, **xi**, **ctum**, to drag off, take away from (v. 260).
dē-trūdo, ere, **trūsi**, **trūsum**, to push or thrust down or off (i. 145). 2.
dē-turbo, āre, **āvi**, **ātum**, to cast or hurl down or off (v. 175); drive out, dislodge (vi. 412). 2.
deus, i, m., a god, deity (i. 9). 36.
dē-venio, Ire, **vēni**, **ventum**, to come or go down; reach, arrive at, come or go to (i. 365). 4.
dē-volo, āre, **āvi**, **ātum**, to fly down, hasten down (iv. 702).
dē-volvo, ere, **volvi**, **volūtum**, to roll down (ii. 449).
dē-voceo, ēre, **vōvi**, **vōtum**, to devote to, give up to, doom to, as a victim to sacrifice (i. 712).
dexter, era, erum, or tra, trum, adj., on the right, the right-hand, the right (iii. 413); suitable, favorable, propitious (iv. 294); subs., f., the right hand (i. 98). 29.
Dīāna, ae, f., daughter of Jove and Latona, sister of Apollo, goddess of the

chase; she is known as Diana on earth, Luna in heaven, Hecate in the Lower World (i. 499).

dicio, ōnis, f., *dominion, sway, power* (i. 236). 2.

dico, āre, āvi, ātum, *to give up, set apart, appropriate anything to or for any one* (i. 73); *dedicate, consecrate to a god* (v. 60). 3.

dico, ere, xi, ctum, *to say, speak* (i. 81); *tell, relate* (i. 137); *tell, order* (iv. 635); *speak of, mention* (iv. 43); *call* (i. 277); *foretell, proclaim, predict* (vi. 850). 55.

Dictaeus, a, um, adj., *pertaining to Dicte, a mountain in Crete; (meton.) Cretan* (iv. 73).

dictum, i, n., *a word, a speech* (i. 142). 41.

Didō, ūs, or ōnis (acc. Didō), f., called also Elissa, daughter of Belus, wife of Sychaeus, and according to myth the founder and queen of Carthage (i. 299).

dī-dūco, ere, xi, ctum, *to draw apart, lead in different directions* (v. 581); *rend asunder, split* (iii. 419); *divide, distract* (v. 720). 3.

Didymāōn, onis, m., the name of a skilful artificer (v. 359).

diēs, ēi, m. and **f.** in sing., in pl. always **m.**, *a day* (i. 374); *a set day, an appointed time, time in general* (iv. 620); *a period of time, an age* (vi. 745); *the light of day, the daylight* (i. 88); *day, daytime as opposed to night* (iii. 201). 32.

dif-fero, ferre, distuli, dilātum, *to carry different ways, spread abroad, scatter; put off, defer, postpone* (vi. 569).

difficilis, e, adj., *difficult, hard* (iv. 694).

dif-fīdo, ere, fīsus *to distrust, lose faith in* (iii. 51).

dif-fugio, ere, fūgi, *to flee in different or all directions, scatter, disperse* (ii. 212). 4.

dif-fundo, ere, fūdi, fūsum, *to pour in different directions; spread, scatter, diffuse* (i. 319); *spread abroad, publish* (iv. 195). 2.

dī-gero, ere, gessi, gestum, *to carry in different directions, set in order, arrange* (iii. 446); *explain, interpret* (ii. 182). 2.

digitus, i, m., *a finger; a toe* (v. 426).

dignor, āri, ātus, *to count or deem worthy* (i. 335); *deign* (iv. 192). 3.

dignus, a, um, adj., *worthy, suitable, fit, proper* (i. 600). 8.

dī-gredior, di, gressus, *to go away, depart* (ii. 718). 6.

dīgressus, ūs, m., *a going away, a departure* (iii. 482).

dī-lābor, i, lapsus, *to glide or slip away, disappear, vanish* (iv. 705).

dīlectus, a, um, part. (dīligo), *chosen out, loved, beloved, dear* (i. 344). 3.

dī-mitto, ere, mīsi, missum, *to send in all directions* (i. 577); *send away, dismiss* (i. 571). 2.

dī-moveo, ēre, mōvi, mōtum, *to move or put aside, drive away, dissipate, scatter* (iii. 589). 3.

dī-numero, āre, āvi, ātum, *to count up, reckon up, compute* (vi. 691).

Diomēdēs, is, m., son of Tydeus, king of Actolia, one of the Greek chiefs before Troy (i. 752).

Diōnaeus, a, um, adj., an epithet of Venus, derived from the name of her mother Diōne (iii. 19).

Diōrēs, is, m., one of Aeneas' companions (v. 297).

Dīrae, ārum, f. pl., *the Furies* (iv. 473).

dī-rigo, ere, rexi, rectum, *to cause to move in a straight line, guide, direct, aim, steer* (i. 401). 4.

dir-imo, ere, ēmi, emptum, *to part, divide, separate; interrupt, break off, put an end to* (v. 467).

dī-ripio, ere, ui, reptum, *to tear pieces; plunder, snatch away* (iii. 227).

dīrus, a, um, adj., *fearful, dreadful, awful; ill-omened, portentous, dire* (i. 211); *horrid, shocking, cursed, cruel, fierce, fell* (i. 293). 17.

itis, m., the god of the Lower
1, *Pluto* (iv. 702).

-i-, an inseparable particle used
in position with other words, and
giving the force of *asunder, in pieces,*
different directions; it also has some-
times the force of a *negative*.

ditis (comp. **ditior**, superl. **ditis-**
simus), adj., *rich* (i. 343).

dis-cesso, ere, cessi, cessum, to go in
different directions; depart, withdraw
leave, go away (ii. 109). 3.

dis-crēdo, ere, crēvi, crētum, to sep-
arate, divide; **discernere telas**
interweave with gold (iv. 264);
discernere, tell apart, discern (iii.
2).

dis-cessus, ūs, m., a departure (vi. 464).
dis-credo, ere, didici, to learn, become ac-
quainted with, learn how (i. 630). 7.

dis-coloris, ōris, adj., of another color, dif-
ferent in color (vi. 204).

dis-crepantia, ae, f., disagreement, discord,
discrepant person., the goddess of Discord
(30).

discrepantia, cordis, adj., discordant, unlike,
discrepant (ii. 423).

discrepantia, en, inis, n., that which separates
things (cf. **discerno**); an intervening
interval, distance (v. 154); a dis-
crepancy, distinction, difference (i.
a turning point, a crisis (i. 204). 7.

dis-cubo, ere, cubui, cubitum, to
recline one's self out at table, recline
(i. 204). 2.

dis-curro, ere, curri and cucurri, cur-
rent, to run in different directions, run
gallop apart (v. 580).

dis-icco, ere, icci, iectum, to throw
disperse, scatter (i. 43); throw
overthrow (ii. 608). 4.

dis-ingo, ere, nxi, nctum, to separate,
divide (i. 252).

dis-pello, ere, puli, pulsum, to drive
hither and thither, disperse, scatter,
(i. 512). 3.

dispendium, ii, n., cost, expense, loss (iii.
453).

dis-spergo (spargo), ere, spersi, sper-
sum, to scatter about, disperse (iii. 197).

dis-spicio, ere, spexi, spectrum, to be-
hold, look upon, see (vi. 734).

dis-pōno, ere, posui, positum, to place
here and there, at intervals, arrange, dis-
tribute (iii. 237).

dis-silio, Ire, ui, to leap or spring apart
or asunder (iii. 416).

dis-simulo, āre, āvi, ātum, to make a
thing appear other than it is, dissemble,
disguise, hide, conceal, keep secret (iv.
305); repress one's feelings (i. 516). 4.

dis-tendo, ere, di, tum, to stretch apart,
distend, fill (i. 433).

dis-sto, āre, to stand apart, be distant (iii.
116).

dis-stringo, ere, strinxi, strictum, to
bind apart, stretch out (vi. 617).

diū, adv., for a long time, long (i. 351). 3.

dīva, ae, f., a goddess (i. 447). 12.

dī-vello, ere, velli (vulsi), vulsum,
to rend asunder, tear in pieces, tear
away, separate violently, drive apart
(ii. 220). 3.

dī-verbero, āre, āvi, ātum, to strike
apart or asunder, cleave, cut, divide (v.
503). 2.

dī-versus, a, um, part. (**dī-vertō**), turned
in different directions, separated, apart
(i. 70; **ex diverso**, from different di-
rections (ii. 716); different, various, re-
mote (i. 376); **diversus**, used as adv.,
away, in a different direction (v. 166).
10.

dī-ves, itis (cf. **dīs**), adj., rich, wealthy,
abounding in (i. 14); costly, precious
(vi. 195). 4.

dī-vido, ere, visi, sum, to part asunder,
divide, separate (ii. 234); distribute,
share, apportion (i. 197); separate, re-
move from, keep apart (iii. 383); send in
different directions (iv. 285). 4.

dīvinus, a, um, adj., divine, sacred, as

- pertaining to a deity (i. 403); *inspired, prophetic* (iii. 373). 3.
- divitiae**, ārum, f., *riches, wealth* (vi. 610).
- divus**, a, um, adj., *divine*; regularly as subs., **divus**, i, m., *a god* (i. 46). 40.
- do**, dare, dedi, datum, *to give, bestow, grant, permit, allow, give up* (i. 62); *put, place* (ii. 792); *to bring or send forth, utter* (i. 485); *produce, cause, make* (ii. 310); w. **vela**, **lintea**, *spread sail, set sail, sail* (iii. 9). 118.
- doceo**, ēre, ui, doctum, *to teach, inform, show, tell, point out* (i. 332). 13.
- doctus**, a, um, part. (doceo), *taught; learned, well-versed, experienced* (vi. 292).
- Dōdōnaeus**, a, um, adj., *of Dodona, a town in Epirus, Dodonean* (iii. 466).
- doleo**, ēre, ui, itum, *to grieve, bear or suffer pain or grief* (i. 9). 3.
- Dolopes**, um, m. pl., *a fierce people of Thessaly* (ii. 7).
- dolor**, ōris, m., *sorrow, grief, distress* (i. 209); *resentment, vexation, indignation* (i. 25). 20.
- dolus**, i, m., *a wile, stratagem, trick, fraud, deception* (i. 130). 17.
- domina**, ae, f., *a mistress* (iii. 113). 3.
- dominor**, āri, ātus, *to be lord, lord it over, rule* (i. 285). 5.
- dominus**, i, m., *a master, ruler, lord* (i. 282); *a tyrant* (vi. 621). 4.
- domitor**, ōris, m., *a ruler, tamer, subduer* (v. 799).
- domo**, āre, ui, itum, *to conquer, subdue, tame, overcome* (ii. 198). 2.
- domus**, ūs, and i, f., *house, home, abode, mansion, palace* (i. 140); *household, family, race, house* (i. 284). 46.
- dōnec**, conj., *as long as, while; until, till* (i. 273). 6.
- dōno**, āre, āvi, ātum, *to give, present with, bestow, grant* (v. 262). 3.
- dōnum**, i, n., *a gift, present, prize* (i. 652); *a votive offering* (i. 447). 35.
- Donūsa**, ae, f., *a small island in the Aegean sea, near Naxos* (iii. 125).
- Dōricus**, a, um, adj., *Doric*; (meton.) *Grecian* (ii. 27).
- dorsum**, i, n., *the back of man or animal; anything resembling a back, a ridge, a reef* (i. 110).
- Doryclus**, i, m., *a companion of Aeneas* (v. 620).
- dōtālis**, e, adj., *pertaining to a dowry or marriage portion*; **dōtāles** **Tyrios**, the *Tyrians as a dowry* (iv. 104).
- draco**, ōnis, m., *a serpent, a dragon* (ii. 225). 2.
- Drepanum**, i, n., *a town on the western coast of Sicily* (iii. 707).
- Drūsus**, i, m., *a surname in the Livian family* (vi. 824).
- Dryopes**, um, m., *the Dryopians, a people of Epirus* (iv. 146).
- dubito**, āre, āvi, ātum, *to waver, be uncertain, be in doubt, hesitate, have misgivings, question* (iii. 170). 3.
- dubius**, a, um, adj., *wavering, irresolute, hesitating* (i. 218); *uncertain, doubtful, to be doubted* (ii. 171); *critical, dangerous, difficult* (vi. 196). 5.
- dūco**, ere, xi, ctum, *to lead, draw, bring, conduct, carry, take* (i. 401); *draw, draw forth, heave a sigh* (ii. 288); *protract, prolong* (ii. 641); *pass, spend* (iv. 340); *form, fashion, construct, make, produce* (i. 423); *derive one's origin* (v. 801); *draw by lot* (ii. 201); *reckon, compute, calculate* (vi. 690). 42.
- ductor**, ōris, m. *a leader* (i. 189). 8.
- dūdum**, adv., *a little while ago, but now, lately* (ii. 726). 2.
- dulcis**, e, adj., *sweet to the taste, fresh, living water* (i. 433); *sweet, pleasant, delightful, charming* (i. 687); *dear, beloved* (i. 659). 19.
- Dulichium**, ii, n., *an island in the Ionian sea, south of Ithaca* (iii. 271).
- dum**, conj., *while, as long as; until; p*

vided that, if only; as adv., yet, non-dum, not yet, etc.

dūmus, i, m., a bramble, brier, brushwood, thicket (iv. 526).

duo, ae, o, num. adj., two (ii. 213). 10.

duplex, icis, adj., double, twofold (i. 655). 2.

dūro, āre, āvi, ātum, to harden, make hard; be hardened, be patient, endure, be strong, be firm (i. 207).

dūrus, a, um, adj., hard to the touch (ii. 479); hardy, vigorous, stout, sturdy (iv. 247); rough, dangerous (iii. 706); hard, severe, arduous (i. 563); harsh, cruel, unfeeling, unsympathetic (ii. 7). 22.

dux, ducis, m., f., a leader, guide, conductor (i. 364). 11.

Dymās, antis, m., a Trojan (ii. 340).

E.

Ē, prep., v. ex.

ebur, oris, n., ivory (i. 592).

eburneus (eburnus), a, um, adj., of ivory, ivory (vi. 647). 2.

ecce, interj., lo! behold! see! look! (ii. 57). 21.

ecqui, quae or qua, quod, interrog. adj. pron., (is there) any who? any at all? (iii. 341).

ecquis, quid, interrog. subs. pron., any one? anything? **ecquid**, whether? do? does? (iii. 342).

edax, ācis, adj., devouring, destroying, consuming (ii. 758).

ē-dīco, ere, xi, ctum, to declare, make known; appoint, command, order (iii. 235).

ē-dissero, ere, rui, rtum, to set forth, explain, relate (ii. 149).

edo, edere or esse, ēdi, ēsum, to eat, devour, consume (iv. 66). 2.

ē-do, ere, didi, ditum, to give out, put forth, publish, announce, say, declare (v. 693). 2.

ē-doceo, ēre, cui, ctum, to teach thoroughly, inform in detail, apprise any one of anything (v. 748).

ē-dūco, ere, xi, ctum, to lead out or forth (i. 432); bring forth, bear (vi. 765); erect, rear, build up (ii. 186). 7.

ef-fero, ferre, extuli, ēlātum, to bring or carry out or forth or away (i. 652); raise, lift up (i. 127); w. **pedem**, depart, retreat (ii. 657). 18.

efferus, a, um, adj., wild, fierce, furious (iv. 642).

effētus, a, um, adj., worn out, exhausted (v. 396).

ef-ficio, ere, fēci, fectum, to work out, accomplish, make, form (i. 160).

effigies, ēi, f., an image, effigy, statue (ii. 167). 4.

ef-fingo, ere, finxi, fictum, to form, fashion, portray, represent (vi. 32).

ef-fodio, ere, fōdi, fossum, to dig out or up, excavate, gouge out (i. 427). 3.

ef-for, āri, ātus, to speak out; say, utter, tell out (iii. 463). 4.

ef-fringo, ere, frēgi, fractum, to break or dash out (v. 480).

ef-fugio, ere, fūgi, to flee away, escape (ii. 226); flee from, avoid, shun (iii. 272). 7.

effugium, ii, n., a fleeing away flight (ii. 140).

ef-fulgeo, ēre, fulsi, to shine forth, gleam, glitter, glow (ii. 616). 2.

ef-fundo, ere, fūdi, fūsum, to pour forth (vi. 241); shed tears (ii. 271); pour out, waste, squander (v. 446); utter (v. 482); let loose, slacken (v. 818); give up, yield up, lose (i. 98). 9.

effūsus, a, um, part. (effundo), poured forth, scattered, spread out (v. 317); let loose (v. 145); suffused, streaming (ii. 651); dishevelled (iv. 509). 8.

egens, ntis, part. adj. (egeō), needy, poor, in want, wanting (i. 384). 3.

egēnus, a, um, adj., in want of, in need of (i. 599); needy, critical (vi. 91). 2.

egeō, ēre, ui, to be in want of, have need of (ii. 522).

Egesta, v. Acesta.

egestas, ātis, f., want, poverty (vi. 276).

ego, pers. pron., I.

ē-gredior, i, gressus, to go or come out or forth (ii. 713); *go out of a ship, disembark* (i. 172). 3.

ēgregius, a, um, adj., distinguished, illustrious, remarkable (i. 445). 8.

ei, interj., ah! alas! w. mihi, ah me! (ii. 274).

eia, interj., ho! come! up! (iv. 569).

ē-icio, ere, iēci, iectum, to cast out, cast or throw up; of a vessel and crew, strand, wreck (i. 578). 2.

ē-iecto, āre, āvi, ātum, to cast forth, throw up (v. 470).

ē-lābor, i, lapsus, to slip or glide away (v. 151); *escape* (i. 242); *dodge, escape a blow* (v. 445). 6.

ēlātus, a, um, part. (v. efferō).

elephantus, i, m., an elephant; (meton.) ivory (iii. 464). 2.

ē-lido, ere, lisi, lsum, to strike or dash out or up (iii. 567).

Ēlis, idis, f., the most westerly district of the Peloponnesus, with a capital of the same name, near which the Olympic games were held (iii. 694). 2.

Elissa, ae, f., another name for Dido (iv. 335).

ē-loquor, i, locūtus, to speak out, speak, declare (iii. 39).

ē-luo, ere, ui, ūtum, to wash out or away, cleanse (vi. 742).

Elysium, ii, n., Elysium, the home of the Blessed in the Lower World (v. 735). 3.

ē-mētior, Iri, mensus, to measure off, travel over, traverse (v. 628).

ē-mico, āre, micui, micātum, to spring or leap out, dart or bound forth (v. 319); *leap up* (ii. 175). 4.

ē-mitto, ere, mīsi, missum, to send forth (vi. 898); *let loose* (i. 125). 2.

ē-moveo, ēre, mōvi, mōtum, to move away, remove (ii. 493); *move, shake, agitate* (ii. 610). 3.

ēn, interj., lo! behold! see! (i. 461). 2.

Enceladus, i, m., a giant buried under Mt. Aetna (iii. 578). 2.

enim, conj., for, namely, for instance, truly, indeed (passim).

ē-niteo, ēre, ui, to shine out, glisten (iv. 150).

ē-nitor, i, nīsus or nixus, to exert one's self, struggle; bring forth, bear offspring (iii. 327). 2.

ē-no, āre, āvi, ātum, to swim out, escape by swimming; sail or float away on wings (vi. 16).

ensis, is, m., a sword, a knife (ii. 155). 14.

Entellus, i, m., a Sicilian who conquered Dares in the boxing contest (v. 387).

ē-numero, āre, āvi, ātum, to enumerate, count up, recount, relate (iv. 334). 2.

eo, ire, ivi (ii), itum, to go, go forth, rush forth (i. 246); *go against in a hostile manner* (vi. 880); *resort to, have recourse to* (iv. 413). 13.

Ēōus, a, um, adj., of the dawn, of the morning (ii. 417); *eastern, oriental* (i. 489); *subs., Ēōus, i, m., the morning-star, the morning* (iii. 588). 4.

Epēos (us), i, m., the builder of the famous wooden horse (ii. 264).

Ēpīrus, i, f, the northwest district of Greece (iii. 292).

epulor, āri, ātus, to feast, banquet (iii. 224); *eat* (iv. 602). 4.

epulum, i, n., used in Vergil only in the pl., epulae, ārum, f., a feast, a banquet, often of a solemn or public nature (i. 79); *food, viands, eatables, rich meats* (i. 216). 7.

Ēpytidēs, ae, m., the son of Epytus (v. 547).

Ēpytus, i, m., a Trojan (ii. 340).

eques, itis, m., a horseman, a rider (iv. 132); *a mounted soldier, a knight* (v. 858). 3.

tre, adj., *pertaining to a horse-trian*; subs., = *eques* (v. 667).
dv., *truly, indeed, by all means* 15.

., *a horse, a steed* (i. 156). 39.
n., the god of darkness, son of brother of Nox (iv. 510);
Lower World (iv. 26). 5.
and adv., *in consequence of, on* (vi. 670); *therefore, then*.
i, m., another name of the (vi. 659).

, rexi, rectum, *to raise up*, 423); *erect, build* (iv. 495). 4.
innys), **yos**, f., one of the (337); (meton.) *a scourge, a* 73). 2..

s, f., the wife of Amphiaraus, betrayed, and for this she by her son Alcmaeon (vi.

, ripui, reptum, *to snatch* *ch, remove, take away* (i. 88);
n any danger (i. 596); **w. re-**, *escape* (ii. 134). 15.

vi, ātum, *to wander, wander* *around* (i. 32); *wander off*, 39); *wander or hover around* 13.

m., *a wandering, straying* (i. *maze* (v. 591); *an error, mis-* 81); *a deception, trick, delu-*). 7.

re, bui, *to redden; blush at,* *l; have regard for, respect*

, āvi, ātum, *to belch forth,* 576); *send forth, cast up* (vi.

re, rūpi, ptum, *burst forth,* *gh* (i. 580).

ui, utum, *to pluck or tear up* *verthrow, ruin, destroy utterly*

a master of a house, lord, *er* (iii. 324).

Erycīnus, a, um, adj., *of Eryx* (v. 759).

Erymanthus, i, m., a chain of mountains in Arcadia (v. 448).

Eryx, ycis, m., a mountain in the western part of Sicily; a son of Butes and Venus, half-brother to Aeneas (i. 570). 9.

et, conj., *and; also, even, too; et — et,* *both — and*.

etiam, conj., *and also, too, likewise; and even, nay even; indeed*.

etsi, conj., *even if, although*.

Euboīcus, a, um, adj., *of Euboea, an* island in the Aegean, *Euboean* (vi. 2).

Eumēlus, i, m., the messenger who reported the burning of the fleet to Aeneas (v. 665).

Eumenides, um, f. pl., *the kindly goddesses, a euphemistic title of the Furies* (iv. 469).

Eurōpa, ae, f., the continent of Europe (i. 385).

Eurōtas, ae, m., the chief river of Laconia, on which Sparta stood (i. 498).

Eurōus, a, um, adj., *eastern* (iii. 533).

Eurus, i, m., *the southeast wind, the east wind; the wind in general* (i. 85). 6.

Euryalus, i, m., a Trojan follower of Aeneas (v. 294).

Eurypylus, i, m., a Grecian leader in the siege of Troy (ii. 114).

Eurytiōn, ōnis, m., a Lycian, the brother of Pandarus (v. 495).

Ēvadnē, ēs, f., the wife of Capaneus, who threw herself upon his funeral pile and perished (vi. 447).

ē-vādo, ere, si, sum, intrans, *to go forth, mount up, ascend, climb up* (ii. 458); trans., *pass over, leave behind* (ii. 731); *escape from, get clear of* (iii. 282). 7.

ē-vānesco, ere, nui, *to vanish away, disappear* (iv. 278).

ēvans, ntis, part., *crying Evan, a name of Bacchus; w. orgia, revelling wildly to the cry of Evan* (vi. 517).

- ē-veho**, ere, xi, ctum, to carry out, carry up, raise, exalt (vi. 130).
- ē-venio**, ire, vēni, ventum, to come forth, come to pass, happen (ii. 778).
- ēventus**, ūs, m., an event, occurrence, happening, fortune (vi. 158).
- ē-vertō**, ere, ti, sum, to upturn (i. 43); overturn, overthrow, ruin, destroy (ii. 571). 5.
- ē-vincio**, ire, nxi, nctum, to bind or wind around (v. 269). 3.
- ē-vinco**, ere, vīci, victum, to overcome completely, vanquish utterly (ii. 497). 4.
- ē-voco**, āre, āvi, ātum, to call forth, summon, evoke (iv. 242).
- ē-volvo**, ere, volvi, volūtum, to roll out, roll forth; of a river w. se, discharge itself (v. 807).
- ex** or **ē** (**ex** always before a vowel, and often before a cons.), prep. w. abl., out of, from, in different senses (passim); **ex illo tempore**, from that time (i. 623); **ex quo** (tempore), from the time when, since (ii. 163); **ex ordine**, in order (i. 456).
- exactus**, a, um, part. (**exigo**), completed (v. 46); determined, ascertained, found out (i. 309). 3.
- ex-aestuo**, āre, āvi, ātum, to boil up, foam up, seethe, surge (iii. 577).
- exanimis**, e, and **exanimus**, a, um, adj., lifeless, dead (i. 484); breathless (v. 669); half-dead with fear (iv. 672). 4.
- ex-animo**, āre, āvi, ātum, in pass., to be breathless, exhausted, be terrified, panic-stricken (v. 805).
- ex-ardesco**, ere, arsi, arsum, to blaze up, be kindled, burn (ii. 575). 2.
- ex-audio**, ire, īvi (ii), ītum, to hear, hear distinctly (iv. 460); hear, regard, heed (i. 219). 3.
- ex-cēdo**, ere, cessi, cessum, to depart, withdraw, leave, disappear (i. 357). 6.
- excidium**, ii, n., downfall, destruction, ruin, overthrow (i. 22). 3.
- ex-cido**, ere, cidi, to fall from, slip from, pass away, disappear (i. 26). 4.
- ex-cido**, ere, cidi, cīsum, to cut out, hew out (i. 429); destroy (ii. 637). 4.
- ex-cio**, ire, īvi, ītum, to call forth, call out (iii. 676); produce, raise, cause (v. 790); arouse, excite (iv. 301). 4.
- ex-cipio**, ere, cēpi, ceptum, to take up, capture, catch (vi. 173); receive, welcome, entertain, shelter (iv. 374); take up, take in turn (i. 276); take up, answer, rejoin (iv. 114); hear, learn, understand (iv. 297); overtake, befall, attend (iii. 318). 8.
- ex-cito**, āre, āvi, ātum, to excite, arouse, stir up, kindle, stimulate (ii. 594). 3.
- ex-clāmo**, āre, āvi, ātum, to cry out, exclaim, say with a loud voice (ii. 535). 2.
- ex-colo**, ere, colui, cultum, to cultivate, improve, refine, better (vi. 663).
- excubiae**, ārum, f. pl., a watch, guard, sentry, sentinel (iv. 201).
- ex-cūdo**, ere, cūdi, cūsum, to strike or hammer out, forge, mould, fashion (i. 174). 2.
- ex-cutio**, ere, cussi, cussum, to shake off, shake out, throw off, drive off, drive out of, rouse up out of (ii. 224); knock overboard (i. 115). 10.
- ex-edo**, edere, ēdi, ēsum, to devour utterly, consume, destroy completely (v. 785).
- ex-eo**, ire, ii (īvi), itum, to go forth, issue forth (i. 306); escape, ward off (v. 438). 4.
- ex-erceo**, ēre, cui, itum, to keep busy, employ, keep in action (i. 431); exercise, train, practice (iii. 182); engage in, practice (iii. 281); follow up, carry into effect, administer (vi. 543); celebrate (iv. 100); lead (i. 499); vex, torment, harass (iv. 623). 12.
- exercitus**, ūs, m., a trained body of men, an army (ii. 415); a host, crowd, band (v. 824). 2.

ire, āvi, ātum, to breathe out
, ire, hausi, haustum, to
 t, drain to the dregs; exhaust,
 (i. 599); undergo, endure (iv.

re, ēgi, actum, to drive out,
 rth (ii. 357); pass, spend (i.
 ik out, consider, ponder, deliber-
 :76). 3.

, um, adj., small, little, scanty,
 nder, thin (iv. 212). 3.

re, ēmi, emptum, to take away,
 ppease (i. 216).

xin, adv., then, after that, next
 . 2.

, adj., fatal, fateful, destructive
 2.

ii, n., destruction, ruin (ii.
 i.

, m., egress, place of egress, out-
 394); outcome, issue, event (v.
 d of life, death (ii. 554). 3.

ire, āvi, ātum, to choose out,
 o desire, long for (ii. 138). 2.

, ii, n., a beginning, introduc-
 284).

oriri, ortus, to rise forth, arise,
 o (ii. 313). 6.

e, āvi, ātum, to entreat earnestly,
 ore (iii. 370).

um, part. (**exōdi**), hated utterly

ire, ivi (ii), Itum, to bring out,
 make ready (i. 178); disclose,
 unfold (iii. 379); in pass., make
 y, pass safely (ii. 633). 9.

ere, puli, pulsum, to drive out,
 620).

ere, ndi, nsum, to weigh out;
 nalty, suffer (vi. 740); pay for,
 atone for (ii. 229). 2.

periri, pertus, to prove, make
 try, test (iv. 535).

tis, adj., having no share or
 free from, without (iv. 550).

expertus, a, um, part. (**experior**), hav-
 ing tried, proved, tested by experience
 (ii. 676).

ex-pleo, ēre, ēvi, ētum, to fill full, to
 fill up, fill (iii. 630); fill up, fill out,
 complete (i. 270); satisfy, appease (i.
 713). 4.

**ex-plico, āre, āvi and ui, ātum and
 itum**, to unfold, set forth, explain, de-
 scribe (ii. 362).

ex-plōro, āre, āvi, ātum, to search out,
 find out, discover, investigate, explore,
 examine (i. 77). 3.

ex-pōno, ere, posui, positum, to set or
 place out, land a person from a ship
 (vi. 416).

ex-posco, ere, poposci, to entreat ear-
 nestly, beg, implore (iii. 261). 2.

ex-prōmo, ere, mpsi, mptum, to bring
 forth, show forth, utter (ii. 280).

ex-qui-ro, ere, sivi, situm, to seek out
 (iii. 96); to search diligently for, ask,
 inquire (iv. 57). 2.

exsanguis, e, adj., bloodless, pale, wan
 (ii. 212). 3.

exsaturābilis, e, adj., that may be sated,
 satiable (v. 781).

ex-scindo, ere, scidi, scissum, to tear
 away, raze to the ground, destroy utterly
 (ii. 177); extirpate (iv. 425). 3.

ex-secror, āri, ātus, to curse, execrate
 (iii. 273).

ex-sequor, qui, cūtus, to follow out,
 execute, perform (iv. 396). 4.

ex-serto, āre, to thrust out repeatedly
 (iii. 425).

exsertus, a, um, part. (**exsero**), thrust
 out, bare, uncovered (i. 492).

exsilium, ii, n., exile (ii. 638); a place of
 exile (ii. 780). 4.

ex-solvo, ere, solvi, solūtum, to unloose,
 set free from, deliver (iv. 652).

exsomnia, e, adj., sleepless, vigilant (vi.
 556).

exsors, rtis, adj., not conferred by lot,
 special, distinguished (v. 534); having

- no lot or share in, deprived of (vi. 428). 2.
- ex-specto**, āre, āvi, ātum, to expect, await, wait for (ii. 233); delay, linger, dally (iv. 225). 10.
- ex-spergo**, ere, spersum, to scatter abroad, besprinkle, bespatter (iii. 625).
- ex-spīro**, āre, āvi, ātum, to breathe out, exhale (i. 44). 2.
- ex-stinguo**, ere, nxi, nctum, to extinguish, wipe out, blot out, do away with, stamp out, kill, destroy (ii. 585). 6.
- ex-sto**, stāre, to stand forth, rise above, be prominent, conspicuous (vi. 668).
- ex-struo**, ere, xi, ctum, to build, erect, raise up, elevate (iii. 224). 3.
- exsul**, ulis, m., f., an exile, a wanderer, refugee (iii. 11). 2.
- ex-sulto**, āre, āvi, ātum, to spring or leap up (iii. 557); rejoice, exult, boast (ii. 386); palpitate, throb, beat (v. 137). 5.
- ex-supero**, āre, āvi, ātum, to tower above, mount up (ii. 759); pass by, pass beyond (iii. 698). 2.
- ex-surgo**, ere, surrexi, surrectum, to rise up, stand up (vi. 607).
- exta**, ōrum, n. pl., the more important vital organs of victims, the vitals, the exta, those parts which were consulted in divination (iv. 64). 3.
- extemplō**, adv., at once, immediately, straightway (i. 92). 7.
- ex-tendo**, ere, di, tum (sum), to extend, stretch, stretch out, enlarge (v. 374). 3.
- exter** and **exterus**, era, erum, adj., outside, foreign (iv. 350).
- externus**, a, um, adj., outward, external, foreign (vi. 94); subs., a stranger, a foreigner (iii. 43). 2.
- ex-terreo**, ēre, ui, itum, to frighten suddenly, greatly, to strike with terror, terrify (iii. 307). 7.
- extorris**, e, adj., driven from one's country, banished (iv. 616).
- extrā**, prep., outside of, without, beyond (ii. 672). 3.
- extrēmus**, a, um, adj. (superlat. of **exterus**), outermost, furthest, extreme: w. **morte**, at the very point of death (ii. 447); last (ii. 431); subs., **extrēma**, ōrum, n. pl., the last things, death (i. 219); the worst (ii. 349); extremities (iii. 315); the outermost places, frontiers (i. 577). 20.
- ex-uo**, ere, ui, ūtum, to put off, lay aside, strip off, strike off (i. 690); strip, lay bare (v. 423); **unum exuta pedem vinclis**, with one foot stripped of the sandal, bare, unsandalled (iv. 518). 6.
- ex-ūro**, ere, ussi, ustum, to burn up, consume (i. 39); burn out, purify by burning (vi. 742). 5.
- exuviae**, ārum, f. pl., anything which is taken from a body, clothing, garments, arms (iv. 496); anything left behind, relics (iv. 651); anything stripped from an enemy, spoils (ii. 275); the cast-off skin of an animal (ii. 473). 6.

F.

- fabricātor**, ōris, m., an artificer, contriver, maker, framer (ii. 264).
- Fabricius**, ii, m., a leader of the Romans against Pyrrhus, famous for his frugality, and for his noble conduct toward Pyrrhus (vi. 844).
- fabrico**, āre, āvi, ātum, and deponent **fabricor**, āri, ātus, to frame, build, make (ii. 46).
- facesso**, ēre, cessi, sītum, to do eagerly, perform heartily, execute, accomplish (iv. 295).
- faciēs**, ēi, f., external form, appearance, aspect, shape, face, features, form (i. 658). 16.
- facilis**, e, adj., easy, favorable, propitious (i. 445). 9.
- facio**, ere, fēci, factum, to do, perform,

- execute, cause, make* (i. 58); w. *certum*, *inform* (iii. 179); w. *vela*, *make or spread sail* (v. 281); in certain *imperat. const.*, *grant, suppose* (iv. 540); *naut.*, *facere pedem*, *veer out the sheet, haul the wind, take advantage of a side wind, tack* (v. 830). 26.
- factum**, i, n., anything done, a deed, action, exploit (i. 351); a proposed deed, a plan (iv. 109). 10.
- fallax**, ācis, adj., deceitful, treacherous (v. 850). 2.
- fallo**, ere, **fefelli**, **falsum**, to deceive, cheat (i. 688); imitate with intent to deceive, counterfeit (i. 684); beguile, alleviate (iv. 85); elude, baffle (v. 591); escape the notice of (iv. 96); disappoint, fail (ii. 744); w. *dextras*, break a pledge (vi. 613); swear falsely, break an oath (vi. 324); in pass., be mistaken, deceived (v. 49). 13.
- falsus**, a, um, part. (fallo), false, pretended, feigned, fancied (i. 407). 7.
- falx**, cis, f., a sickle (iv. 513).
- fāma**, ae, f., rumor, report, story, common talk (ii. 17); *fama est*, rumor has it, the story goes (i. 532); person., *Rumor* (iv. 173); reputation, renown, fame (i. 287). 30.
- famēs**, is, f., hunger (i. 216); famine (iii. 256); person., *Famine* (vi. 276); thirst, greed (iii. 57). 7.
- famula**, ae, f., a female slave, a maid-servant, an attendant (i. 703). 3.
- famulus**, i, m., a slave, servant, attendant (i. 701). 5.
- fandum**, i, n., that which may be uttered, the right (i. 543).
- far**, **farris**, n., spelt, the earliest grain cultivated by the Romans (iv. 402); coarse meal, used in sacrifice (v. 745). 2.
- fās**, indecl., n., the law or will of the gods, divine law; hence, that which is right, proper, permitted, a sacred duty or obligation (i. 77). 12.
- fascis**, is, m., a bundle; in pl., a bundle of rods with an axe in the middle, carried by the lictors before the chief Roman magistrates, the *fascies* (vi. 818).
- fastigium**, ii, n, the top of a gable, a roof, pinnacle, battlement, top (i. 438); **summa fastigia rerum**, the main points of the story (i. 342). 6.
- fastus**, ūs, m., haughtiness, pride, disdain (iii. 326).
- fātālis**, e, adj., given or ordained by fate, fated, allotted (iv. 355); fateful, doom-fraught, destructive, deadly (ii. 165). 6.
- fateor**, ēri, **fassus**, to confess, own, acknowledge, admit (ii. 134); speak out, declare (ii. 77). 6.
- fatigo**, āre, āvi, ātum, to tire, weary, plague, torment, vex, harass (i. 280); arouse (iv. 572). 6.
- fatisco**, ere, to yawn open, split or gape open (i. 123).
- fātum**, i, n., a prophetic utterance, prophecy; destiny, fate, the will of heaven, evil destiny, misfortune, doom, death (i. 2). 71.
- fauces**, ium, f. pl., the throat, jaws (ii. 358); an entrance, mouth, gulf, abyss (vi. 201). 7.
- faveo**, ēre, **fāvi**, **fautum**, to be pleased, have good-will toward, be favorable to (i. 735); applaud (v. 148); in religious lang., to speak well-omened words, abstain from evil words, preserve a religious silence (v. 71). 3.
- favilla**, ae, f., hot and glowing ashes, cinders, embers (iii. 573). 3.
- favor**, ōris, m., favor, good-will, applause, public approval (v. 343).
- fax**, **facis**, f., a torch, a firebrand (i. 150); a fiery train of light (ii. 694). 12.
- fēcundus**, a, um, adj., fruitful, fertile, prolific; **fecunda poenis viscera**, fruitful for punishment, i. e., constantly renewed (vi. 598).
- fēlix**, **Icis**, adj., fruitful (vi. 230); favorable, favoring, propitious (i. 330); happy, fortunate, blessed (iii. 321). 9.
- fēmina**, ae, a woman, a female (i. 364). 6.

- fēmineus**, a, um, adj., *belonging to woman, women's* (ii. 488); w. **poena**, the punishment of a woman (ii. 584). 3.
- fenestra**, ae, f., an opening in a wall, a window (iii. 152); a breach, a gap (ii. 482). 2.
- fera**, ae, f., a wild beast (i. 308). 5.
- fērālis**, e, adj., *funereal* (vi. 216); *death-boding, baleful, ill-omened* (iv. 462). 2.
- ferē**, adv., *nearly, almost*; w. **iam**, just now, just (iii. 135). 3.
- feretrum**, i, n., a bier (vi. 222).
- ferinus**, a, um, adj., *belonging to a wild animal*; subs., **ferīna**, ae, f., the flesh of a wild animal, venison (i. 215).
- ferio**, Ire, to strike, smite (i. 103); cut with a blow (iv. 580); kill by striking, slay (vi. 251). 8.
- fero**, **ferre**, tuli, lātum, to bear, carry, bring (i. 59); w. reflex. pron., bear one's self, move onward (i. 503), betake one's self, go (ii. 456), hurry away or forth (ii. 672), rush, rush down (iii. 599); **se tulit obvia**, she met (him) (i. 314); carry off, plunder, spoil (ii. 374); bear, produce, bring forth (i. 605); offer, perform sacrifices (iii. 19); laud, extol, exalt (i. 625); lead, conduct, direct, require, demand (ii. 34); bear, endure, suffer, tolerate (ii. 131); say, tell, relate, report (i. 15). 125.
- ferox**, ōcis, adj., *bold, warlike, fierce, ferocious* (i. 263); *high-spirited, fiery* (iv. 135). 4.
- ferrātus**, a, um, adj., *ironed, iron-shod* (v. 208).
- ferreus**, a, um, adj., of iron, iron (iii. 45). 4.
- ferrūgineus**, a, um, adj., *iron-colored, dusky, dingy, rusty* (vi. 303).
- ferrum**, i, n., iron (i. 293); anything made of iron, an iron spear-head, an axe, sword, etc. (i. 313). 31.
- ferus**, a, um, adj., *wild, untamed* (iv. 152); *cruel, savage, fierce* (ii. 326); subs., **ferus**, i, m, a wild beast, a creature, a monster (ii. 51); a horse (v. 818). 7.
- ferveo**, ēre, bui, or **fervo**, ere, vi, to boil, glow with heat, burn; gleam (iv. 567); be alive with, be astir (iv. 407); **opus fervet**, the work goes briskly on (i. 436). 4.
- fessus**, a, um, adj. (akin to **fatigo**, **fatiscor**), *wearied, worn out, exhausted, weak, feeble, weary, spent* (i. 168); **fessi rerum**, broken in their fortunes, or weary of their misfortunes (i. 178). 20.
- festino**, āre, āvi, ātum, to make haste, hurry, be quick (ii. 373); trans., accelerate a thing, quicken, hasten (iv. 575); hasten to perform (vi. 177). 3.
- festus**, a, um, adj., *festal, festive* (ii. 249); **festus dies**, a festal day, a festival, a holiday (vi. 70). 3.
- fētus**, a, um, adj., *pregnant, filled with, teeming with* (i. 51). 2.
- fētus**, ūs, m., a bringing forth, a production; (meton.) that which is brought forth, offspring, young brood, litter, swarm (i. 432); a branch, shoot (vi. 141); growth (vi. 207). 4.
- fibra**, ae, f., a fibre, nerre, muscle; the vital organs in general, especially the liver (vi. 600).
- fibula**, ae, f., a buckle, clasp, band (iv. 139). 2.
- fictus**, a, um, part. (**fingo**), *false, feigned* (ii. 107); subs., **fictum**, i, n., that which is false, falsehood (iv. 188). 2.
- Fīdēna**, ae, f., an ancient town of Latium, five miles north of Rome (vi. 773).
- fīdens**, ntis, part. (**fīdo**), *confident, bo'd* (ii. 61); *trusting in, relying upon* (v. 398). 2.
- fīdēs**, ei, f., *confidence, reliance, faith* (iii. 69); *faithfulness, probity, honor, fidelity* (ii. 143); *promise, pledge* (ii. 161); *proof, evidence, conviction, truth* (ii. 309); person, **Fides**, **Faith**, **Honor** (i. 292). 16.
- fīdes**, ium, f. pl., a stringed instrument,

a lyre, the strings of such an instrument (vi. 120).

fido, ere, fīsus, to trust, confide (v. 800); to have faith or confidence in, rely upon (ii. 402); have courage enough, dare, venture (v. 69). 3.

fidūcia, ae, f., confidence, reliance, assurance (i. 132). 3.

fidus, a, um, adj., trusty, trustworthy, faithful (i. 113); safe (ii. 23). 11.

figo, ere, xi, xum, to fix, fasten, fasten up (i. 248); fix, establish (iii. 250); set firmly, plant (vi. 159); w. oscula, imprint (i. 687); pierce, transfix (i. 212). 16.

figūra, ae, f., figure, form, shape (vi. 449).

filius, ii, m., a son (i. 325). 3.

filum, i, n., a thread (vi. 30).

filus, i, m., dirt, filth, mire (v. 333). 2.

fīdo, ere, fīdi, fissum, to cleave, split, divide, separate (vi. 540).

fīngo, ere, fīnxi, fictum, to form, fashion, make (ii. 80); shape, mould (to one's will), control (vi. 80); adorn, dress, trim (iv. 148); invent, devise (iii. 18). 4.

fīnis, is, m., f., a boundary, limit, border (i. 279; iv. 480); in pl., boundaries, borders, territory, country (i. 300); a bound, limit, a starting-point in a race (v. 139); an end, conclusion (i. 199); end (of life), death (ii. 554). 27.

fīnitimus, a, um, adj., bordering upon; subs., **fīnitimi, ōrum, m. pl.**, those bordering upon, neighbors, neighboring tribes (v. 106). 2.

fīo, fieri, factus, to happen, result, take place, be made (i. 725); become (v. 620). 4.

fīrmo, āre, āvi, ātum, to make firm, support (iii. 659); encourage, strengthen (iii. 611). 2.

fīrmus, a, um, adj., firm, strong, resolute (vi. 261).

fīssilis, e, adj., that may be split or cleft, fissile (vi. 181).

flagellum, i, n., a whip, lash (v. 579); a scourge (vi. 570). 2.

flāgito, āre, āvi, ātum, to demand earnestly, clamor for, importune (ii. 124).

flagro, āre, āvi, ātum, to burn, blaze (ii. 685); glow (i. 710). 2.

flāmen, inis, n., a blowing; (meton.) a wind, a blast (iv. 241). 2.

flamma, ae, f., a flame, fire (i. 44); the flame of love or any other passion, passion (i. 673); a torch (ii. 256). 45.

flammo, āre, āvi, ātum, to inflame, set on fire (i. 50).

flātus, ūs, m., a blowing of the wind, a blast (iv. 442).

flāveo, ēre, to be yellow or golden; part., **flavens, ntis**, golden (iv. 590).

flāvus, a, um, adj., golden-yellow, fluxen, auburn, light-colored (i. 592). 4.

flecto, ere, xi, xum, to turn, bend, curve (iv. 369; v. 500); direct, guide, turn (i. 156); move, influence, prevail upon (ii. 689). 9.

fleo, fiēre, flēvi, flētum, to weep (ii. 279); trans., weep for, lament, bewail (v. 614). 8.

flētus, ūs, m., a weeping, crying, lamentation, tears (ii. 271). 10.

flexilis, e, adj., flexible, bent, curved, wavy (v. 559).

flōrens, ntis, part. (flōreo), bright, blooming, gay (iv. 202).

flōreus, a, um, adj., made of flowers, covered with flowers, flowery (i. 430).

flōs, ōris, m., a flower, blossom (i. 694). 4.

fluctuo, āre, āvi, ātum, to rise in waves; surge, be tossed, fluctuate (iv. 532).

fluctus, ūs, m., a billow, wave, flood, tide, the sea in general (i. 66). 28.

fluentum, i, n., flowing water, a stream (iv. 143). 2.

fluidus, a, um, adj., fluid, flowing (iii. 663).

fluito, āre, āvi, ātum, to float, drift, beat about aimlessly (v. 867).

flūmen, inis, n., *flowing water, a stream, river, flood, torrent* (i. 465). 13.

fluō, ere, xi, xum, to flow (ii. 782); *drip* (iii. 626); *flow, hang loose, float* (i. 320); *flow away, pass away, vanish* (ii. 169). 9.

fluviālis, e, adj., *belonging to a river, river* (iv. 635).

fluvius, ii, m., *a river* (i. 607). 5.

focus, i, m., *a hearth* (iii. 178); *a house, home* (iii. 134). 3.

fodio, ere, fōdi, fossum, to dig; prick, goad, spur (vi. 881).

foede, adv., *basely, shamefully* (v. 794).

foedo, āre, āvi, ātum, to befoul, make filthy (iii. 227); *defile, pollute* (ii. 502); *mar, disfigure* (ii. 286); *mutilate, injure with wounds, pierce* (ii. 55). 7.

foedus, a, um, adj., *foul, filthy, abominable, loathsome* (iii. 216); *ugly, hideous* (iv. 195). 3.

foedus, eris, n., *an agreement, contract* (iv. 339); *treaty, alliance, truce* (iv. 112); *law* (i. 62). 6.

folium, ii, n., *a leaf* (i. 175). 8.

fōmes, itis, m., *tinder, fuel* (i. 176).

fons, ntis, m., *a spring, fountain* (i. 244); *water* (ii. 686). 3.

for, āri, ātus, to speak, say (i. 131); *foretell, predict* (i. 261). 46.

fore, forem, for futurus esse and essem (i. 235). 8.

foris, is, f., *a door, gate* (i. 449). 8.

forma, ae, f., *form, shape, figure, appearance* (iii. 591); *the form, the person* (i. 72); *personal beauty, beauty* (i. 27); *form, kind, sort* (vi. 626). 13.

formīca, ae, f., *an ant* (iv. 402).

formīdo, āre, āvi, ātum, to fear, dread (iii. 275).

formīdo, inis, f., *fear, terror, religious awe* (ii. 76). 8.

fornix, icis, m., *an arch, vault* (vi. 631).

fors, fortis, f., *chance, hap, hazard* (i. 377). 2. Adv., *fors and forte, perhaps, perchance, by chance* (i. 151). 21.

forsan and forsitan, adv., *perhaps, possibly* (i. 203; ii. 506). 3.

fortis, e, adj., *stout, strong, heroic in size and strength* (i. 101); *brave, bold, courageous, valiant* (i. 96). 15.

fortūna, ae, f., *fortune, fate, chance* (ii. 385); *good or bad fortune* (i. 240); *pers., the goddess of fortune, Fortune* (ii. 79); *lot, condition, state* (i. 454); *fortune, possessions, prosperity* (iii. 615). 25.

fortūnātus, a, um, part. (fortūno), *fortune-favored, prosperous, happy, blessed* (i. 437). 2.

forum, i, n., *a forum, public place of assembly, a court of justice* (v. 758).

forus, i, m., *a gangway in a ship* (iv. 605). 2.

foveo, ēre, fōvi, fōtum, to cherish, foster (i. 281); *fondle, caress* (i. 692); *cherish with religious awe, worship* (iv. 218); *cherish a hope, hold as a cherished hope* (i. 18); *hiemem fovere, brood over the winter, i. e., nurse the winter as if loath to let it go, spend it in dalliance* (iv. 193). 7.

fractus, a, um, part. (frango), *broken, weakened, discouraged* (ii. 13). 6.

fragor, ōris, m., *a crash, din, roar, uproar* (i. 154). 2.

fragrans, ntis, part. (fragro), *sweet-scented, fragrant* (i. 436).

frango, ere, frēgi, fractum, to break, dash in pieces (i. 104); *break in pieces, crush, grind* (i. 179). 4.

frāter, tris, m., *a brother* (i. 130). 10.

frāternus, a, um, adj., *brotherly, fraternal, friendly* (v. 24); **fraterna caede** = **caede fratris**, *a brother's murder* (iv. 21). 3.

fraudo, āre, āvi, ātum, to defraud, cheat out of, deprive of unjustly (iv. 355).

fraus, fraudis, f., *deceit, deception, fraud, trickery* (iv. 675). 3.

fraxineus, a, um, adj., *of ash-wood, ash* (vi. 181).

fremitus, ūs, m., *uproar, din, shouting,*

tion (v. 148); *the distant roar of* (ii. 338). 4.

re, ui, itum, to roar, rage, rave; *resound* (iv. 668); *exult* (iv. wail, bewail (vi. 175); *shout or assent* (i. 559); *applaud any* *a murmur or shout* (v. 555). 9.
e, āvi, ātum, to put a bridle on, (v. 554); *curb, check, restrain, control* (i. 54). 3.

i, n., a bridle, rein, bit, curb (iii. 4).

, ntis, adj., often, frequent; *as in large numbers, in throngs, in* (i. 707). 2.

o, āre, āvi, ātum, to frequent, resort to, visit in crowds, throng (v. 3).

i, n., and **fretus, ūs, m.**, a strait, sea (i. 557). 7.

, um, adj., leaning upon, relying (v. 245); *trusting or confiding in, ing upon* (v. 430). 3.

re, to be cold and stiff as in (vi. 219); *languish, flag, droop* (v. 2).

a, um, adj., cold, frigid, chill, frosty (ii. 472). 4.

ris, n., the cold, frost of winter (i. 92); *the chill of death or of fear, fear* (i. 92). 3.

ēre, to put forth leaves, leaf out; **frondens, ntis**, leafy, full of (iii. 25). 4.

o, ere, frondui, to break into shoot out (vi. 144).

, a, um, adj., leafy, shady (i. 252).

s, a, um, adj., full of leaves, (v. 252).

lis, f., a leaf (iii. 449); *leaves, (iv. 444); a branch, bough, twig* (i. 249); *a garland, wreath* (ii. 249).

is, f., the forehead, the brow (iii. 698); *the brow, face, countenance as*

index of feeling (iv. 477); *the front of anything, the prow or beak of a ship* (v. 158); **fronte sub adversa**, in front as you enter (i. 166). 7.

frūmentum, i, n., corn, grain (iv. 406).

fruor, i, fructus (fruitus), to enjoy, take delight in (iii. 352); *have the benefit of* (iv. 619). 2.

frustrā, adv., erroneously, in vain, to no purpose, ineffectually (i. 392). 11.

frustror, āri, ātus, to deceive, mock, fail, render vain (vi. 493).

frustum, i, n., a piece, a bit of food, flesh, etc. (iii. 632).

frux, frūgis, f., more often pl., **frūges, um**, fruit of any kind, grain, meal (vi. 420).

fūcus, i, m., a drone-bee (i. 435).

fuga, ae, f., flight (i. 137); *swift course, speed* (i. 317); *exile, banishment* (iii. 160). 26.

fugio, ere, fūgi, fugitum, intrans., to flee, hasten away, escape (i. 406); **trans.**, flee from, avoid, shun, escape (i. 341). 26.

fugo, āre, āvi, ātum, to put to flight, chase away, scatter, disperse, dispel (i. 143). 4.

fulcio, ire, fulsi, fultum, to prop up, hold up, support (iv. 247).

fulcrum, i, n., the foot or prop of a bed or couch (vi. 604).

fulgeo, ēre, fulsi, also **fulgo, ere, fulsi**, to flash, shine, gleam, glitter (ii. 749). 6.

fulgor, ōris, m., a gleam, glitter, brightness, sheen (v. 88).

fulmen, inis, n., lightning that strikes, a thunder-bolt (i. 230). 10.

fulmineus, a, um, adj., like lightning; *flashing, resistless, destructive* (iv. 580).

fulvus, a, um, adj., yellow, tawny (i. 275). 6.

fūmeus, a, um, adj., smoky (vi. 593).

fūmo, āre, āvi, ātum, to smoke, steam, reek, fume (ii. 698). 3.

fūmus, i, m., *smoke, fume, vapor* (ii. 609). 5.

fūnāle, is, n., *a rope smeared with wax, a waxen torch, flambeau* (i. 727).

fundāmentum, i, n., *a foundation* (i. 428). 3.

funditus, adv., *from the foundation, completely, utterly* (vi. 736).

fundo, āre, āvi, ātum, *to lay the foundation of, found, establish, build* (iv. 260); *make firm, hold fast, fasten* (vi. 4). 5.

fundo, ere, fūdi, fūsum, *to pour, pour out, pour forth, shed* (ii. 329); *throw to the ground, lay low, prostrate* (i. 193); *swarm, throng* (vi. 709); *stretch one's self out, lie at length* (iii. 635). 15.

fundus, i, m., *the bottom of anything* (ii. 419). 4.

fūnereus, a, um, adj., *of a funeral, funeral, dark* (iv. 507).

fungor, i, functus, *to perform, fulfill, discharge* (vi. 885).

fūnis, is, m., *a rope, line, cord* (ii. 239). 7.

fūnus, eris, n., *funeral rites, obsequies* (iii. 62); *a dead body, corpse* (vi. 510); *death* (ii. 284); *ruin, disaster* (i. 232). 13.

furiae, ārum, f. pl., *rage, fury, madness, frenzy* (i. 41); *the Furies, the avenging spirits* (iii. 252). 5.

furibundus, a, um, adj., *raging, wild, frantic* (iv. 646).

furio, āre, āvi, ātum, *to madden, infuriate* (ii. 407). 2.

furo, ere, (ui), *to rage, rave, be furious, wild, mad, frantic* (of persons and things) (i. 51); *inflamed with love* (i. 659); *inspired, prophetic* (ii. 345). 27.

fūror, āri, ātus, *to steal, take away, withdraw* (v. 845).

furor, ōris, m., *fury, madness, rage, frenzy* (i. 150); *person, Fury, Rage* (i. 294); *the passion of love* (iv. 91). 15.

furtim, adv., *secretly, by stealth* (ii. 18). 4

furtivus, a, um, adj., *secret, hidden, clandestine* (iv. 171).

furtum, i, n., *a secret, stealthy action, stealth, artifice, stratagem* (iv. 337); *a cheat, trick, fraud* (vi. 568). 3.

fūsus, a, um, part. (fundo), *poured out, spread out, stretched, extended* (i. 214). 9.

futūrus, a, um, part. (sum), *destined to be, future, to come* (i. 210); *subj.*

futūrum, i, n., *that which is to come, the future* (iv. 508). 14.

G.

Gabii, ōrum, m., *an ancient town of Latium, twelve miles from Rome* (vi. 773).

Gaetūlus, a, um, adj., *pertaining to the Gaetuli, a race of Northern Africa, Gaetulian* (iv. 40). 5.

galea, ae, f., *a helmet* (i. 101). 9.

Gallus, i, m., *a Gaul* (vi. 858).

Ganymēdēs, is, m., *Ganymede, son of Tros, made cup-bearer of the gods* (i. 28).

Garamantes, um, m., *the Garamantians, a tribe in the interior of Northern Africa* (vi. 794).

Garamantis, idis, f. adj., *Garamantian* (iv. 198).

gaudeo, ēre, gāvīsus, *to rejoice, be glad, take delight or pleasure in* (i. 690). 9.

gaudium, ii, n., *joy, gladness, delight* (i. 502). 4.

gāza, ae, f., *treasures, riches, wealth* (i. 119). 2.

Gela, ae, f., *a city of Sicily on the South coast, by a river of the same name* (iii. 702).

gelidus, a, um, adj., *icy, very cold, chill* (ii. 120). 7.

Gelōus, a, um, adj., *of Gela, Geloan* (iii. 701).

geminus, a, um, adj., *twin, in pairs, two, double, equal* (i. 162). 24.

is, m., a sighing, groaning, sigh, moan, lamentation, wailing (i. cry of rage or pain (ii. 413); a low sound (ii. 53). 18.

ie, f., a gem, precious stone (i.

ui, itum, to groan, lament, (i. 465); trans., bemoan, bewail, (i. 221). 7.

f, generally pl., the cheek (iv.

i, m., a son-in-law (vi. 831);
ve son-in-law (ii. 344). 2.

ōris, m., a producer, breeder

ēvi, ātum, to beget; in pass.,
en of, spring or descend from,
n of (v. 61). 2.

icis, f., she that produces, a
i. 590). 3.

a, adj., pleasant, joyous, festive

ris, m., a begetter, a father (i.
16.

um, part. (gigno), sprung or
ed from, child of; **Maiā** geni-
rcury (i. 297). 3.

i, m., the tutelar deity of a per-
place (v. 95).

s, f., a race, people, nation (i.
pl., the peoples or nations of the
. 17); of animals, a herd, brood,
i. 431). 46.

n, a knee (i. 320). 5.

is, n., birth, descent, origin (i.
descendant (iv. 12); a race,
people (i. 6); kind, sort, species
40.

a, um, adj., having the same
or at least the same father;

ermānus, i, m., a brother (i.

ermāna, ae, f., a sister (i.
).

gessi, gestum, to bear, carry,
wear, have about one (i. 188);

erens, having, with (i. 315);

have, possess, enjoy (ii. 90); w. bellum,
wage war (i. 24). 12.

gestāmen, inis, n., that which is borne or
worn, an ornament, equipment, accoutre-
ment (iii. 286).

gesto, āre, āvi, ātum, to bear, wear,
carry (i. 336). 2.

Geticus, a, um, adj., Getan; Thracian
(iii. 35).

gigno, ere, genui, itum, to bear, bring
forth (i. 618); beget, produce (iv.
366). 3.

glaciālis, e, adj., icy (iii. 285).

glaciēs, ēi, f., ice (iv. 251).

glæba, ae, f., land, soil (i. 531). 2.

glaucus, a, um, adj., bluish-gray, silver-
gray, sea-green (vi. 416).

Glaucus, i, m., a fisherman of Anthedon
in Boeotia, who was changed into a
sea-god (v. 823); a leader of the Ly-
cians in the Trojan war (vi. 483);
the father of Deiphobe, the Cumæan
Sibyl (vi. 36). 3.

globus, i, m., a ball, round mass, sphere,
orb (iii. 574). 2.

glomero, āre, āvi, ātum, to gather into
a ball or mass, roll up (iii. 577); collect
(ii. 315); press, crowd together (iv. 155);
in pass., w. reflex. sense, gather or
flock together in a body, assemble, throng
around (i. 500). 6.

glōria, ae, f., glory, fame, renown, reputa-
tion (ii. 83). 9.

gnātus, part. (gnascor or nascor, q. v.).

Gnōsius, a, um, adj., of or belonging to
Gnosus, the ancient capital of Crete,
Gnosian, Cretan (iii. 115). 2.

Gorgō or **Gorgon**, onis, f., a Gorgon,
Medusa, whose head was cut off by
Perseus, and presented to Minerva,
who placed it in the center of her
shield (ii. 616); in pl., the Gorgons,
Stheno, Furyale, and Medusa, monsters
who had snaky hair and turned all
that looked upon them into stone (vi.
289).

Gracchus, i, m., a Roman family name (vi. 842).

gradior, i, **gressus**, to step, walk, advance, proceed, go (i. 312). 6.

Gradivus, i, m., the Strider, a surname of Mars (iii. 35).

gradus, ūs, m., a step, a pace (iii. 598); pl., a flight of steps or stairs (i. 448); the rounds of a ladder (ii. 443). 6.

Grāii, ōrum, m., the Greeks (i. 467). 11.

Grāiugena, ae, m., a Greek by birth, a Greek (iii. 550).

Grāius, a, um, adj., Greek, Grecian (ii. 412); subs., **Grāius**, ii, m., a Greek (iii. 594). 9.

grāmen, inis, n., grass, herbage, an herb, plant (ii. 471). 3.

grāmineus, a, um, adj., of grass, grassy (v. 287). 2.

grandaevus, a, um, adj., old, aged (i. 121).

grandis, e, adj., full-grown, large, bulky, great (iv. 405).

grando, inis, f., hail (iv. 120). 3.

grātēs, ibus, f. pl., thanks (i. 600). 2.

grātia, ae, f., grace, charm, beauty, favor; regard, liking, fondness, taste (vi. 653); gratitude, thanks, grateful remembrance (iv. 539). 2.

grātor, āri, ātus, to congratulate, wish joy (iv. 478). 2.

grātus, a, um, adj., pleasing, pleasant, acceptable, dear, agreeable, grateful, received with thanks (ii. 269). 5.

graveolens, ntis, adj., rank, ill-smelling, noisome (vi. 201).

gravidus, a, um, adj., heavy with anything, pregnant, full, abundant, fruitful (iv. 229).

gravis, e, adj., heavy, weighty, firm, ponderous (iii. 464); weighed down, laden, burdened (v. 178); heavy with young, pregnant (i. 274); heavy, faint, feeble, burdened with years (ii. 436); heavy, severe ~~misere~~ bad (iv. 1); subs.,

graviōra, worse, more grievous (i. 199); weighty, influential, revered, venerable (i. 151). 16.

graviter, adv., heavily (ii. 288); st. deeply (i. 126). 3.

gravo, āre, āvi, ātum, to burden, down, clog as with a weight, o (ii. 708). 3.

gremium, ii, n., a lap (i. 685); the embrace of the earth, sea, et (31). 6.

gressus, ūs, m., a walking, gait (i. a step, course, way (i. 401); a tread (v. 649). 7.

Grŷnēus, a, um, adj., Gryniai epithet of Apollo, derived from temple sacred to him in Grynaeae, Aeolis (iv. 345).

gubernāculum, i, n., a helm, rudd (176). 3.

gubernātor, ōris, m., a steersman, man, pilot (iii. 269). 3.

gurgēs, itis, m., a whirlpool, (i. 118); waters, rapids, stream, (ii. 497); the deep, the sea (iii. 12).

gusto, āre, āvi, ātum, to taste, to little of, eat (i. 473).

gutta, ae, f., a drop (iii. 28).

guttur, uris, n., the throat (vi. 421).

Gyaros, i, f., a small island of the Cyclades (iii. 76).

Gyās, ae, m., a companion of Aeneas (i. 222).

gŷrus, i, m., a circle, circular, a coil (v. 85).

H.

habēna, ae, f., generally in pl., a rope (63). 5.

habeo, ēre, ui, itum, to have, hold, possess (i. 346); hold, consider, regard (102). 28.

habilis, e, adj., easily handled, light (318).

re, āvi, ātum, to have as a n, to inhabit (iii. 106); live, i. 110). 7.

is, m., appearance, dress, attire, 315). 2.

on this side, here, by this way); **hac — hac**, here — there (i. 1).

thus far, up to this time, till 603). 2.

ire, haesi, haesum, to hang, fixed to (i. 476; ii. 442); hold nain fixed to, cleave (i. 718); ntinue in any place, be rooted ot (i. 495). 20.

īs, m., a breath (iv. 684); a chalation (vi. 240). 2.

āvi, ātum, to breathe out, emit e, be fragrant (i. 417).

ōnis, m., a name of Juppiter, ped in Africa under the form i (iv. 198).

m., a hook, link (iii. 467). 2.
ie, f., sand (i. 112); sea-shore, 172); the sandy place of contest mphitheatre, the arena (v. 336).

s, a, um, adj, sandy (iv.

ē, ēs, f., a celebrated warrior tress of Thrace (i. 317).

ae, f., a Harpy (iii. 212). 4.

inis, f., a reed; that which is f a reed, a shaft, arrow (iv.

f., a lance, spear (i. 478). 6.

n., the shaft of a spear, a spear, i. 313); a spear-like branch or a tree (iii. 23). 4.

., not, not at all, by no means.

re, hausi, haustum, to drain, rink up (i. 738); spill blood, slay); take in, drink in, receive (iv. rink in, suffer (iv. 383). 6.

e, to be blunt, sluggish, inactive, (v. 396).

hebetō, āre, āvi, ātum, to dim, impair, make dull, blunt (ii. 605). 2.

Hebrus, i, m., a river of Thrace (i. 317).

Hecatē, ēs, f., a goddess of the Lower World, frequently identified with *Luna* in heaven and *Diana* on earth (iv. 511). 5.

Hector, oris, m., a son of Priam and the bravest of the Trojans (i. 99). 13.

Hectoreus, a, um, adj., of *Hector*, *Hector's*, *Hectorean* (ii. 543); *Trojan* (i. 273). 6.

Hecuba, ae, f., the wife of Priam (ii. 501).

Helena, ae, f., the wife of Menelaus, carried off to Troy by Paris, and thus the cause of the Trojan war (i. 650).

Helenus, i, m., a son of Priam, a sooth-sayer (iii. 295).

Helōrus, i, m, a river of Sicily (iii. 698).

Helymus, i, m, a friend of Acestes, a Sicilian (v. 73).

herba, ae, f., herbage, grass, a plant, herb, vegetation (i. 214). 11.

Herculēs, is, m., *Hercules*, a famous hero, renowned for his strength and his twelve labors (v. 410).

Herculeus, a, um, adj., *Herculean* (iii. 551).

hērēs, ēdis, m., an heir (iv. 274).

Hermionē, ēs, f., the daughter of Menelaus and Helen (iii. 328).

hērōs, ōis, m., a hero, a godlike man, a brave or illustrious man (i. 196). 15.

Hesperia, ae, f., the land of the West, *Hesperia*; poetic for *Italy* (i. 530). 7.

Hesperis, idis, adj., of the West, western; subs., **Hesperides, um, f. pl.**, the *Hesperides*, daughters of Hesperus, keepers of the garden of golden fruit in the extreme West (iv. 484).

Hesperius, a, um, adj., *Hesperian*, western, *Italian* (iii. 418).

heu, interj., of grief or pain, *ah! alas! oh!*

heus, interj., for attention, *ho! ho there!* (i. 321). ■

- hiātus**, ūs, m., a gaping, yawning, chasm, gulf (vi. 237); a yawning mouth, wide open jaws (vi. 576). 2.
- hībernus**, a, um, adj., of winter, wintry, cold (i. 746); subs., **hīberna**, ōrum, n. pl., winter-quarters (i. 266). 6.
- hic**, haec, hōc, demonstr. pron., this, that which is near in time or place.
- hic**, adv., in this place, here, hereupon.
- hiems**, emis, f., the winter, the stormy season (iii. 285); person., *Winter*, *Hiems* (iii. 120); a storm, tempest (i. 122). 10.
- hinc**, adv., from this place, hence, thence; **hinc atque hinc**, on this side and on that, on each side; from this time, henceforth.
- hio**, āre, āvi, ātum, to gape, yawn, open the mouth (vi. 493).
- Hippocoōn**, ontis, m., one of Aeneas' companions (v. 492).
- hisco**, ere, to open the mouth, speak, stammer, falter (iii. 314).
- hodiē**, adv., to-day, now.
- homo**, inis, m., f., a human being, a man; in pl., men, mankind, the human race (i. 65). 15.
- honor** (**honōs**), ōris, m., honor, esteem, respect (i. 335); a mark of honor, place of honor, in pl., honors (i. 28); honorary gift, offering, sacrifice (i. 49); reward, recompense (i. 253); beauty, charm, grace (i. 591). 34.
- honōrātus**, a, um, part. (**honōro**), honored, revered, venerated (v. 50).
- hōra**, ae, f., an hour (iii. 512); time (iv. 679). 3.
- horrendus**, a, um, part. (**horreo**), to be shuddered at, horrible, dreadful, awful, terrible, fearful, frightful (ii. 222); awe-inspiring, dread, venerable (vi. 10). 13.
- horrens**, ntis, part. (**horreo**), bristling, gloomy, somber, shaggy (i. 165); rough (iv. 366). 5.
- horreo**, ēre, ui, to bristle, stand on end (vi. 419); shudder (ii. 12); quake, tremble, shiver (iv. 209). 4.
- horresco**, ere, **horruī**, to begin to tremble, grow frightened, shudder (ii. 204); trans., dread, shudder at (iii. 394). 3.
- horridus**, a, um, adj., bristling, rough, shaggy, thick-set, prickly (iii. 23); horrid, frightful, dreadful (i. 296). 6.
- horrifico**, āre, āvi, ātum, to frighten, terrify (iv. 465).
- horrificus**, a, um, adj., dreadful, terrible, terrific (iii. 225). 3.
- horrisonus**, a, um, adj., of dread or awful sound (vi. 573).
- horror**, ōris, m., horror, terror, dread, fright (ii. 559); a dreadful sound, fearful din (ii. 301). 5.
- hortātor**, ōris, m., an inciter, suggester, prompter (vi. 529).
- hortor**, āri, ātus, to encourage, urge, incite, exhort (ii. 74). 9.
- hospes**, itis, m., f., a guest, one who receives hospitality (i. 753); a host, one who gives hospitality (v. 63); host and guest (i. 731); a stranger, foreigner (iv. 10). 6.
- hospitium**, ii, n., hospitality (i. 299); shelter (i. 540); a guest-land, hospitable resort (iii. 15). 7.
- hospitus**, a, um, adj., strange, foreign (iii. 377). 3.
- hostia**, ae, f., a victim, a sacrifice (i. 334). 2.
- hostilis**, e, adj., belonging to an enemy, hostile, an enemy's (iii. 322). 2.
- hostis**, is, m., f., a stranger; an enemy (i. 378). 23.
- hūc**, adv., to this place, hither, thus far.
- hūmānus**, a, um, adj., human, pertaining to mankind (i. 542). 2.
- humilis**, e, adj., low, low-lying (iii. 522). 2.
- humo**, āre, āvi, ātum, to bury in the earth, inter (vi. 161).
- humus**, i, f., the earth, ground, soil (i. 193). 8.
- Hyades**, um, f. pl., the *Hyades*, a group of seven stars in the head of the constellation Taurus (i. 744). 2.
- Hydra**, ae, f., the *Hydra*, the water-

serpent of Lerna, slain by Hercules (vi. 287, *bēlua Lernaē*); a fifty-headed monster in the infernal regions (vi. 576).

Hymenaeus, i, m., *Hymen*, the god of marriage (iv. 127); pl., *marriage, nuptials, wedlock* (i. 651). 6.

Hypanis, is, m., a Trojan (ii. 340).

Hyrcānus, a, um, adj., *Hyrcanian, Caspian* (iv. 367).

Hyrtacidēs, ae, m., *the son of Hyrtacus, Hippocoon* (v. 492).

I.

iaceo, ēre, cui, citum, *to lie, lie down, recline, be situated* (iii. 104); *lie low, be flat or level* (i. 224); *lie prostrate, lie slain, lie dead* (i. 99). 12.

iacio, ere, iēci, iactum, *to throw, cast, hurl* (iii. 277); *strew, scatter* (v. 79); *throw up, construct, erect* (v. 631). 5.

iactans, ntis, part. (iacto), *boastful, vain-glorious, arrogant* (vi. 815).

iacto, āre, āvi, ātum, *to throw, cast, hurl, fling* (ii. 459); *rain, hail, shower blows* (v. 433); *toss or drive about* (i. 3); *roll or toss from side to side* (v. 469); *throw out, pour forth, utter wildly* (i. 102); *revolve, ponder, consider* (i. 227); w. *se*, *boast, glory, vaunt* (i. 140). 21.

iactūra, ae, f., *a throwing away, a loss* (ii. 646).

iaculor, āri, ātus, *to hurl* (i. 42). 2.

iaculum, i, n., *a dart, javelin* (iii. 46). 4.

iam, adv., *now, already, at length, but now, just now, from this point, from that time on, thereafter, soon, presently, therefore, furthermore; iam dudum, long since* (i. 580); *iam pridem, long since* (i. 722); *iam tum, even then, already* (i. 18).

iānitor, ōris, m., *a door-keeper* (vi. 400).

iānua, ae, f., *a door of a house, a door, an entrance* (ii. 493). 5.

Iarbās, ae, m., *a king of Mauritania* (iv. 36).

Iasidēs, ae, m., *a descendant of Iasius* (v. 843).

Īasius, ii, m., *a son of Juppiter and Electra and brother of Dardanus* (iii. 168).

iaspis, idis, f., *a precious stone, jasper* (iv. 261).

ibī, adv., *there, then, thereupon* (ii. 40). 4.

ibidem, adv., *in the same place* (i. 116).

Īcarus, i, m., *a son of Daedalus, who, accompanying his father in his flight from Crete, fell into that portion of the Mediterranean called from him the Icarian sea* (vi. 31).

Ico, ere, Ici, ictum, *to strike, smite* (vi. 180).

ictus, ūs, m., *a stroke* (v. 198); *a blow, a thrust* (v. 274). 6.

Īda, ae, f., *a mountain in Crete, also a mountain in Phrygia near Troy named from Cretan Ida* (ii. 801).

Īdaeus, a, um, adj., *of Ida, Idean* (ii. 696). 2.

Īdaeus, i, m., *a charioteer of Priam* (vi. 485).

Īdalia, ae, f., or **Īdaliūm**, ii, n., *a mountain and city in Cyprus, sacred to Venus* (i. 681). 2.

Īdalius, a, um, adj., *of Idaliūm, Idalian* (v. 760).

idcircō, adv., *for that reason, on that account* (v. 680).

Idem, eadem, idem, *demonst. pron., the same, also, likewise.*

ideō, adv., *on that or this account, for that or this reason* (iv. 228).

Īdomeneus, ei (quadrisyl.), m., *a king of Crete, leader of the Cretans against Troy* (iii. 122).

iecur, oris and **iecinoris**, n., *the liver* (vi. 598).

igitur, conj., *then, therefore* (iv. 537).

ignārus, a, um, adj., *not knowing, ignorant of, unacquainted with, unaware* (i. 198). 11.

ignāvus, a, um, adj., *lazy, idle, sluggish, spiritless* (i. 435).

igneus, a, um, adj., *of fire, fiery* (vi. 730); *glowing, gleaming* (iv. 352). 2.

ignis, is, m., *fire* (i. 175); *a thunderbolt, lightning* (i. 42), *flash of lightning* (i. 90); *a blazing heavenly body, a star* (ii. 154); *illumination, splendor, brightness, glow* (ii. 312); *the flame of passion, love* (i. 660); *fiery passion, wrath* (ii. 210). 42.

ignōbilis, e, unknown, obscure, base, low-born, *ignoble* (i. 149).

ignōro, āre, āvi, ātum, *to be ignorant of, not to know, ignore, fail to notice, pass unheeded* (v. 849).

ignōtus, a, um, adj., *unknown, undiscovered, strange* (i. 359); subs., **ignotum**, i, n., *that which is unknown* (ii. 91); **ignotus**, i, m., *a stranger* (i. 384). 8.

Ilex, icis, f., *a holm-oak* (iv. 505). 4.

Īlia, ae, f., *a poetical name of Rhea Silvia, mother of Romulus and Remus* (i. 274).

Īliacus, a, um, adj., *of Ilium, Trojan* (i. 97). 15.

Īlias, adis, f., *a Trojan woman* (i. 480). 4.

Īlicet, adv., *at once, straightway, immediately* (ii. 424). 2.

Īlionē, ēs, f., *the eldest daughter of Priam, wife of Polymnestor, king of Thrace* (i. 653).

Īlioneus, ei (quadrisyll.), m., *a Trojan companion of Aeneas* (i. 120).

Īlium, ii, n., *a poetic name for Troy* (i. 68).

Īlius, a, um, adj., *Ilian, Trojan* (i. 268).

ille, a, ud, demonstr. pron., *that, that (yonder), the famous, the well-known*; subs., *he, she, it*.

illīc, adv., *there, in that place* (i. 206). 2.

illinc, adv., *from that place, from that side* (iv. 442).

illūc, adv., *to that place, in that direction* (iv. 285). 4.

Illyricus, a, um, adj., *of Illyria, Illyrian* (i. 243).

Īlus, i, m., *an earlier name of Ascanius* (i. 268).

imāgo, inis, f., *an image, likeness, form, figure, shape* (ii. 369; iii. 489); *a ghost, shade, apparition* (i. 353); *a semblance, pretence, show* (i. 408); *a conception, thought, consideration* (vi. 405). 15.

imbellis, e, adj., *unwarlike* (ii. 544).

imber, bris, m., *a rain-storm, storm-cloud, storm* (i. 743); *flood* (i. 123). 7.

imitābilis, e, adj., *that may be imitated* (vi. 590).

imitor, āri, ātus, *to imitate, represent* (vi. 586).

immānis, e, adj., *of monstrous size, huge, vast, enormous* (i. 110); *atrocious, monstrous, fierce, savage, cruel, frightful* (i. 347). 23.

immemor, oris, adj., *unmindful, heedless, forgetful* (ii. 244). 5.

immensus, a, um, adj., *without measure, immense, boundless, vast, huge* (ii. 185). 9.

im-mergo, ere, si, sum, *to plunge into, immerse, drown, overwhelm* (iii. 605). 2.

immeritus, a, um, adj., *undeserving (of punishment), innocent, guiltless* (iii. 2).

im-mineo, ēre, *to overhang, project over* (i. 165). 3.

im-misceo, ēre, scui, xtum or stum, *to mingle in or with* (ii. 396); *blend, vanish into, fade into* (iv. 570). 3.

immitis, e, adj., *harsh, cruel, merciless* (i. 30). 2.

im-mitto, ere, mīsi, missum, *to send or drive into* (vi. 312); *send or let in, admit* (ii. 495); *let loose, let go, urge on* (v. 146); *let grow* (iii. 593); *slacken, let flow freely, immissis habenis, with loose reins* (v. 662); *immittere habenas, give loose reins to* (vi. 1). 8.

immō, adv., *nay then, nay rather* (i. 753).

immortālis, e, adj., *immortal, imperishable* (vi. 598).

immōtus, a, um, part. (*immoveo*),

unmoved, unchanged, fixed, steadfast, unshaken, motionless (i. 257). 9.

im-mūgio, *īre, īvi* (ii), *ītum*, to bellow, roar, resound, re-echo wildly (iii. 674).

immundus, *a, um*, adj., *foul, filthy* (iii. 228). 2.

impar, *aris*, adj., *unequal, uneven* (i. 475).

im-pedio, *īre, īvi* (ii), *ītum*, to entangle, encircle, involve, interweave (v. 585). 2.

im-pello, *ere, puli, pulsum*, to push or strike against, strike, hit, smite (i. 82); drive or push on, set in motion, urge on, move, impel (iii. 449; iv. 594); overturn, overthrow (ii. 465); urge, impel, incite, instigate, induce (ii. 55). 9.

imperium, *ii, n.*, a word of authority, behest, command, mandate (i. 230); authority, power, control (i. 54); supreme power, sovereignty, sway, dominion, empire (i. 138); an empire, kingdom, realm (i. 340). 25.

impero, *āre, āvi, ātum*, to order, command (iii. 465).

impetus, *ūs, m*, attack, onset, assault, violence (ii. 74); impetus, momentum (v. 219). 2.

impiger, *gra, grum*, adj., not indolent, quick, active, eager, nothing loath (i. 738).

im-pingo, *ere, pēgi, pactum*, to drive or force to or against (v. 805).

impius, *a, um*, adj., irreverent, sacrilegious, impious, accursed, wicked, fell (i. 294). 9.

implācātus, *a, um*, adj., insatiable, remorseless, unappeased (iii. 420).

im-pleo, *ēre, ēvi, ētum*, to fill up, fill full, fill (i. 729); fill with food; reflex., take one's fill (i. 215); satisfy, content (i. 716). 12.

im-plico, *āre, āvi, ātum*, or *ui, itum*, to fold into, infold, twine around, encircle (ii. 215); w. *comam laevā*, to wind the left hand in the hair, grasp by the hair with the left hand (ii. 552); w. *se dextrae*, to cling to his right hand (ii. 724); w. *ossi-*

bus ignem, "to turn the very marrow of her bones to fire" (i. 660). 5.

im-plōro, *āre, āvi, ātum*, to implore, beseech, entreat (iv. 617).

im-pōno, *ere, sui, situm*, to place or put in, into, or upon (i. 49); place, put, give to (ii. 619); erect over (vi. 233); place or set over as a ruler (vi. 622); set, impose (vi. 852). 17.

im-precor, *āri, ātus*, to imprecate, invoke something against some one (iv. 629).

im-primo, *ere, pressi, pressum*, to imprint, impress upon (iv. 659); stamp, mark, engrave, emboss (v. 536). 2.

improbis, *a, um*, adj., excessive, insatiate, ravenous (ii. 356); bold, shameless, insolent, rude, malicious, cruel, ruthless, wanton (ii. 80); w. *amor*, tyrant love (iv. 412). 5.

imprōvidus, *a, um*, adj., not foreseeing, unwary, heedless (ii. 200).

imprōvisus, *a, um*, adj., unforeseen, unexpected, sudden (i. 595). 3.

impūbes, *is*, adj., youthful, young (v. 546).

impūne, adv., without punishment, with impunity (iii. 628). 3.

imus, *a, um*, adj. (v. *inferus*).

in, prep. w. abl. and acc.; (1) w. abl., (a) of space, in, among, on; (b) of time, in, during, at; (c) of other relations, in, in respect to, as, by way of, considering, in the case of, in regard to, in connection with, towards, at; (2) w. acc., (a) of space, w. vbs. of motion, into or to, up to, down to, towards; (b) of time, until, for; (c) of other relations, in accordance with, after the manner of, to, toward, against, for, for the purpose of.

in-, inseparable negative particle *un-, in-, not*.

inamābilis, *e*, adj., unlovely, hateful, revolting (vi. 438).

inānis, *e*, adj., empty, void, vacant, bare (i. 464); empty, useless, meaningless, vain (iv. 210); brief, mere (iv. 433); unavailing (iv. 449). 5.

incānus, a, um, adj., *hoary* (vi. 809).

incassum, or **in cassum**, adv. (v. cassus).

incautus, a, um, adj., *unsuspecting, off one's guard* (i. 350). 3.

in-cēdo, ere, cessi, cessum, *to go, walk, proceed, advance* (i. 497); *walk with stately tread* (i. 46); *stride* (v. 188); *go with mock dignity, strut* (i. 690). 5.

incendium, ii, n., *fire, conflagration* (ii. 569); *a torch, fire-brand* (ii. 329); *blaze, glow, flame, ruin* (i. 566). 5.

in-cendo, ere, di, sum, *to kindle a fire upon, set fire to* (iii. 279); *light up, make bright* (v. 88); *inflame with passion, incite, fire, enrage* (i. 660). 22.

inceptum, i, n., *an undertaking, attempt, beginning* (i. 37). 5.

incertus, a, um, adj., *uncertain* (ii. 740); *fickle* (ii. 39); *ill-aimed, erring* (ii. 224); *fitful, dim* (iii. 203). 8.

incessus, ūs, m., *a walk, gait, pace, carriage* (i. 405).

incesto, āre, āvi, ātum, *to defile, pollute* (vi. 150).

in-cido, ere, cidi, cāsum, *to fall upon, rush upon* (ii. 305). 2.

in-cīdo, ere, cīdi, cīsum, *to cut into, cut* (iii. 667). 2.

in-cipio, ere, cēpi, ceptum, *to begin something or begin to do something, w. acc. obj. or inf.* (i. 721); *begin to speak* (ii. 13); *begin, begin to be* (ii. 269). 13.

inclēmentia, ae, f., *cruelty, harshness, severity* (ii. 602).

in-clūdo, ere, clūsi, clūsum, *to shut up, shut in, enclose, secrete* (ii. 19). 6.

inclutus, a, um, adj., *illustrious, renowned, famous* (ii. 82). 5.

incognitus, a, um, adj., *unknown* (i. 515).

incoho, āre, āvi, ātum, *to begin, lay the foundation of, consecrate, begin to sacrifice upon* (vi. 252).

in-colo, ere, ui, *to inhabit* (vi. 675).

incolumis, e, adj., *undiminished, unimpaired* (ii. 88); *unharmed, uninjured, safe* (ii. 577). 4.

incomitātus, a, um, adj., *unattended, without an attendant or escort* (ii. 456). 2.

inconcessus, a, um, adj., *forbidden* (i. 651).

inconsultus, a, um, adj., *not advised, without advice* (iii. 452).

incrēdibilis, e, adj., *incredible, past belief* (iii. 294).

in-crepito, āre, āvi, ātum, *to challenge, call upon* (i. 738); *chide* (iii. 454). 2.

in-crepo, āre, ui, itum, *to rattle, clatter: cry aloud, chide, rebuke* (vi. 387).

in-cresco, ere, crēvi, crētum, *to grow in or upon, grow up* (iii. 46).

in-cubo, āre, ui, itum, *to lie upon* (iv. 83); *rest upon, brood over* (i. 89); *brood over, watch or guard jealously* (vi. 610). 3.

incultus, a, um, adj., *untilled, uncultivated, wild* (i. 308); *unkempt, neglected* (vi. 300). 2.

in-cumbo, ere, cubui, cubitum, *to lay one's self upon anything, rest or lie upon* (ii. 205); *fall upon, swoop down upon* (i. 84); *hang over* (ii. 514); *lean over or upon* (v. 325); *bend to* (v. 15); *abst., apply one's self* (iv. 397). 6.

in-curro, ere, curri (cucurri), cursum, *to rush in, assail, attack* (ii. 409).

in-curvo, āre, āvi, ātum, *to bend* (v. 500).

in-cūso, āre, āvi, ātum, *to chide, accuse, upbraid* (i. 410). 2.

in-cutio, ere, cussi, cussum, *to strike upon or against; strike into, put into* (i. 69).

indāgo, inis, f., *a line of toils, a circuit of nets* (iv. 121).

inde, adv., *from that place, thence; from that time, after that; from that source, from that one* (i. 275). 18.

indēbitus, a, um, adj., *not due, undeserved, unpromised* (vi. 66).

ensus, a, um, adj., undiscovered, state, without a clue (v. 591).

ōrum, m. pl., the inhabitants of a, the Indians; used loosely for Persians, Ethiopians, etc. (vi. 794).

um, ii, n., a disclosure, discovery, re, testimony, evidence (ii. 84).

o, ere, dixi, dictum, to declare, to proclaim, announce, appoint, etc. (i. 632). 3.

ior, āri, ātus, to be indignant, to fret, be enraged (i. 55). 4.

us, a, um, adj., unworthy, undecorated, shameful, cruel (ii. 285). 3.

itus, a, um, adj., ungovernable, wild, stubborn, fiery (ii. 440). 3.

o, ere, xi, ctum, to draw on, put on (v. 379); induce, influence, persuade (v. 399). 2.

geo, ēre, si, tum, to indulge in, to set one's self up to, yield to (ii. 776). 3.

ere, ui, ūtum, to put on, assume (v. 34); surround, deck (iii. 526); in w. reflex. sig., put on (ii. 393). 3.

s, a, um, part. (induo), clad, covered, arrayed, enveloped (ii. 275). 3.

ābilis, e, adj., inevitable (ii. 324).

ire, īvi (ii), itum, to enter, go into (v. 14); enter upon, begin (v. 583); undertake (v. 846). 3.

s, e, adj., unarmed, defenceless (v. 17). 2.

rtis, adj., lazy, sluggish, tame (iv. 1); lifeless, dead (ii. 364). 2.

rtus, a, um, adj., untried (iv. 1).

icābilis, e, adj., inextricable, intricate (vi. 27).

cātus, a, um, adj., unwrought, untempered (iv. 400).

us, a, um, adj., unspeakable, unbearable, dreadful, impious, horrible (v. 1). 9.

ntis, m., f., an infant (vi. 427).

us, a, um, adj., ill-omened, ill-fated, unfortunate (v. 635).

infectus, a, um, adj., not made or done, false (iv. 190).

infectus, a, um, part. (inficio), stained, discolored (v. 413); inmixed, inwrought (vi. 742). 2.

infēlix, Icis, adj., scanty, unfruitful (iii. 649); unlucky, unfortunate (i. 475); ill-boding (iii. 246). 24.

infensus, a, um, adj., hostile, enraged (ii. 72). 4.

infernus, a, um, adj., underground, infernal, belonging to the Lower World (iii. 386). 4.

in-fero, ferre, tuli, illātum, to bring, to carry or bear to or into (i. 6); to put or throw on an altar, to offer, sacrifice, present (iii. 66); w. bellum, to make or wage war (iii. 248). 4.

inferus, a, um, adj., below, underneath; comp. inferior, ius, inferior, lower, worse, meaner (vi. 170); superl., īmus, a, um, the lowest, deepest, very (i. 84); the bottom of, inmost (i. 371); ab or ex imo, utterly (ii. 625). 29.

infestus, a, um, adj., hostile, dangerous, deadly, fatal, threatening (ii. 529). 3.

in-figo, ere, xi, xum, to fix upon, impale (i. 45); fasten, fix (iv. 4). 4.

in-findo, ere, fidi, fissum, to cleave (v. 142).

in-fit, defect., he begins to speak (v. 708).

in-flammo, āre, āvi, ātum, to kindle; to inflame with love or any other passion (iii. 330). 2.

in-flecto, ere, xi, xum, to bend (iii. 631); to change, alter, move, affect (iv. 22).

in-flo, āre, āvi, ātum, to blow or breathe into or upon, inflate, swell (iii. 357).

informis, e, adj., shapeless, misshapen, unsightly, hideous (iii. 431). 3.

infractus, a, um, part. (infringo), broken, weakened, overborne (v. 784).

in-frendeo, ēre, to gnash the teeth (iii. 664).

infrēnus, a, um, adj., unbridled, using no bridles (iv. 41).

infula, *ae, f.*, a white and red fillet of woollen stuff worn upon the forehead by priests, vestals, and suppliants, also by sacrificial victims, as a token of religious consecration and inviolability (ii. 430).

in-fundo, *ere, fūdi, fūsum*, to pour on, in, down (iv. 122); pour or spread over (iv. 250); of people, stream in, throng (v. 552); pour through, infuse (vi. 726). 5.

infusus, *a, um*, part. (infundo).

in-gemino, *āre, āvi, ātum*, to redouble, reiterate, increase (i. 747); intrans., be redoubled, increase twofold, grow more and more (iii. 199). 7.

in-gemo, *ere, ui*, to groan, lament, sigh over (i. 93). 4.

ingens, *ntis*, *adj.*, enormous, huge, vast, immense, great, mighty, massive, stalwart (i. 99); famous, illustrious, great (ii. 325). 72.

ingrātus, *a, um*, *adj.*, unpleasant, painful (ii. 101); unthankful, ungrateful, irresponsible, insensate (vi. 213). 2.

in-gredior, *i, gressus*, to go or walk in or into, walk, go along, advance (iv. 177); undertake, enter upon any work (iii. 17); begin to speak (iv. 107). 6.

ingruo, *ere, ui*, to rush or break in or upon, assail the ear (ii. 301).

in-hio, *āre, āvi, ātum*, to gape; gaze or gaze at eagerly, regard with eager interest (iv. 64).

inhonestus, *a, um*, *adj.*, ignominious, shameful (vi. 497).

in-horreo, *ēre, ui*, to bristle; grow rough, roughen (iii. 195).

inhospitus, *a, um*, *adj.*, inhospitable, wild, dangerous (iv. 41). 2.

inhumātus, *a, um*, *adj.*, unburied (i. 353). 4.

in-icio, *ere, iēcī, iectum*, to throw, cast, hurl at, upon or into (ii. 726); se inicere, to throw one's self, rush (ii. 408). 3.

inimicus, *a, um*, *adj.*, hostile, unfriendly

(i. 67); injurious, hurtful, destructive (i. 123). 9.

iniquus, *a, um*, *adj.*, unfair, unjust, partial, hostile, spiteful, adverse (i. 668); unfavorable, disadvantageous (iv. 618); unfortunate, unhappy (vi. 332); narrow, dangerous (v. 203). 7.

iniūria, *ae, f.*, injury, injustice, wrong, tale of wrong (i. 341); insult, affront (i. 27); revenge, punishment (iii. 256); harm, injury, damage (iii. 604). 5.

iniussus, *a, um*, *adj.*, unbidden (vi. 375).

in-lābor, *i, lapsus*, to slide or glide into (ii. 240). 2.

inlaetābilis, *e*, *adj.*, joyless, cheerless, mournful (iii. 707).

in-līdo, *ere, līsi, līsum*, to strike, dash into or upon, drive upon (i. 112); crash into, crush (v. 480). 3.

in-lūdo, *ere, lūsi, lūsum*, to play with, make sport of, mock, jeer at (ii. 64). 2.

inlustris, *e*, *adj.*, bright, clear; illustrious, famous, renowned (vi. 758).

inluviēs, *ēi, f.*, filth (iii. 593).

in-necto, *ere, exui, exum*, to tie, fasten, bind (v. 511); bind about, enwrap (v. 425); invent, contrive, frame (iv. 51). 5.

in-no, *āre, āvi, ātum*, to float upon, sail upon (vi. 134). 2.

innoxius, *a, um*, *adj.*, harmless (ii. 683). 2.

innumerus, *a, um*, *adj.*, innumerable, countless, without number (vi. 706).

innuptus, *a, um*, *adj.*, unmarried, virgin (ii. 31). 3.

in-olesco, *ere, lēvi, olitum*, to grow in, become ingrown (vi. 738).

inopinus, *a, um*, *adj.*, unexpected, unforeseen (v. 857). 2.

inops, *opis*, *adj.*, poor, needy, bereft of, destitute of (iv. 300).

Īnōus, *a, um*, *adj.*, of or belonging to Ino, daughter of Cadmus; son of Ino, i.e., Palaemon (v. 823).

inquam, *is, it*, defect. vb., postpos., to say (i. 321). 12.

insānia, ae, f., *insanity, madness* (iv. 595); *folly, madness* (ii. 42). 2.

insānus, a, um, adj., *insane, mad* (vi. 135); *inspired* (iii. 443).

inscius, a, um, adj., *not knowing, ignorant, unconscious* (i. 718). 4.

in-scribo, ere, psi, ptum, *to write on, mark, trace* (i. 478).

in-sequor, i, secūtus, *to follow* (i. 87); *follow up, pursue* (i. 241); *proceed*, w. inf. (iii. 32). 10.

in-sero, ere, erui, rtum, *to put in, insert* (iii. 152).

in-serto, āre, āvi, ātum, frequent., *to put in, insert, thrust in* (ii. 672).

in-sideo, ēre, sēdi, sessum, *to sit or rest upon* (i. 719); trans., *occupy, take possession of* (ii. 616). 2.

insidiae, ārum, f. pl., *an ambush; strata-gem, trick, plot, snare, wiles, treachery* (i. 754). 7.

in-sīdo, ere, sēdi, sessum, *to sit down upon, settle on, alight on* (vi. 708).

insigne, is, n., *a badge, sign, decoration, ornament*, in pl., insignia (ii. 389). 2.

insignis, e, adj., *marked, distinguished, remarkable, extraordinary, beautiful, noted* (i. 625). 13.

in-sinuo, āre, āvi, ātum, *to steal in, creep in, penetrate* (ii. 229).

in-sisto, ere, stiti, *to stand or tread upon, set foot on* (vi. 563); *begin*, w. inf. expressed or understood (iv. 533). 2.

insomnium, ii, n., *a dream, a vision in sleep* (iv. 9). 2.

in-sono, āre, ui, *to sound loudly, resound, roar* (ii. 53); *to crack a whip* (v. 579). 2.

insons, ntis, adj., *guiltless, innocent, harmless* (ii. 84). 6.

inspērātus, a, um, adj., *unhoped for* (iii. 278).

in-spicio, ere, spexi, spectrum, *to look into, inspect* (ii. 47).

in-spīro, āre, āvi, ātum, *to breathe into, infuse* (i. 688); *inspire* (vi. 12). 2.

instar, indeclin., n., *an image, likeness*; in app. = adj., *like* (ii. 15); poet., *form, mien, grandeur* (vi. 865). 3.

in-stauro, āre, āvi, ātum, *to renew* (ii. 451); *repeat, begin again* (ii. 669); *celebrate anew* (iii. 62); *repay, requite* (vi. 530). 7.

in-sterno, ere, strāvi, strātum, *to spread over, cover* (ii. 722).

in-stigo, āre, āvi, ātum, *to stimulate, urge on, incite* (v. 228).

in-stituo, ere, ui, ūtum, *to build, erect, found* (vi. 70); *establish, ordain, appoint* (vi. 143). 2.

in-sto, stāre, stiti, stātum, *to press upon, pursue* (i. 468); *press forward, push on* (i. 423); *be intent upon* (i. 504); **quod instat**, *the business in hand, an enterprise* (iv. 115). 8.

in-struo, ere, xi, ctum, *to build, construct* (i. 638); *draw up, arrange, set in order* (ii. 254); *furnish, provide with, fit out, equip* (iii. 471); *instruct, train* (ii. 152). 7.

insuētus, a, um, adj., *unaccustomed, unusual* (vi. 16).

insula, ae, f., *an island* (i. 159). 6.

in-sulto, āre, āvi, ātum, *to spring or leap at or upon* (vi. 571); *behave insolently, exult over* (ii. 330). 2.

in-sum, esse, fui, *to be in, be there* (vi. 26).

in-suo, ere, ui, ūtum, *to sew in or into* (v. 405).

insuper, adv., *above, on the top* (i. 61); *moreover, besides, in addition* (ii. 71). 4.

insuperābilis, e, adj., *unconquerable* (iv. 40).

in-surgo, ere, surrexi, surrectum, *to rise upon, rise up to*, w. remis, *pull with all one's might* (iii. 207); *rise to the stroke* in boxing (v. 443). 4.

intactus, a, um, adj., *untouched by the yoke* (vi. 38); *pure, undefiled, chaste, virgin* (i. 345). 2.

integer, *gra*, *grum*, *adj.*, *whole, unimpaired, vigorous, fresh* (ii. 638).

intemerātus, *a*, *um*, *inviolate, stainless* (ii. 143); *pure, i. e., wine unmixed with water* (iii. 178). 2.

intempestus, *a*, *um*, *adj.*, *unseasonable; w. nox, the dead of night* (iii. 587).

in-tendo, *ere, di, tum or sum*, *to stretch out, stretch, spread, extend* (iii. 683); *cover with, hang with* (iv. 506); *bind over or upon* (v. 403); *swell, fill, distend* (v. 33). 6.

intento, *āre, āvi, ātum*, *to stretch out, hold out threateningly, brandish* (vi. 572); *threaten* (i. 91). 2.

intentus, *a*, *um*, *part.* (*intendo*), *stretched, strained* (v. 136); *on the stretch, straining, eager* (v. 137); *intent, attentive* (ii. 1). 4.

inter, *prep. w. acc., between, among, during, in the midst of; w. reflex., with one another, together, mutually.*

inter-clūdo, *ere, clūsi, clūsum*, *to shut off, cut off, obstruct, prevent* (ii. 111).

interdum, *adv.*, *sometimes, now and then, meanwhile* (i. 718). 2.

intereā, *adv.*, *meanwhile* (i. 418).

inter-for, *āri, ātus*, *to break in with speech, interrupt* (i. 386).

interfūsus, *a*, *um*, *part.* (*interfundo*), *poured between, flowing between* (vi. 439); *suffused* (iv. 644). 2.

interior, *ius*, *comp. adj.*, *interior, on the inside, inner, within* (i. 637). 6.

inter-luo, *ere*, *to flow between, wash* (iii. 419).

interpres, *etis*, *m., f.*, *an interpreter* (iii. 359); *an agent, messenger, author* (iv. 608). 5.

interritus, *a*, *um*, *adj.*, *unterrified, undaunted, fearless* (v. 427). 2.

inter-rumpo, *ere, rūpi, ruptum*, *to break off, suspend, interrupt* (iv. 88).

intervallum, *i*, *a space between, an interval* (v. 320).

in-texo, *ere, xui, xtum*, *to weave in,*

embroider (v. 252); *frame* (ii. 16); *cover* (vi. 216). 3.

intimus, *a*, *um*, *adj.* (*superl. of interior*), *inmost* (i. 243).

in-tono, *āre, ui, ātum*, *to thunder, resound* (i. 90); *cry aloud, thunder forth* (vi. 607). 3.

in-torqueo, *ēre, orsi, ortum*, *to brandish and hurl* (ii. 231).

intrā, *adv. and prep.*, *within* (ii. 33). 2.

intractābilis, *e*, *adj.*, *unmanageable, invincible* (i. 339).

in-tremo, *ere, ui*, *to tremble, quake, shake* (iii. 581). 3.

intro, *āre, āvi, ātum*, *to go into, enter* (iii. 219). 6.

intrō-gredior, *i*, *gressus*, *to walk in, enter* (i. 520).

intus, *adv.*, *on the inside, within* (i. 167). 7.

inultus, *a*, *um*, *adj.*, *unrevenged, unavenged* (ii. 670). 2.

inūtilis, *e*, *adj.*, *useless, impotent, unprofitable* (ii. 510). 2.

in-vādo, *ere, si, sum*, *to go into, enter* (iii. 382); *enter upon, go on* (vi. 260); *rush upon, rush into, attack, invade, assail* (ii. 265); *assail with reproachful words, accost* (iv. 265). 8.

invalidus, *a*, *um*, *adj.*, *weak, feeble, infirm* (v. 716). 2.

in-veho, *ere, xi, ctum*, *to bear, carry in or along; in pass., be borne, ride or drive* (i. 155); *sail* (v. 122). 5.

in-venio, *ire, vēni, ventum*, *to come upon, find* (ii. 797); *find out, discover* (vi. 663); *contrive, invent, devise* (iii. 395); *procure, obtain* (ii. 645). 6.

inventor, *ōris*, *m.*, *an inventor, deviser* (ii. 164).

in-vergo, *ere*, *to pour upon* (vi. 244).

invictus, *a*, *um*, *adj.*, *unconquered, invincible* (vi. 365). 3.

in-video, *ēre, vīdi, vīsum*, *to envy, grudge, begrudge* (iv. 234). 2.

invidia, *ae, f.*, *envy, grudge, hatred, ill-*

will (ii. 90); *quae invidia est?* *what harm or objection is there?* (iv. 350). 2.

in-vīso, ere, vīsi, vīsum, *to go to see, visit* (iv. 144).

invisus, a, um, part. (invideo), *hated, hateful, detested, odious* (i. 28). 6.

invisus, a, um, adj., *unseen, unnoticed* (ii. 574).

invīto, āre, āvi, ātum, *to invite, summon* (v. 486); *attract, tempt, induce* (v. 292). 2.

invītus, a, um, adj., *against the will, unwilling, unfriendly* (ii. 402). 3.

invius, a, um, adj., *pathless, inaccessible, impassable* (i. 537). 4.

in-volvo, ere, volvi, volūtum, *to wrap up, envelop, involve, enfold* (ii. 251); *overwhelm, engulf* (vi. 336). 4.

Iōnius, a, um, adj., *Ionian* (iii. 211). 3.
The Ionian sea is the lower part of the Adriatic.

Iōpās, ae, m., a Carthaginian musician and-poet (i. 740).

Iphitus, i, m., a Trojan (ii. 435).

ipse, a, um, intens. pron., *self, himself, herself, itself, themselves, I myself, etc.; the very*.

ira, ae, f., *anger, wrath, rage, resentment* (i. 4); *a scourge* (iii. 215). 23.

Iris, idis, f., the messenger of Juno (iv. 694).

irremeābilis, e, adj., *irretraceable, inextricable* (v. 591). 2.

ir-rīdeo, ēre, rīsi, rīsum, *to laugh at, mock, deride* (iv. 534). 2.

ir-rigo, āre, āvi, ātum, *to steep, bedew* (iii. 511); *diffuse* (i. 692). 2.

irritātus, a, um, part. (irrito), *provoked, irritated* (iv. 178).

irritus, a, um, adj., *vain, in vain, without effect* (ii. 459); *to no purpose* (v. 442). 2.

ir-rumpo, ere, rūpi, ruptum, *to burst or rush in or into* (iv. 645). 2.

ir-ruo, ere, rui, *to rush in or upon* (ii. 383). 4.

is, ea, id, demons. pron., *he, she, it, this, that, such*.

iste, a, ud, demons. pron., *this or that of yours, referring to the person spoken to, often with an idea of contempt; such*.

istinc, adv., *from there, thence* (vi. 389).

ita, adv., *thus, so* (ii. 147). 8.

Italia, ae, f., *Italy* (i. 2).

Italus, a, um, adj., *Italian* (i. 252); subs., Itali, ōrum, m., *the Italians* (i. 109). 2.

iter, itineris, n., *a way, journey, march, road, path, passage, abstract or concrete* (i. 370). 19.

iterum, adv., *again, a second time* (ii. 770). 18.

Ithaca, ae, f., an island in the Ionian sea, the home of Ulysses (iii. 272).

Ithacus, a, um, adj., *Ithacan*; subs., Ithacus, i, m., *Ithacus, i. e., Ulysses* (ii. 104).

iuba, ae, f., *the mane of an animal; the crest of a serpent or helmet* (ii. 206, 412). 2.

iubar, aris, n., *a ray of light, sunshine, dawn* (iv. 130).

iubeo, ēre, iussi, iussum, *to order, bid, command* (i. 577); *urge, advise, exhort, entreat* (ii. 37). 38.

iūcundus, a, um, adj., *pleasant, delightful, genial* (vi. 363).

iūdex, icis, m., f., *a judge* (vi. 431).

iūdicium, ii, n., *a judgment, decision* (i. 27).

iugālis, e, adj., *pertaining to a yoke; bridal, nuptial, conjugal, of marriage* (iv. 16). 3.

iūgerum, i, n., *a juger of land, a little more than half an English acre* (vi. 596).

iugo, āre, āvi, ātum, *to yoke; unite or join in marriage, marry* (i. 345).

iugum, i, n., *a yoke, collar* (iii. 542); *a yoke, span, team of horses* (v. 147); *a height, mountain-ridge* (i. 498); *a rower's bench, a thwart* (vi. 411). 12.

Iūlius, ii, m., the name of a Roman gens,

the most noteworthy members of which were C. Julius Caesar, and his adopted son, Augustus (i. 288).

Iūlus, i, m., a name of Ascanius (i. 267).
iunctūra, ae, f., a joining, a joint (ii. 464).

iungo, ere, nxi, nctum, to join, unite, connect (i. 73); yoke, harness (i. 568). 15.

Iūno, ōnis, f., a goddess, daughter of Saturn, sister and wife of Jove (i. 4).

Iūnōnius, a, um, adj., pertaining to Juno, Juno's, Junonian (i. 671).

Iuppiter, Iovis, m., the supreme deity of the Romans, the same as the Greek Zeus (i. 42); **Iuppiter Stygius**, Pluto (iv. 638).

iūro, āre, āvi, ātum, to take an oath, swear, conspire (iv. 426); swear by something (vi. 324). 4.

iūs, iūris, n., right, justice, obligation, law, a system of law (i. 293). 9.

iussum, i, n., an order, command (i. 77). 13.

iussus, ūs, m., an order, command (ii. 247).

iustitia, ae, f., justice (i. 523). 3.

iustus, a, um, adj., just, upright, righteous (i. 544); equitable, fair (i. 508). 4.

iuvenālis, e, adj., youthful, of youth, juvenile (ii. 518). 2.

iuvenus, i, m., a bullock (iii. 247). 10.

iuvenis, is, m., f., a young man or woman, a young person, a youth, applied to men from seventeen to forty-five years of age (i. 321). 23.

iuventa, ae, f., youth, the period of youth (i. 590). 7.

iuventas, ātis, f., youth, youthful age, youthful vigor (v. 398).

iuventūs, ūtis, f., the season or time of youth; concrete, collect. noun, youth, young men, a body or band of youth (i. 467). 10.

iuvo, āre, iūvi, iūtum, to assist, help, aid (i. 571); please, be pleasant, delight (i. 203). 13.

iuxtā, adv., near, next, close by (ii. 513); at the same time (ii. 666). 5; prep. w. acc., close to, next to (iii. 506). 7.

Ixiōn, onis, m., king of the Lapithae, and father of Pirithous (vi. 601).

K.

Karthāgō, inis, f., the city of Carthage, in Northern Africa (i. 13).

L.

labe-facio, ere, fēci, factum, to cause to totter or waver, shake, weaken (iv. 395).

lābēs, is, f., a fall, falling down, a downfall (ii. 97); a spot, stain, blemish (vi. 746). 2.

labo, āre, āvi, ātum, to totter, stagger, be loosened, give way, yield (ii. 463); of the mind, waver, hesitate (iv. 22). 4.

lābor, i, psus, to slide or glide along or away (ii. 695); **lustris labentibus**, in the lapse of ages (i. 283); **labente die**, at the close of day (iv. 77); slide down (ii. 262); fall, fall or slip down (v. 181, 329); **oleo labente**, with slippery oil (iii. 281); **fig.**, to fall, perish, go to ruin (iv. 318); **te labentem textit**, kept thee from perishing (ii. 430). 24.

labor, ōris, m., labor, toil, struggle (i. 431); work, task (i. 77); workmanship, work (i. 455); hardship, misfortune, disaster, toil, trouble (i. 10); **solis labores**, eclipses of the sun (i. 742). 44.

labōrātus, a, um, part. (labōro), formed, fashioned, wrought; **arte laboratae vestes**, coverings curiously or skilfully wrought (i. 639).

Labyrinthus, i, m., the Labyrinth, a famous structure in Crete, built by Daedalus for king Minos (v. 588.)

lac, ctis, n., milk (iii. 66); the juice of plants (iv. 514). 3.

Lacaena, ae, f., adj., *Laconian, Spartan*; subs., *Helen* (ii. 601).

Lacedaemonius, a, um, adj., *Lacedaemonian, Spartan* (iii. 328).

lacer, era, erum, adj., *lacerated, mutilated, mangled* (v. 275). 2.

lacero, āre, āvi, ātum, *to tear, rend, lacerate, mutilate* (iii. 41).

lacertus, i, m., *the muscular part of the upper arm from the elbow to the shoulder, the arm* (v. 141). 2.

laccio, ere, i, itum, *to excite, provoke, stir up, arouse* (v. 429).

Lacinius, a, um, adj., *of Lacinium, a promontory on S. Italy, on which was a temple of Juno, hence Lacinian, as an epithet of Juno* (iii. 552).

lacrima, ae, f., *a tear* (i. 228). 23.

lacrimābilis, e, adj., *mournful, piteous* (iii. 39).

lacrimo, āre, āvi, ātum, *sometimes deponent, to weep, shed tears, lament* (i. 459). 8.

lacus, ūs, m., *a lake, pond, pool* (ii. 135); poet. for *a stream, a river* (vi. 134). 7.

laedo, ere, si, sum, *to strike, injure, mar, damage by striking* (ii. 231); *to hurt, vex, offend, thwart* (i. 8). 3.

laena, ae, f., *a cloak, mantle* (iv. 262).

Laertius, a, um, adj., *of Laertes, the father of Ulysses, Laertian* (iii. 272).

laetitia, ae, f., *joy, delight, gladness* (i. 514); *bounty, abundance* (i. 636). 4.

laetor, āri, ātus, *to rejoice, be glad* (i. 393). 4.

laetus, a, um, adj., *joyful, glad, cheerful, happy* (i. 35); *rejoicing, taking pleasure in* (i. 275); *abounding, rich, w. gen. or abl.* (i. 441); *fortunate, lucky, auspicious* (i. 605); *rich, fertile, abundant, luxuriant* (ii. 306). 47.

laevus, a, um, adj., *left, on the left hand or side* (iii. 412); *laeva* (sc. manus), *the left hand* (i. 611); adv. *laevum, on the left* (ii. 693); *foolish, stupid, infatuated, daft* (ii. 54). 15.

lambo, ere, bi, bitum, *to lick, lap* (ii. 211); *lick, play around lightly* (ii. 684). 3.

lāmenta, ōrum, n. pl., *a wailing, lamentation, shriek* (iv. 667).

lāmentābilis, e, adj., *lamentable, deplorable* (ii. 4).

lampas, adis, f., *a torch, burning brand* (vi. 587); *Phoebea lampas, the lamp or torch of Phoebus, the sun* (iii. 637). 3.

lāniger, era, erum, adj., *wool-bearing, woolly, fleecy* (iii. 642). 2.

lanio, āre, āvi, ātum, *to tear to pieces, mutilate, mangle* (vi. 494).

Lāocoön, ontis, m., *a son of Priam and priest of Apollo* (ii. 41).

Lāodamīa, ae, f., *the wife of Protesilaus, who, after her husband's death at Troy, killed herself for love of him* (vi. 447).

Lāomedontēus, a, um, adj., *of Laomedon, a king of Troy, Laomedontian, often a term of reproach because of the perfidy of Laomedon* (iv. 542).

Lāomedontiadēs, ae, m., *a son or descendant of Laomedon; in general, a Trojan* (iii. 248).

lapidōsus, a, um, adj., *stony, full of stones, hard as stone* (iii. 649).

lapis, idis, m., *a stone; Parian lapis, Parian marble* (i. 593).

Lapithae, ārum, m. pl., *the Lapithae, a rude tribe of mountaineers in Thessaly who fought with the Centaurs* (vi. 601).

lapso, āre, āvi, ātum, *to slip, slide, stumble* (ii. 551).

lapsus, ūs, m., *a sliding or gliding motion of any kind* (ii. 225); *a swoop* (iii. 225); of stars, *medio lapsu, in the midst of their course* (iv. 524). 3.

laquear, āris, n., *a panel, ceiling, a ceiled or fretted roof* (i. 726).

Lār, aris, chiefly pl., *Lares, um and ium, m., a tutelar deity, guardian spirit* (v. 744).

largus, a, um, adj., *copious, abundant* (i.

- 465); *large, extensive, spacious* (vi. 640). 4.
- Lārissaeus**, a, um, adj., of *Larissa*, an ancient town of Thessaly, the supposed abode of Achilles, *Larissaeus* (ii. 197).
- lassus**, a, um, adj., *wearied, tired, exhausted* (ii. 739).
- lātē**, adv., *broadly, widely, far and wide, extensively* (i. 21).
- latebra**, ae, f., *a hiding place, place of ambush, a dark hollow* (ii. 38); *a cavern* (iii. 424). 4.
- latebrōsus**, a, um, adj., *full of hiding-places, porous, crannied* (v. 214).
- latens**, ntis, part. (lateo), *hidden, secret* (i. 108); *lying hid, lurking, skulking* (ii. 568). 4.
- lateo**, ēre, ui, *to lie hid, be concealed, lurk* (ii. 48); *be covered* (iv. 582); *be unknown* (v. 5); *escape the knowledge of* (i. 130). 7.
- latex**, icis, m., *a liquid, fluid* (i. 686). 6.
- Latinus**, a, um, adj., of *Latium*, *Latin* (i. 6); subs., **Latīni**, ōrum, m., *the Latins* (v. 598).
- Latīnus**, i, m., *a mythic king of Latium; urbem Latini*, i. e., *Laurentum* (vi. 891).
- Latium**, ii, n., *a country of Italy, in which Rome was situated* (i. 6).
- Lātōna**, ae, f., *the mother of Apollo and Diana* (i. 502).
- latrātus**, ūs, m., *a barking, baying* (v. 257). 2.
- latro**, āre, āvi, ātum, *to bark, bay* (vi. 401).
- lātus**, a, um, adj., *broad, wide, extensive* (i. 313); *wide-spread* (i. 225). 10.
- latus**, eris, n., *the side, flank of anything* (i. 82). 17.
- laudo**, āre, āvi, ātum, *to praise, laud, commend* (ii. 586).
- Laurens**, ntis, adj., of *Laurentum*, *Laurentian* (v. 797).
- laurus**, i or ūs, f., *a laurel or bay-tree* (ii. 513); *a laurel or bay wreath* (iii. 81). 6.
- laus**, laudis, f., *glory, fame, honor, renown, praise* (i. 609); *a praiseworthy deed, noble action, merit* (i. 461). 13.
- Lāvinia**, ae, f., *the daughter of king Latinus, the second wife of Aeneas* (vi. 764).
- Lāvinium**, ii, n., *a city of Latium, founded by Aeneas, and named in honor of his wife* (i. 258).
- Lāvinius** and **Lāvinus**, a, um, adj., of *Lavinium*, *Lavinian* (i. 2).
- lavo**, ere and āre, lāvi, lavātum, lautum and lōtum, *to lave, bathe, wash* (iii. 663); *wet, moisten, sprinkle* (vi. 227). 2.
- laxo**, āre, āvi, ātum, *to undo, loosen, open, release* (ii. 259); *free, clear* (vi. 412); *relax, relieve, refresh* (v. 836); **laxare rudentes**, *spread sail, loosen the rigging* (iii. 267). 5.
- laxus**, a, um, adj., *slack, loose* (i. 63); *loose, loosened, open* (i. 122). 2.
- lebēs**, ētis, m., *a caldron, a kettle* (iii. 466). 2.
- lectus**, a, um, part. (lego), *chosen, picked* (i. 518); *choice* (iv. 57); *excellent* (v. 729)*. 6.
- lectus**, i, m., *a couch, bed* (iv. 496).
- Lēda**, ae, f., *the wife of Tyndarus, mother by Juppiter, of Helen* (i. 652).
- Lēdaeus**, a, um, adj., of *Leda*, *Ledaean* (iii. 328).
- lēgifer**, era, erum, adj., *law-giving* (iv. 58).
- lego**, ere, lēgi, lectum, *to bring together, gather, collect* (v. 209); *choose, select* (i. 426); *take in, furl* (iii. 532); *skim, sweep over, course along* (ii. 208); *coast along* (iii. 127); *survey, scan, review* (vi. 755). 9.
- Lēnaeus**, a, um, adj., of *Bacchus*, *Lenaeus* (iv. 207).
- lēnio**, ire, ivi (ii), Itum, *to soothe, assuage, calm* (i. 451). 4.
- lēnis**, e, adj., *soft, gentle, light, mild* (ii. 782). 3.
- lento**, āre, āvi, ātum, *to bend* (iii. 384).

lentus, a, um, adj., *pliant, flexible, tough* (iii. 31); *sluggish* (v. 682). 3.

leo, ōnis, m., *a lion* (ii. 722). 4.

Lerna, ae, f., *a forest and marsh near Argos, where lived the Hydra which was slain by Hercules* (vi. 287).

lētālis, e, adj., *deadly, fatal* (iv. 73).

Lēthaeus, a, um, adj., *of Lethe, a river of Hades, whose waters, if drunk, produced forgetfulness of the past, Lethaeon* (v. 854).

lētifer, era, erum, adj., *death-dealing, deadly* (iii. 139).

lētum, i, n., *death, ruin, destruction* (ii. 134). 14.

Leucaspis, is, m., *a companion of Aeneas* (vi. 334).

Leucāta, ae, or **Leucātē**, ēs, f., *a promontory on the island of Leucadia* (iii. 274).

levāmen, inis, n., *a solace, consolation, comfort* (iii. 709).

levis, e, adj., *light in weight or motion, swift, fleet, quick, nimble, slight* (i. 147). 7.

lēvis, e, adj., *smooth, slippery* (v. 328); *polished* (v. 91). 4.

levo, āre, āvi, ātum, *to lift up, raise, elevate* (i. 145); *take off* (ii. 146); w. reflex., *raise one's self* (iv. 690); *lighten, alleviate, relieve* (i. 330); *assist, support* (ii. 452). 7.

lēvo, āre, āvi, ātum, *to polish, smooth* (v. 306).

lex, lēgis, f., *a statute, a law* (i. 507); in pl., *terms, conditions, stipulations* (iv. 213). 7.

libāmen, inis, n., *a libation* (vi. 246).

libens, ntis, part. (libet), *generally used adverbially, willingly, freely, cheerfully* (iii. 438).

Liber, eri, m., *an Italian deity, identified with Bacchus, the wine-god* (vi. 805).

libertas, ātis, f., *liberty, freedom* (vi. 821).

libo, āre, āvi, ātum, *to take a little of, taste of*; w. **oscula**, *kiss lightly* (i. 256);

pour out as a drink-offering or libation, make a libation, offer as a sacrifice (i. 736). 8.

libro, āre, āvi, ātum, *to poise or brandish and hurl, launch* (v. 479).

Liburni, ōrum, m. pl., *a people of Illyria, near the head of the Adriatic* (i. 244).

Libya, ae, f., *Libya or North Africa* (i. 22).

Libycus, a, um, adj., *Libyan, African* (i. 339).

Libystis, idis, f. adj., *Libyan* (v. 37).

licet, ēre, licuit and licitum est, impers., *it is permitted, allowed, lawful* (i. 551); as concess. conj., **licet**, *although, even if* (vi. 802). 12.

lignum, i, n., *wood, wooden structure* (ii. 45).

ligo, āre, āvi, ātum, *to bind, wind around, pinion* (ii. 217).

lilium, ii, n., *a lily* (vi. 709). 2.

Lilybēius, a, um, adj., *of Lilybaeum, a promontory on the western coast of Sicily, Lilybaean* (iii. 706).

limbus, i, m., *a border, hem, edge* (iv. 137).

līmen, inis, n., *a threshold, sill* (i. 448); *a doorway, an entrance* (i. 707); *a house, palace, temple* (i. 389); *beginning of anything, as, the barrier in a race-course* (v. 316); *realm, region* (vi. 696). 41.

līmes, itis, m., *a path, track, trail* (ii. 697).

līmōsus, a, um, adj., *muddy, miry* (ii. 135).

līmus, i, m., *mud, mire* (vi. 416).

līneus, a, um, adj., *of flax, flaxen, linen* (v. 510).

lingua, ae, f., *the tongue* (ii. 211); *speech, language; note, song, cry of any creature* (iii. 361). 5.

linquo, ere, līqui (lictum), *to leave, desert, abandon, forsake, quit, depart from, leave behind* (i. 517). 22.

līnteum, i, n., *linen cloth; a sail* (iii. 686).

liquefactus, a, um, part. (liquefacio), *molten, fluid* (iii. 576).

liquens, ntis, part. (*liqueo*), *liquid, clear, limpid* (v. 238). 3.

Liquens, ntis, part. (*Uquor*), *liquid, dripping* (i. 432).

Liquidus, a, um, adj., *liquid, fluid, mobile* (v. 217); *clear* (vi. 202). 4.

Uquor, i, to flow, run, drip, distill (iii. 28).

lito, āre, āvi, ātum, to sacrifice (iv. 50); *make atonement, appease* (ii. 118). 2.

litoreus, a, um, adj., *of the sea-shore, on the shore* (iii. 390).

litus, oris, n., *the sea-shore, beach, coast, strand* (i. 3). 95.

lituus, i, m., *a trumpet, clarion* (vi. 167)

lividus, a, um, adj., *of a dark blue or lead color, leaden, dusky* (vi. 320).

loco, āre, āvi, ātum, to place, put in place, set (i. 213); *build, found* (i. 247); *lay a foundation* (i. 428). 11.

Locri, ōrum, m. pl., *a colony from Naryx, settled in Southern Italy* (iii. 399).

locus, i, m. (pl. loci and loca), *a place, spot, region, locality* (i. 51); *room, place, opportunity, chance* (iv. 319); *position, situation, condition* (ii. 322). 50.

longaevus, a, um, adj., *aged* (ii. 525). 9.

longē, adv., *far, afar, far off* (i. 13). 15.

longinquus, a, um, adj., *far off, remote; long* (iii. 415).

longius, adv. (comp. of *longe*), *further* (i. 262); *too far* (v. 461). 2.

longus, a, um, adj., *long* (i. 159); *long continued, of long duration, tedious* (i. 217); *deep, vast* (i. 749). 50.

loquēla, ae, f., *speech, words, conversation* (v. 842).

loquor, i, locūtus, to speak, say (i. 614); *sing* (vi. 662). 17.

lōrica, ae, f., *a leather cuirass, a coat of mail, corselet, doublet* (iii. 467). 2.

lōrum, i, n., *a leather thong* (ii. 273); *in pl., reins* (i. 156). 4.

lubricus, a, um, adj., *smooth, slippery, slimy* (ii. 474). 3.

lūceo, ēre, lūxi, to shine, beam, gleam (v. 554). 3.

lūcidus, a, um, adj., *bright, shining, clear* (iii. 585). 2.

lūcifer, era, erum, adj., *light-bringing; subs., Lūcifer, eri, m., the light-bringer, the morning-star* (ii. 801).

luctor, āri, ātus, to struggle, wrestle, strive (i. 53). 4.

luctus, ūs, m., *sorrow, lamentation, mourning, grief* (ii. 12); *personified, Grief* (vi. 274). 8.

lūcus, i, m., *a sacred grove, a grove or wood in general* (i. 441). 15.

lūdibrium, ii, n., *a sport, a plaything* (vi. 75).

lūdo, ere, lūsi, lūsum, to sport, play, frolic (i. 397); *mock, delude, deceive* (i. 352). 4.

lūdus, i, m., *a game, contest, a public show or play* (iii. 280); *play, sport, jest, joke* (v. 593). 7.

luēs, is, f., *a plague, pestilence, blight* (iii. 139).

lūgeo, ēre, lūxi, luctum, to mourn, lament, bewail (ii. 85). 2.

lūmen, inis, n., *light* (ii. 683); *light, glow* (i. 590); *a lamp, a torch* (vi. 594); *the light of day, day* (vi. 356); *the light of life, life* (ii. 85); *the light of the eye, the eye* (i. 226); *the air, atmosphere* (iii. 600). 32.

lūna, ae, f., *the moon*, (i. 742); *moonlight* (ii. 340). 11.

lūnātus, a, um, part. (*lūno*), *moon-shaped, crescent* (i. 490).

luo, ere, lui (*luitum* or *lūtum*), *to wash away, atone for* (i. 136).

lupa, ae, f., *a she-wolf* (i. 275).

lupus, i, m., *a wolf* (ii. 355). 2.

lustro, āre, āvi, ātum, to purify by an expiatory sacrifice (iii. 279); *surrey, examine, review* (i. 453); *traverse, search* (i. 577). 16.

lustrum, i, n., *a haunt, den, lair of wild beasts* (iii. 647). 2.

lustrum, i, n., *a purificatory sacrifice; the interval between such sacrifices, a*

period of five years; in general, a period of years, an age (i. 283).

lūx, ūcis, f., *light* (i. 588); *daylight, day* (i. 306); *light, glory* (ii. 281); *life* (iii. 311). 23.

luxus, ūs, m., *excess, luxury* (iv. 193); *magnificence, splendor* (i. 637). 3.

Lyaeus, i, m., a surname of Bacchus (iv. 58); adj., *of Bacchus*; **laticem Lyaeum**, wine (i. 686). 2.

lynchnus, i, m., *a lamp* (i. 726).

Lycia, ae, f., a district of Asia Minor (iv. 143).

Lycius, a, um, adj., *Lycian* (iv. 346); subs., m. pl., *the Lycians* (i. 113).

Lyctius, a, um, adj., *of Lyctus*, a town in Crete, *Lycian, Cretan* (iii. 401).

Lycurgus, i, m., an ancient king of Thrace (iii. 14). He prohibited the worship of Bacchus in his kingdom.

Lycus, i, m., a companion of Aeneas (i. 222).

Lȳdius, a, um, adj., *Lydian* (ii. 781).

lympa, ae, f., *pure spring or river water* (i. 701). 3.

lynx, lyncis, m, f., *a lynx* (i. 323).

M.

Machāōn, onis, m., a son of Aesculapius, and a famous surgeon among the Greeks before Troy (ii. 263).

māchina, ae, f., *a machine, engine of war, device* (ii. 46). 4.

maciēs, ēi, f., *leanness, emaciation* (iii. 590).

macto, āre, āvi, ātum, *to offer, sacrifice, immolate, kill, slaughter as a victim* (ii. 202). 7.

macula, ae, f., *a spot* (iv. 643). 2.

maculo, āre, āvi, ātum, *to spot, stain, pollute* (iii. 29).

maculōsus, a, um, adj., *spotted, mottled* (i. 323). 2.

made-facio, ere, fēci, factum, *to wet, soak* (v. 330). 2.

madens, ntis, part. (**madeo**), *wet, moist, dripping* (iv. 216).

maresco, ere, dui, *to become wet, soaked* (v. 697).

madidus, a, um, adj., *wet, drenched* (v. 179). 2.

Maeander, dri, m., a river in Asia Minor, proverbial for its winding course; *anything winding, a winding or waving border* (v. 251).

Maeonius, a, um, adj., *Maeonian, Lydian* (iv. 216). Maeonia was a province in Lydia.

Maeōtius, a, um, adj., *belonging to the Maeotians*, a Scythian people, *Maeotian* (vi. 799).

maereo, ēre, *to mourn, grieve, lament* (i. 197). 3.

maestus, a, um, adj., *sad, mournful, sorrowful, gloomy, melancholy* (i. 202). 14.

māgālia, ium, n. pl., *huts* (i. 421); *the suburbs of Carthage* (iv. 259). 2.

magicus, a, um, adj., *magic* (iv. 493).

magis, adv., *more, rather*; **magis atque magis**, *more and more* (ii. 299).

magister, tri, m., *a master, leader, commander* (v. 562); *nautical, a pilot, helmsman, captain* (i. 115); *a teacher, instructor, trainer* (v. 391); *a tutor, guardian* (v. 669). 8.

magistrātus, ūs, m., *a magistrate* (i. 426).

magnanimus, a, um, adj., *great-souled, magnanimous* (i. 260); *high-spirited* (iii. 704). 6.

magnus, a, um, adj., *of physical proportions, great, large* (i. 497); *of sound, loud* (i. 55); *of quantity, abundant, plenteous*; *of time, long*; *of abstract qualities, great, noble, important, grand, momentous, strong, mighty* (i. 171); *of persons, great, mighty, noble, illustrious* (i. 288); *of age w. comp. and superlat., older, oldest* (i. 654). 133.

Māia, ae, f, daughter of Atlas and mother of Mercury by Juppiter (i. 297).

māla, ae, f., *the cheek-bone, the jaw* (iii. 257). 2.

male, adv., *badly*; w. adjectives, equal to a negative, giving the opposite meaning, *fida*, *unsafe* (ii. 23); *amicus*, *unfriendly* (ii. 735); *sana*, *deranged* (iv. 8). 3.

Malea, ae, f., *a promontory in the Peloponnesus* (v. 193).

malesuādus, a, um, adj., *persuading to evil* (vi. 276).

malignus, a, um, adj., *malignant, malicious, wicked, spiteful* (v. 654); *small, scanty* (vi. 270). 2.

mālo, malle, mālui, *to wish rather, prefer* (iv. 108).

malum, i, n., *an evil happening, a misfortune, misery, woe* (i. 198); *an evil deed, a crime, evil* (vi. 527). 16.

malus, a, um, adj., *evil, bad, wicked, false* (i. 352); *noxious, harmful, poisonous* (ii. 471). 4.

mālus, i, m., *a mast of a ship* (v. 487). 5.

mamma, ae, f., *a breast* (i. 492).

mandātum, i, n., *a command, mandate, charge, order* (iv. 270). 3.

mando, āre, āvi, ātum, *to order, command, give commission to* (iv. 222); *commit, consign, entrust to* (iii. 50). 4.

mando, ere, di, sum, *to chew, crunch, gnaw, devour* (iii. 627); *champ the bit* (iv. 135). 2.

maneo, ēre, mansi, mansum, *to remain, stay, abide* (i. 26); *contrive, keep to, persist in* (ii. 160); *await, wait for* (ii. 194). 24.

mānēs, ium, m. pl., *the souls of the dead, the ghost or shade of a dead person, a departed spirit* (iii. 63); *the gods of the Lower World, the infernal deities* (vi. 896); *the Lower World, the infernal regions* (iii. 565); *the chastisements of the Lower World* (vi. 743). 12.

manicae, ārum, f. pl., *poetic use, manacles, chains that bind the hands* (ii. 146).

manifestus, a, um, adj., *clear, evident, manifest, plain, apparent* (ii. 309). 4.

māno, āre, āvi, ātum, *to flow, drip, trickle, run, ooze out* (iii. 43). 2.

mantēle, is, n., *a towel, napkin* (i. 702).

manus, ūs, f., *a hand* (i. 187); *handiwork, workmanship, skill* (i. 455); *force, power, might, valor, brave deeds* (ii. 434); *a band of soldiers, a force, a crowd*, (ii. 29). 62.

Marcellus, i, m., *a Roman general, the taker of Syracuse* (vi. 855); *the "Younger Marcellus," the nephew and adopted son of Augustus* (vi. 883).

mare, is, n., *the sea* (i. 32). 33.

marītus, i, m., *a husband* (iii. 297); *a lover, a suitor* (iv. 35). 4.

marmor, oris, n., *marble* (iv. 457). 3.

marmoreus, a, um, adj., *made of marble, marble* (iv. 392); *smooth like marble, glassy* (vi. 729). 2.

Marpēsius, a, um, adj., *of Marpesus, a mountain in the island of Paros, in which lay the quarries of Parian marble; Marpesian, Parian* (vi. 471).

Mars, rtis (old form **Māvors**), m., *the god of War* (i. 274); (meton.) *war, battle, encounter, martial spirit* (ii. 335).

Massyli, ōrum, m. pl., *a people of Northern Africa* (vi. 60).

Massylus, a, um, adj., *Massylian* (iv. 132).

māter, tris, f., *a mother, nurse, nurturer* (i. 314). 28.

māternus, a, um, adj., *of a mother, maternal, mother's* (iv. 144). 4.

mātūro, āre, āvi, ātum, *to ripen; hasten, quicken* (i. 137).

mātūrus, a, um, adj., *ripe, mature, advanced* (v. 73).

Maurūsius, a, um, adj., *Moorish, African* (iv. 206).

Māvors, rtis, v. **Mars**.

Māvortius, a, um, adj., *of or belonging to Mars, martial* (i. 276). 2.

maximus, v. **magnus**.

meātus, ūs, m., *a going, course, motion, movement* (vi. 849).

medicātus, a, um, part. (medico), *sprinkled with the juices of herbs, medicated, drugged* (vi. 420).

meditor, āri, ātus, *to reflect upon, meditate, consider, design, intend* (i. 674). 3.

medius, a, um, adj., *in the middle or midst, mid, middle, intermediate* (i. 109); subs., **medium**, ii, n., *the middle, the midst* (ii. 218). 77.

Medōn, ntis, m., *a Trojan* (vi. 483).

medulla, ae, f., *the marrow, the innermost part, the heart* (iv. 66).

Megarus, a, um, adj., *of Megara, a city in Sicily* (iii. 689).

mel, mellis, n., *honey* (i. 432). 4.

Meliboeus, a, um, adj., *of Meliboea, a city in Thessaly, Meliboean* (iii. 401).

melior, ius, adj. (bonus), *better* (ii. 35).

Melita, ae, or **Melitē**, ēs, f., *a sea-nymph* (v. 825).

melius, adv., *better*; in **melius**, *for the better* (i. 281). 3.

membrum, i, n., *a limb, member of the body, part* (i. 92). 15.

memini, isse, *to remember, recall, be mindful of, make mention of* (i. 203). 9.

Memmius, ii, m., *a Roman gens* (v. 117).

Memnōn, onis, m., *the son of Tithonus and Aurora, and king of the Ethiopians* (i. 489).

memor, oris, adj., *mindful, remembering* (i. 23); *relentless, vindictive* (i. 4). 11.

memorābilis, e, adj., *memorable, noteworthy* (ii. 583). 2.

memoro, āre, āvi, ātum, *to mention, recount, relate, speak* (i. 8). 15.

mendāx, ācis, adj., *false, deceitful* (ii. 80).

Menelāus, i, m., *king of Sparta, brother of Agamemnon, husband of Helen* (ii. 264).

Menoetēs, is, m., *a companion of Aeneas* (v. 161).

mens, ntis, f., *the mind, intellect, reason, judgment, heart, soul, disposition, plan, design, purpose* (i. 26). 35.

mensa, ae, f., *a table* (i. 640); *food, viands* (i. 216). 12.

mensis, is, m., *a month* (i. 269). 2.

mentior, īri, itus, *to assert falsely, lie* (ii. 540).

mentitus, a, um, part. (mentior), *counterfeit, feigned* (ii. 422).

mentum, i, n., *the chin* (iv. 216); *the beard* (vi. 809). 4.

mercōr, āri, ātus, *to buy, purchase* (i. 367). 2.

Mercurius, ii, m., *son of Juppiter and Maia, and messenger of the gods* (iv. 222).

merens, ntis, part. (mereo), *deserving* (ii. 229). 2.

mereo, ēre, ui, itum, and **mereor**, ēri, itus, *to deserve, merit, be worthy of; earn, gain by desert* (ii. 434). 8.

mergo, ere, si, sum, *to plunge, sink, overwhelm* (vi. 342); *hide, bury, conceal* (vi. 267). 6.

mergus, i, m., *a diver, a kind of water-fowl* (v. 128).

meritum, i, n., *desert, merit* (i. 74).

meritus, a, um, part. (mereo), *deserved, due, just, proper* (iii. 118). 6.

merus, a, um, adj., *pure, unmixed* (v. 77); subs., **merum**, i, n., *pure wine, wine* (i. 729). 3.

-met, a pronominal suffix attached to personal pronouns, meaning *self*.

mēta, ae, f., *a turning point, turning post* (v. 129); *a promontory to be sailed around* (iii. 429); *goal, limit, end, bound* (i. 278). 7.

metallum, i, n., *a metal* (vi. 144).

meto, ere, messui, messum, *to reap, cut, gather* (iv. 513).

metuens, ntis, part. (metuo), *fearing, fearful, afraid* (i. 23). 3.

metuo, ere, ui, ūtum, *to fear, be afraid of* (iv. 604). 3.

metus, ūs, m., *fear, dread, apprehension* (i. 218); *person, Fear* (vi. 276). 20.

meus, a, um, poss. pron., *my*.

mico, āre, ui, *to vibrate, dart* (ii. 475); *gleam, glitter, flash* (i. 90). 3.

migro, āre, āvi, ātum, *to go away, depart, migrate* (iv. 401).

mīles, itis, m., *a soldier* (ii. 7); *soldiery* (ii. 20). 4.

mille, adj., *a thousand* (i. 499); in pl. subs., **mīlia**, ium, n., *thousands* (i. 491). 13.

minae, ārum, f. pl., *projecting pinnacles of walls* (iv. 88); *threats, menaces, curses, perils* (iii. 265). 4.

Minerva, ae, f., *the goddess of wisdom, arts, and sciences, corresponding to the Greek Pallas Athene* (ii. 31).

minimē, adv., *least* (vi. 97).

minister, tri, m., *a servant, attendant* (i. 705); *an accomplice* (ii. 100). 3.

ministerium, ii, n., *office, service, duty* (vi. 223).

ministro, āre, āvi, ātum, *to tend, serve, attend to* (i. 213); *provide, furnish* (i. 150). 4.

Mīnōius, a, um, adj., *of Minos, Minoan* (vi. 14).

minor, āri, ātus, *to jut out, project, tower threateningly* (i. 162); *threaten to fall* (ii. 628); *threaten, menace* (iii. 540). 4.

minor, minus, adj. (*parvus*), *less*; of age, *younger*; **minores**, *descendants* (i. 532). 5.

Mīnōs, ōis, m., *a famous king and law-giver in Crete, and after death a judge in the Lower World* (vi. 432).

Mīnōtaurus, i, m., *a monster, with the head of a bull and the body of a man, shut up in the labyrinth at Crete, and fed upon human flesh* (vi. 26).

minus, adv., *less*; w. *nec* or *haud*, *no less, none the less* (i. 633). 7.

mīrābilis, e, adj., *wonderful* (i. 439). 6.

mīrandus, a, um, part. (*mīror*), *to be wondered at, strange* (i. 494).

mīror, āri, ātus, *to wonder at, admire* (i. 421). 8.

mīrus, a, um, adj., *wonderful, marvellous* (i. 354). 3.

misceo, ēre, cui, **mīxtum**, *to mix, mingle with* (i. 440); *unite, join* (iv. 111); *excite, disturb, throw into confusion* (i. 124). 17.

Mīsēnus, i, m., *the trumpeter of Minos* (iii. 239).

miser, era, erum, adj., *sad, wretched, miserable, unfortunate, pitiable* (i. 35).

miserābilis, e, adj., *miserable, deplorable, wretched* (i. 111). 2.

miserandus, a, um, part. (*miser*), *to be pitied, pitiable, lamentable, wretched* (iii. 138). 4.

misereo, ēre, ui, itum, and **miseri**, itus, *to pity, take pity on, have compassion for, commiserate* (ii. 143).

miseresco, ere, *to feel pity, have compassion* (ii. 145).

miseror, āri, ātus, *to compassionate, pity* (i. 597). 10.

mītesco, ere, *to become mild, grow soft* (i. 291).

mītigo, āre, āvi, ātum, *to soften, appease* (v. 783).

mitra, ae, f., *a head-band, turban* (i. 438); *worn in Greece and Asia only by women, except occasionally by effeminate young men* (iv. 216).

mitto, ere, mīsi, **missum**, *to let go, send off, despatch* (i. 633); *dismiss, set aside* (i. 203); *end, finish* (v. 111); *throw, hurl, launch, cast* (iv. 254).

Mnestheus, ei, and **eos**, m., *a king of Sparta* (iv. 288).

mōbilitas, ātis, f., *motion, speed, activity* (iv. 175).

modō, adv., *only* (i. 389); *merely, just now* (i. 438); *but now, a little while ago* (i. 493). 9.

modus, i, m., *a way, method, manner, limit* (i. 354); *an end, limit, bound* (iv. 98).

- moenia**, ium, n. pl., *walls, ramparts* (i. 7). 42.
- mola**, ae, f., *a mill; coarsely ground spelt used to sprinkle over a victim in sacrifice, meal* (iv. 517).
- mōlēs**, is, f., *a shapeless mass, a bulk, a huge mass* (i. 61); *a massive building or structure* (i. 421); *a dam, mole* (ii. 497); *a battering-ram or other engine of war* (v. 439); *a task, difficulty, labor* (i. 33). 18.
- mōlior**, īri, Itus, *to labor upon, erect, construct, build* (i. 424); *talīa moliri, take such precautions* (i. 564); *undertake, attempt* (iv. 233); *cause* (i. 414); *prepare, fit out, get ready* (iv. 309); *w. iter, pursue, continue* (vi. 477). 9.
- mollio**, īre, īvi (ii), Itum, *to soften, soothe, moderate, calm* (i. 57).
- mollis**, e, adj., *soft, pliant, tender, delicate, gentle* (i. 693); *subtle* (iv. 66); *easy, favorable* (iv. 293). 6.
- mollius**, adv., *more softly, gracefully, skillfully* (vi. 847).
- moneo**, ēre, ui, itum, *to remind, admonish, warn, advise, instruct* (ii. 183); *announce, predict* (iii. 712). 8.
- monile**, is, n., *a necklace, collar* (i. 654).
- monitum**, i, n., *an admonition, warning* (iv. 331).
- monitus**, ūs, m., *an admonition, warning* (iv. 282). 3.
- Monoecus**, i, m., *a surname of Hercules; arx Monoeci, a promontory in Liguria, so called from the temple of Hercules Monoecus, which stood there* (vi. 830).
- mons**, montis, m., *a mountain* (i. 55); *a huge or mountainous mass* (i. 105). 30.
- monstro**, āre, āvi, ātum, *to show, point out, inform, indicate, advise, teach, tell* (i. 321). 12.
- monstrum**, i, n., *a prodigy, sign, omen, portent* (ii. 171); *a monster, monstrosity* (ii. 245). 14.
- montānus**, a, um, adj., *of a mountain, mountain* (ii. 305). 2.
- monumentum**, i, n., *a memorial, monument* (iii. 486); *pl., records, chronicles* (iii. 102). 7.
- mora**, ae, f., *a delay, pause, cause of delay, hindrance* (i. 414). 16.
- morbus**, i, m., *disease* (vi. 275).
- moribundus**, a, um, adj., *dying, ready to die* (iv. 323); *mortal* (vi. 732). 3.
- morior**, mori, mortuus, *to die, perish* (ii. 317). 13.
- moritūrus**, a, um, part. (morior), *resolved to die, intending or about to die, to die* (ii. 511). 2.
- moror**, āri, ātus, *to delay, linger, wait, tarry* (ii. 102); *trans., retard, hinder, detain* (i. 670). 15.
- mors**, rtis, f., *death* (i. 91). 28.
- morsus**, ūs, m., *a biting, bite, fangs* (ii. 215); *an eating, gnawing* (iii. 394); *a fluke of an anchor* (i. 169). 3.
- mortālis**, e, adj., *mortal, human, earthly* (i. 328); *subs., mortāles, ium, m., mortals, human beings* (ii. 142). 6.
- mortifer**, era, erum, adj., *death-dealing, deadly* (vi. 279).
- mōs**, mōris, m., *custom, manner, way, fashion, wont* (i. 318); *sine more, without precedent, unparalleled* (v. 694); *law, rule* (i. 264). 17.
- mōtus**, ūs, m., *a motion, movement, swift-ness, agility* (iv. 297). 2.
- moveo**, ēre, mōvi, mōtum, *to move, shake, set in motion* (iii. 91); *remove* (iii. 519); *arouse, disturb, trouble, in physical sense* (i. 135); *move, unfold, bring to light* (i. 262); *move, influence* (i. 714); *excite, cause, produce* (ii. 96); *revolve, ponder, meditate* (iii. 34). 24.
- mōx**, adv., *soon, soon after, presently, then* (iii. 274); *afterwards, at a later period* (v. 117). 5.
- mucro**, ōnis, m., *the sharp point or edge of anything, a sword point, a sword* (ii. 333). 2.
- mūgio**, īre, īvi (ii), Itum, *to bellow, rumble, roar, mutter, murmur* (iii. 92). 3.

mūgītus, ūs, m., a bellowing, a roaring (ii. 223).

mulceo, ēre, si, sum, to calm, soothe, allay (i. 66). 4.

multiplex, icis, adj., having many folds (v. 264); numerous, various (iv. 189). 2.

multo, adv., by much, by far, far (ii. 199).

multum, adv., much, greatly (i. 3).

multus, a, um, (comp. **plūs**, superl. **plūrimus**), adj., much, abundant (ii. 532); great, high (i. 412; iv. 3); subs., n. pl., many things, much (i. 5). 9.

mūnio, īre, īvi, (ii), itum, to fortify, defend with a wall (i. 271).

mūnus, eris, n., an office, charge, duty, task (v. 846); service, last service to the dead, funeral rites, celebration in honor of the dead (v. 652); a boon, favor, service (iv. 429); a present, gift, offering (i. 636). 24.

mūrex, icis, m., the purple-fish; purple dye, purple (iv. 262); a sharp, pointed rock, shaped like a fish (v. 205). 2.

murmur, uris, n., a murmur, murmuring, humming, rumbling, roaring (i. 55); a shouting, tumult of applause (v. 369). 8.

mūrus, i, m., a wall, city wall (i. 423). 20.

Mūsa, ae, f., a muse, one of the goddesses of the liberal arts (i. 8).

Mūsaeus, i, m., a famous Greek poet of the time of Orpheus (vi. 667).

mūtābilis, e, adj., changeable, fickle (iv. 569).

mūto, āre, āvi, ātum, to change, alter (i. 674); intrans., change, alter (i. 658); change, exchange (ii. 389). 12.

Mycēnae, ārum, f., a city in Argolis, of which Agamemnon was king (i. 284).

Myconos, i, f., one of the Cyclades (iii. 76).

Mygdonidēs, ae, m., the son of Mygdon (ii. 342).

Myrmidones, um, m., the Myrmidons, a people of Thessaly, governed by Achil' — ~~-----~~

myrteus, a, um, adj., of myrtle, myrtle (vi. 443).

myrtus, i, and ūs, f., a myrtle tree (iii. 23; a myrtle branch (v. 72). 2.

N.

nam, conj., for.

namque, conj., for, for indeed, for truly.

nāris, is, usually in pl., f., the nostrils, the nose (vi. 497).

narro, āre, āvi, ātum, to tell, relate, report, recount (ii. 549). 2.

Nārycius, a, um, adj., of Naryx, a city of the Locri in Italy, Narycian (iii. 399).

nascor, i, nātus, to be born (i. 286); **nascens**, ntis, part., newly foaled (iv. 515). 3.

nāta, ae, f., a daughter (i. 256). 4.

nato, āre, āvi, ātum, to swim, float (iv. 398); swim, overflow, be flooded with (iii. 625); swim, quiver of the eyes when overcome with sleep or death (v. 856). 4.

nātus, i, m., one born, a son, a child (i. 407). 55.

nātus, ūs, m., used only in the abl. sing., by birth, old (v. 644).

nauta, ae, m., a sailor, a seaman (iii. 207). 6.

Nautēs, is, m., a Trojan soothsayer (v. 704).

nauticus, a, um, adj., of sailors, nautical (iii. 128). 2.

nāvālis, e, adj., naval, ship- (v. 493). subs., **nāvālia**, ium, n. pl., a dock-yard (iv. 593). 2.

nāvifragus, a, um, adj., causing ship wrecks, dangerous to ships (iii. 553).

nāvigium, ii, n., a ship, a boat (v. 753).

nāvigo, āre, āvi, ātum, to sail, set sail (iv. 237); trans., sail upon or over (i. 67). 2.

nāvis, is, f., a ship (i. 120). 39.

- nāvita**, ae, m., a sailor, a boatman (vi. 315).
- Naxos**, i, f., an island in the Aegæan sea, famous for its wines (iii. 125).
- nē**, adv. and conj., *no, not*; with *quidem*, *not even*, emphasizing the word placed between the two; in expressions of prohibition, *not*; in final clauses, *that not, lest*; after verbs of fearing, when it is feared that something will happen, *that*; after verbs of hindering and the like, *from*.
- ne**, interrog. partic. enclitic; it is attached to the first or most important word of an interrogative sentence which may be answered by yes or no, and does not imply either answer; it is untranslatable into English; in indirect questions, *whether*.
- nebula**, ae, f., a cloud, mist, fog (i. 412). 3.
- nec**, conj., v. *neque*.
- necdum**, adv., *not yet*.
- necesse**, indecl. adj., n., *necessary, unavoidable, inevitable* (iii. 478). 4.
- necnon**, *nec non*, conj., *and also, likewise*.
- nectar**, aris, n., *nectar*; any sweet pleasant drink or liquid, honey (i. 433).
- necto**, ere, xui (xi), xum, *to bind, fasten* (iv. 239); *bind together, join together, clamp* (i. 448). 4.
- nefandus**, a, um, adj., *impious, abominable, wicked* (i. 543). 6.
- nefās**, n. indecl., a sin, crime, transgression of the divine law, an impious act (ii. 184); *an impious thing, an accursed person or thing* (ii. 585); *impiety* (ii. 658); as an adj., *impious, wicked, not permitted* (ii. 719); *horrible* (iii. 365). 10.
- nego**, āre, āvi, ātum, *to say no, deny, refuse* (ii. 78). 6.
- nēmo**, inis, m., f., *no one* (v. 305). 3.
- nemorōsus**, a, um, adj., *full of woods, woody* (iii. 270).
- nemus**, oris, n., a wood, a grove (i. 165). 14.
- Neoptolemus**, i, m., the son of Achilles, called also Pyrrhus (ii. 263).
- nepōs**, ōtis, m., a grandson (ii. 320); any descendant; pl., *descendants, posterity* (ii. 194). 14.
- Neptūnius**, a, um, adj., of Neptune, Neptunian (ii. 625).
- Neptūnus**, i, m., Neptune, the son of Saturn, and god of the sea (i. 125).
- neque** or **nec**, adv., *not*; conj., *and not, nor*; **neque** — **neque**, *neither — nor*.
- ne-queo**, ire, ivi (ii), itum, *to be unable, not to be able* (i. 713). 2.
- nēquīquam**, adv., *in vain, to no purpose, uselessly* (ii. 101). 16.
- nēquis**, qua, quod or quid = **nē quis**, indef. pron., *that not or lest any one* (i. 413).
- Nērēis**, idos, f., a Nereid, a sea-nymph, a daughter of Nereus (iii. 74). 2.
- Nēreus**, i and eos, m., a sea-god, husband of Doris, and father of the Nereids (ii. 419).
- Nēritos**, i, f., a mountain in Ithaca, and an island in its vicinity (iii. 271).
- nervus**, i, m., a cord, string, bow-string (v. 502).
- Nēsaeē**, ēs, f., one of the Nereids (v. 826).
- ne-scio**, Ire, Ivi (ii), Itum, *not to know, not to know of, to be unacquainted with* (i. 565); *nescio quod, I know not what, some or other* (ii. 735); *to be ignorant, in the dark* (iv. 292). 4.
- nescius**, a, um, adj., *ignorant, unaware* (i. 299). 2.
- neu**, v. *neve*.
- nēve**, conj., *and not, nor*; **neve** — **neve**, *neither — nor*.
- nex**, necis, f., a violent death, slaughter (ii. 85). 2.
- nexus**, a, um, v. *necto*.
- nī**, conj., = **nisi**, *if not* (i. 58).
- nīdus**, i, m., a nest (v. 214).

niger, gra, grum, adj., *black, dark, dusky, swarthy* (i. 489); *mournful, gloomy* (vi. 134). 9.

nigrans, ntis, part. (nigro), *black* (iv. 120). 2.

nigresco, ere, grui, *to become or grow black* (iv. 454).

nihil or nīl, n., indecl., *nothing*: as adv., *not at all, in no respect*.

Nilus, i, m., *the river Nile* (vi. 800).

nimbōsus, a, um, adj., *stormy, rainy* (i. 535); *cloud-capped* (iii. 274). 2.

nimbus, i, m., *a rain-storm, rain-cloud, a cloud* (i. 51). 14.

nīmīrum, adv., *without doubt, doubtless, certainly* (iii. 558).

nimius, a, um, adj., *too much*; adv., **nimium, too,** used to intensify an adjective or adverb (iv. 657). 3.

nisi, conj., *if not, unless, except*.

nīsus, ūs, m., *a striving, exertion, effort* (iii. 37); *position of resistance* (v. 437). 2.

Nīsus, i, m., *a companion of Aeneas* (v. 294).

nitens, ntis, part. (niteo), *shining, gleaming, glistening, bright* (i. 228); *sleek* (iii. 20). 5.

nitescō, ere, nitui, *to begin to shine, shine, gleam* (v. 135).

nitidus, a, um, adj., *shining, sleek* (ii. 473).

nītor, i, nīsus and nixus, *to rest upon, lean upon* (vi. 760); *press forward, tread or walk upon, mount, climb, fly* (ii. 380). 4.

nivālis, e, adj., *snowy* (iii. 538).

niveus, a, um, adj., *of snow, snowy; snow-white* (i. 469). 4.

nix, nivis, f., *snow* (iv. 250).

nixor, āri, ātus, *to strive, struggle* (v. 279).

no, nāre, nāvi, *to swim, float* (i. 118). 2.

noceo, ēre, nocui, nocitum, *to harm, hurt, injure, do mischief* (v. 618). 2.

nocturnus, a, um, adj., *of the night, nocturnal, nightly, by night* (iv. 303). 5.

nōdo, āre, āvi, ātum, *to tie in a knot, knot* (iv. 138).

nōdus, i, m., *a knot, bond* (i. 296); *a fold, coil* (ii. 220). 6.

Nomas, adis, m., *a Numidian* (iv. 320).

nōmen, inis, n., *a name* (i. 248); *name, renown, reputation* (i. 609). 34.

Nōmentum, i, n., *a city in the country of the Sabines* (vi. 773).

nōn, adv., *not*.

nondum, adv., *not yet* (iii. 109). 6.

nōnus, a, um, adj., *the ninth* (v. 64). 2.

nosco, ere, nōvi, nōtum, *to become acquainted with; in perf., know, have knowledge of by experience* (iv. 33); *know, recognize* (vi. 809). 5.

noster, tra, trum, poss. adj., *our, ours* (i. 330). 9.

nota, ae, f., *a mark, sign; in pl., a letter, writing, a written character of any kind* (iii. 444); *a spot* (v. 87). 2.

noto, āre, āvi, ātum, *to point out; note, take note of, observe* (iii. 515). 2.

nōtus, a, um, part. (nosco), *known, well-known* (i. 379). 15.

Notus, i, m., *the south wind* (i. 85); *the wind in general* (i. 575). 7.

novem, num. adj., *nine* (i. 245). 4.

noviens, num. adv., *nine times* (vi. 439).

novitas, ātis, f., *newness* (i. 563).

novo, āre, āvi, ātum, *to make new, renew, create, build* (iv. 260); *change, alter* (iv. 290). 3.

novus, a, um, adj., *new, fresh, recent* (i. 298); *new, strange, unheard of, novel, different from previous experience* (i. 450); **novissimus, a, um,** *the last, latest* (iv. 650). 25.

nox, ctis, f., *night; obscurity, darkness* (i. 89); *death; the Lower World; sleep* (iv. 530). 52.

noxa, ae, f., *fault, offence, crime* (i. 41).

noxius, a, um, adj., *hurtful, harmful, guilty* (vi. 731).

nūbēs, is, f., *a cloud* (i. 42). 16.

nūbilum, i, n., *cloudy weather*; **nūbila**, ōrum, n. pl., *clouds* (iii. 586). 6.

nūdo, āre, āvi, ātum, *to strip, lay bare, uncover* (i. 211); *expose, leave unprotected* (v. 586). 5.

nūdus, a, um, adj., *bare, uncovered, open, unprotected, naked* (i. 320); *unburied* (v. 871). 3.

nullus, a, um, adj., *no, none, not any, no one* (i. 184). 23.

num, interrog. conj., *in a direct question, signifying that a negative answer is expected; in an indirect question, whether.*

nūmen, inis, n., *a nod of the head as showing the will, the divine will or purpose* (i. 8); *godhead, divinity, deity* (i. 48); *divine presence, aid, divine favor* (i. 447); *a god or goddess, a deity* (i. 603). 40.

numerus, i, m., *a number* (i. 171); *a multitude, a throng* (vi. 682); *order* (iii. 446); *measure, rhythm, harmony, numbers* (vi. 646). 12.

Numidae, ārum, m. pl., *the Numidians* (iv. 41).

Numitor, ōris, m., *a king of Alba, grandfather of Romulus and Remus* (vi. 768).

numquam or **nunquam**, adv., *never* (ii. 670). 4.

nunc, adv., *now, at this time* (i. 220); *but now, as it is* (v. 55).

nuntia, ae, f., *a female messenger* (iv. 188).

nuntio, āre, āvi, ātum, *to announce, report, declare* (i. 391).

nuntius, ii, m., *a messenger* (ii. 547); *a message* (iv. 237). 4.

nūper, adv., *lately, recently* (v. 789). 2.

nurus, ūs, f., *a daughter-in-law* (ii. 501). 2.

nusquam, adv., *nowhere* (ii. 438); *on no occasion, almost = numquam, at no time* (v. 853). 3.

nūto, āre, āvi, ātum, *to nod, shake, sway, tremble, totter* (ii. 629).

nūtrimentum, i, n., *nourishment; of fire, fuel* (i. 176).

nūtrix, icis, f., *a nurse* (i. 275). 4.

nympha, ae, f., *a nymph* (i. 71). 5.

Nysa, ae, f., *a city in India, the birth-place of Bacchus* (vi. 805).

O.

Ō, interj., *an exclamation expressing all kinds of feeling, O! oh!*

ob, prep. w. acc., *towards, to; at, about, before; on account of, for.*

ob-dūco, ere, xi, ctum, *to draw before or over, cover* (ii. 604).

ob-eo, ire, ivi (ii), itum, *to go towards or against; w. pugnās, engage in* (vi. 167); *go to, visit, traverse* (vi. 801); *surround, encompass* (vi. 58). 3.

obicio, ere, iēcī, iectum, *to throw to or before, put before, offer, present* (ii. 200); *put before as a protection, oppose* (ii. 444); *expose, give up* (iv. 549). 6.

obiecto, āre, āvi, ātum, *to throw against; expose* (ii. 751).

obiectus, ūs, m., *a casting before, opposition, interposition, projection* (i. 160).

obiectus, a, um, part. (obicio), *lying before, opposite* (iii. 534).

obitus, ūs, m., *a going down, downfall, ruin, death* (iv. 694).

oblīquo, āre, āvi, ātum, *to turn, bend, turn sideways* (v. 16).

oblīquus, a, um, adj., *sideways, across, lying across* (v. 274).

oblīviscor, i, oblītus, *to forget* (ii. 148). 8.

oblivium, ii, n., *forgetfulness, oblivion* (vi. 715).

ob-loquor, i, locūtus, poet., *to sing responsive to, to accompany in music or singing* (vi. 646).

ob-luctor, āri, ātus, *to struggle against* (iii. 38).

ob-mūtesco, ere, tui, *to become dumb or speechless* (iv. 279). 2.

ob-nitor, i, nlsus and nixus, to push, struggle, strive against, resist, oppose (iv. 332). 4.

ob-orior, iri, ortus, to spring up, arise, rise (iii. 492). 3.

ob-ruo, ere, rui, rutum, to bury, sink, overwhelm (i. 69); overcome, surpass, overwhelm, crush (ii. 411). 5.

obscēnus, a, um, adj., vile, foul, abominable (iv. 455); ill-omened (iii. 241). 4.

obscurus, a, um, adj., dark, dim, shady, obscure (i. 411); unseen (ii. 135); obscure, unknown (v. 302); uncertain, dark, mysterious (vi. 100). 13.

ob-servo, āre, āvi, ātum, to watch, note, observe (ii. 754). 2.

ob-sideo, ēre, sēdi, sessum, to besiege, blockade (ii. 332); occupy, fill, possess (iii. 400). 6.

obsidio, ōnis, f., a blockade, siege (iii. 52).

ob-stipesco, ere, pri, to be astonished, dumb-founded, amazed, horror-stricken (i. 513). 9.

ob-sto, āre, stiti, stātum, to stand in the way of, oppose, hinder, restrain (i. 746); be a stumbling-block, an offence (vi. 64). 5.

ob-struo, ere, xi, ctum, to block up, close, stop (iv. 440).

ob-tego, ere, xi, ctum, to cover up, protect, conceal (ii. 300).

ob-torqueo, ēre, si, tum, to turn, twist (v. 559).

ob-trunco, āre, āvi, ātum, to cut down, kill, slaughter (ii. 663). 2.

obtūsus, a, um, part. (obtundo), blunted, dull, unfeeling, unsympathetic (i. 567).

obtūtus, ūs, m., a look, gaze (i. 495).

obuncus, a, um, adj., bent, curved, hooked (vi. 597).

ob-vertō, ere, ti, sum, to turn toward or to, turn (iii. 549). 2.

obvius, a, um, adj., in the way, to meet (i. 314); exposed to (iii. 499). 3.

occāsus, ūs, m., fall, destruction, ruin (i. 238). 2.

oc-cido, ere, cidi, cāsum, to fall down, full, perish, die (ii. 581).

oc-cubo, āre, to rest, repose, lie (i. 547). 2.

occulo, ere, cului, cultum, to cover, hide, conceal (i. 312).

occulto, āre, āvi, ātum, to hide (ii. 45).

occultus, a, um, part. (occulo), hidden, unseen, secret (i. 688). 2.

oc-cumbo, ere, cubui, cubitum, to fall in death, die, meet death (i. 97). 2.

occupo, āre, āvi, ātum, to seize, take possession of, occupy (vi. 424); occupy, fill, overspread (iv. 499); occupy, fill, reach (iii. 294). 4.

oc-curro, ere, curri and cucurri, cursum, to run to meet, go to meet, meet (iii. 82); present itself, appear (iii. 407); oppose, hinder, thwart (i. 682). 5.

Oceanus, i, m., the ocean (i. 287). 5.

ōcior, ius, comp. adj., swifter, fleetier (v. 319).

ōcius, comp. adv., more swiftly, sooner (iv. 294). 2.

oculus, i, m., an eye (i. 89). 38.

ōdi, ōdisse, ōsus, defect., to hate (ii. 158). 3.

odium, ii, n., hatred, hate (i. 361); enmity, animosity, grudge (i. 668). 5.

odor, ōris, m., odor, fragrance, smell (i. 403); stench (iii. 228). 2.

odōrātus, a, um, part. (odōro), fragrant (vi. 658).

odōrus, a, um, adj., keen-scented (iv. 132).

Oenōtrius, and **Oenōtrus**, a, um, adj., of Oenotria, an old name for the southeastern part of Italy, Oenotrian, Italian (i. 532).

offa, ae, f., a bit, a morsel, cake (vi. 420).

of-fero, ferre, obtuli, oblātum, to present, offer, show, put in the way of (i. 450); w. reflex. or pass., meet, be met (ii. 340, 371). 7.

officium, ii, n., a voluntary service, kindness, kindly offices (i. 548).

Oileus, ei and eos, m., a king of the Locri, father of Ajax the less (i. 41).

Oleares, i, f., one of the Cyclades (iii. 126).

oleum, i, n., *oil, olive-oil* (iii. 281). 3.

olim, adv., of past time, *once, formerly*; in general, *at times* (v. 125); of the future, *at some time, hereafter* (i. 20).

oliva, ae, f., *an olive, olive-tree, olive branch* (v. 309). 5.

olivum, i, n., *olive-oil, oil* (vi. 225).

olle, an archaism for *ille*.

Olympus, i, m., a mountain between Macedonia and Thessaly, regarded as the abode of the gods; poet. *heaven* (i. 374). 4.

ōmen, inis, n., *a sign, token, omen* (ii. 182); *a solemn rite, marriage auspices, wedlock* (i. 346). 8.

omnino, adv., *altogether, wholly* (iv. 330).

omniparens, ntis, adj., *all-producing* (vi. 595).

omnipotens, ntis, adj., *almighty, omnipotent* (i. 60). 7.

omnis, e, adj., *all, every, the whole* (i. 15, *passim*).

onero, āre, āvi, ātum, *to load, lade, freight* (i. 363); *burden, oppress, overwhelm* (iv. 549); *load, stow away* (i. 195). 6.

onerōsus, a, um, adj., *heavy* (v. 352).

onus, eris, n., *a burden, weight, load* (i. 434). 3.

onustus, a, um, adj., *loaded, burdened, laden* (i. 289).

opāco, āre, āvi, ātum, *to shade* (vi. 195).

opācus, a, um, adj., *dark, shadowy, shady, dusky, gloomy* (iii. 508, 619); *that casts a shade, shady* (vi. 208). 8.

operio, ire, ui, ertum, *to cover* (iv. 352).

operor, āri, ātus, *to work at, be busy with, devote one's self to, be engaged in* (iii. 136).

opertus, a, um, part. (operio), *hidden*; subs., *operta*, ōrum, n. pl., *secret places, dark recesses* (vi. 140).

opimus, a, um, adj., *rich, fertile, fruitful* (i. 621); *rich, sumptuous* (iii. 224);

spolia opima, arms won by a general

on the field of battle in single combat with the general of the opposing forces, *spoils of honor* (vi. 855). 4.

op-perior, iri, peritus and pertus, *to await, wait for* (i. 454).

op-peto, ere, ivi (ii), Itum, *to meet* (sc. mortem), *die, perish* (i. 96).

op-pōno, ere, posui, positum, *to place against, before, in front of, opposite* (v. 335); *expose* (ii. 127). 2.

oppositus, a, um, part. (oppōno), *opposite, opposing, placed over against* (ii. 333). 2.

op-primo, ere, pressi, pressum, *to weigh down, oppress, crush, overwhelm* (i. 129).

op-pugno, āre, āvi, ātum, *to storm, assault, besiege* (v. 439).

ops, opis, f., in pl., *wealth, resources, riches* (i. 14); *power, ability* (i. 601); *help, assistance, aid* (ii. 803). 13.

optātus, a, um, part. (opto), *desired, longed for, welcome* (i. 172). 7.

opto, āre, āvi, ātum, *to choose, select* (i. 425); *wish, wish for, desire* (i. 76). 13.

opulentus, a, um, adj., *rich, wealthy* (i. 447).

opus, eris, n., *work, labor* (i. 436); *urbis opus* = *instar urbis* (cf. ii. 15), *the size of a city* (v. 119); *work, art* (v. 284); *a work, work of art, the product of toil* (vi. 31); *opus est, there is need of* (vi. 261). 15.

ōra, ae, f., *a border, boundary, coast, shore, region, country* (i. 1). 29.

ōrāculum, i, n., *an oracle* (ii. 114). 3.

orbis, is, m., *anything circular, a ring, orb, circle* (v. 584); *the disk of a shield* (ii. 227); *the coils or folds of a serpent* (ii. 204); *the course of night or a heavenly body* (iii. 512); *the circle or revolution of months, a year* (i. 269); *orbis or orbis terrarum, the world* (i. 233). 15.

Orcus, i, m., *Orcus, the Lower World, the home of the dead* (ii. 398); *Pluto, Orcus, the god of the Lower World* (iv. 699). 4.

ordior, īri, orsus, to begin, begin to speak (i. 325). 4.

ordo, inis, m., a row, line, regular succession of things, order (i. 395); **ex ordine, without intermission or interruption** (v. 773); **a row or bank of oars** (v. 120); **a class, rank, order** (ii. 102). 19.

Orēas, adis, f., a mountain-nymph, an Oread (i. 500).

Orestēs, is or ae, m., the son of Agamemnon and Clytemnestra (iii. 331).

Orgia, ōrum, n. pl., a nocturnal revel in worship of Bacchus, Bacchic orgies (iv. 303). 2.

Oriens, ntis, m., the dawn, the day (v. 739); **the place where the sun rises, the East, the Orient** (i. 289). 3.

orīgo, inis, f., origin, birth, descent (i. 286); **the beginning** (i. 372). 5.

Ōrīōn, onis, m., one of the heavenly constellations (i. 535).

orior, īri, ortus, to arise, rise, appear, spring up, spring from, be born (i. 326). 4.

ornātus, ūs, m., dress, apparel, an ornament, adornment (i. 650).

ornus, i, f., a mountain-ash (ii. 626). 3.

ōro, āre, āvi, ātum, to plead, speak, argue (vi. 849); **beg, entreat, pray, implore** (i. 519). 20.

Orontēs, is or ae, m., a companion of Aeneas (i. 113).

Orpheus, ei, and eos, a celebrated poet and musician of Thrace, the husband of Eurydice and son of Calliope (vi. 119).

ortus, ūs, m., the rising of the sun or other heavenly body (iv. 118). 2.

Ortygia, ae, f., an old name for the island of Delos (iii. 124); **an island in the harbor of Syracuse** (iii. 694).

ōs, ōris, n., the mouth (i. 296); **the face, features, countenance** (i. 95); **voice, speech, utterance of the mouth** (i. 559); **a mouth, entrance** (i. 245). 60.

os, ossis, n., a bone (i. 660). 17.

osculum, i, n., in pl., the lips (i. 256); **a kiss** (i. 687). 2

ostendo, ere, di, sum and tum, to show, reveal, point out (vi. 368); **offer, promise** (i. 206); **display** (v. 376). 10.

ostento, āre, āvi, ātum, to present, to view, show, exhibit (iii. 703); **display boastingly, parade** (v. 521). 6.

ostium, ii, n., a mouth, entrance of any kind (i. 14); **a door** (vi. 81). 7.

ostrum, i, n., purple, purple cloth (i. 639). 5.

Othryadēs, ae, m., the son of Othrys, Panthus (ii. 319).

ōtium, ii, n., leisure, time (iv. 271); **inactivity, idleness, quiet, peace** (vi. 813). 2.

ovis, is, f., a sheep (iii. 660).

ovo, āre, āvi, ātum, to rejoice, exult (iii. 189); **triumph, have an ovation** (vi. 589). 8.

P.

pābulum, i, n., fodder, pasture (i. 473).

Pachynum, i, n., the southeastern promontory of Sicily (iii. 429).

paciscor, i, pactus, to make a bargain, barter; hazard, stake (v. 230).

pāco, āre, āvi, ātum, to make peaceful, subdue (vi. 803).

pactus, a, um, part. (paciscor), agreed upon, covenanted (iv. 99).

Paean, ānis, m., a festive song, a hymn of praise, a pæan (vi. 657).

paenitet, ēre, uit, it repents; it repents one, he is sorry, he regrets (i. 549).

Palaemōn, onis, m., a sea-god, the son of Ino (v. 823).

palaestra, ae, f., a wrestling-place, a palæstra (vi. 642); **a wrestling-match** (iii. 281). 2.

Palamēdēs, is, m., the son of Nauplius, king of Euboea, who was put to death by the Greeks at Troy, through the artifice of Ulysses (ii. 82).

pālans, ntis, part. (pālor), wandering, dispersed, scattered, straggling (v. 265).

Palinūrus, i, m., the pilot of Aeneas (iii.

- 202); a promontory of Lucania in Italy, named after the pilot (vi. 381).
- palla**, ae, f., a long upper garment, a robe, mantle worn by the Roman ladies (i. 648). 3.
- Palladium**, ii, n., the statue of Pallas, supposed to have fallen from heaven, at Troy (ii. 166).
- Pallas**, adis, f., the name of the Greek goddess corresponding to the Roman Minerva, goddess of wisdom and war (i. 39).
- pallens**, ntis, part. (palleo), pale, wan (iv. 26). 4.
- pallidus**, a, um, adj., pallid, pale (i. 354). 3.
- pallor**, ōris, m., pallor, paleness (iv. 499).
- palma**, ae, f., the palm of the hand, the hand (i. 93); a palm-wreath as a sign of victory, victory (v. 70); poetic, a victor (v. 339). 19.
- palmōsus**, a, um, adj., abounding in palm-trees (iii. 705).
- palmula**, ae, f., an oar-blade, an oar (v. 163).
- pālor**, āri, ātus, to straggle, wander about (v. 265).
- palūs**, ūdis, f., a swamp, marsh, marshy water, bog, pool (vi. 107). 5.
- pampineus**, a, um, adj., vine-clad, covered or adorned with vine-leaves (vi. 804).
- Pandarus**, i, m., a leader of the Lycians, and an ally of the Trojans (v. 496).
- pando**, ere, pandi, pansum or passum, to spread out, extend, unfold, expand, stretch out (iii. 520); open, throw open (ii. 27); disclose, make known, reveal, relate, explain (iii. 179). 13.
- Panopēa**, ae, f., a sea-nymph (v. 240).
- Panopēs**, is, m., a Sicilian youth (v. 300).
- Pantagiās**, ae, m., a small river in the eastern part of Sicily (iii. 689).
- Panthūs**, i, m., a Trojan, son of Othrys, a priest of Apollo (ii. 318).
- papāver**, eris, n., the poppy (iv. 486).
- Paphos**, i, f., a city of Cyprus, sacred to Venus (i. 415).
- pār**, paris, adj., equal, well-matched (i. 705); like, similar to (ii. 794); even, outspread, balanced (iv. 252). 13.
- parātus**, a, um, part. (paro), ready, prepared, furnished, equipped (i. 362). 13.
- Parcae**, ārum, f. pl., the Fates, the Parcae (i. 22).
- parco**, ere, peperci or parsi, parcitum or parsum, to spare, refrain from using (ii. 534); spare, refrain from injuring (i. 526); spare, refrain from, cease from, omit, forbear (i. 257). 8.
- parens**, entis, m., f., a parent, father or mother (i. 392); a father (i. 75); a mother (ii. 591). 35.
- pāreo**, ēre, ui, itum, to obey, yield to, comply with (i. 689). 8.
- pariēs**, ietis, m., a wall (ii. 442). 2.
- pario**, ere, peperci, paritum or partum, to bring forth, bear; produce, accomplish, procure, cause (vi. 435).
- Paris**, idis, m., the son of Priam, who carried off Helen from Greece, and thus was the cause of the Trojan war (i. 27).
- pariter**, adv., equally, at the same time, together, on equal terms (i. 572). 15.
- Parius**, a, um, adj., of Paros, one of the Cyclades, Parian (i. 593).
- parma**, ae, f., a shield (ii. 175).
- paro**, āre, āvi, ātum, to make ready, prepare (i. 179). 18.
- Paros**, i, f., an island of the Cyclades, famous for its fine white marble (iii. 126).
- pars**, partis, f., a part (i. 212); pars — pars, some — others (i. 423); place, quarter, side, direction (i. 474); part, portion, share (i. 508). 29.
- Parthenopaeus**, i, m., the son of Meleager, one of the seven against Thebes (vi. 480).
- partio**, ire, ivi (ii), itum, also deponent, to share, distribute (i. 194); divide, separate (v. 562). 2.

partus, a, um, part. (pario), obtained, procured (ii. 578); prepared, provided (ii. 784); secured, won (v. 229). 5.

partus, ūs, m., a bearing, a birth (i. 274); an offspring (vi. 786). 2.

parum, adv., too little, not enough (vi. 862).

parumper, adv., for a while (vi. 382).

parvulus, a, um, adj., very small, small, young (iv. 328).

parvus, a, um, adj., small, little (ii. 213). 13.

pasco, ere, pāvi, pastum, to drive to pasture, pasture, feed (vi. 655); feed, nourish, support (i. 608); feed, feast, gratify (i. 464); intrans. in pass. or mid. sense, feed, graze, pasture, browse, peck (i. 186); feed on (ii. 471); of a flame, feed upon, play around, wander around as an animal grazing (ii. 684). 9.

Pāsiphaē, ēs, f., the wife of Minos, king of Crete, and the mother of the Minotaur (vi. 25).

passim, adv., in every direction, here and there, everywhere (ii. 364). 10.

passus, a, um, part. (pando), loose, dishevelled, flowing (i. 480); outstretched, outspread (iii. 263). 3.

passus, ūs, m., a step, pace, footstep (ii. 724). 2.

pastor, ōris, m., a shepherd (ii. 58). 4.

Patavium, ii, n., a city founded by Antenor in the territory of the Veneti, now Padua, famous as the birthplace of Livy the historian (i. 247).

pate-facio, ere, fēci, factum, to lay open, throw open (ii. 259).

patens, ntis, part. (pateo), open, clear, unobstructed (ii. 266). 3.

pateo, ēre, ui, to be, lie, or stand open (i. 298); fly open (vi. 81); stretch, extend (vi. 578); be manifest, evident (i. 405). 6.

pater, tris, m., a father, sire (i. 345); pl., parents (ii. 579); a forefather, ancestor (i. 7); Father, as a title of honor often applied to the gods and sometimes to men, especially Aeneas (i. 60). 129.

patera, ae, f., a broad, shallow, drinking-cup or libation-bowl (i. 729). 9.

paternus, a, um, adj., belonging to a father, paternal, a father's (iii. 121). 2.

patesco, ere, patui, to lie open, be revealed, disclosed, become manifest (ii. 309). 3.

patiens, ntis, part. (patior), enduring, submissive, patient, passive (v. 390). 2.

patior, pati, passus, to suffer, endure, submit to (i. 5); suffer, permit (i. 386). 11.

patria, ae, f., a father-land, native-land, home (i. 51). 20.

patrius, a, um, adj., belonging to a father, paternal, ancestral (i. 620); belonging to a native country, native (ii. 180). 23.

Patrōn, ōnis, m., a companion of Aeneas (v. 298).

patruus, i, m., a paternal uncle (vi. 402).

paucus, a, um, adj., few (i. 538). 8.

paulatim, adv., little by little, gradually (i. 720). 3.

paulisper, adv., for a little while (v. 846).

paulum, adv., a little, somewhat (iii. 597). 2.

pauper, eris, adj., not wealthy, poor (ii. 87). 3.

pauperiēs, ēi, f., poverty (vi. 437).

pavidus, a, um, adj., trembling, fearful (ii. 489); timid, anxious (v. 575). 4.

pavito, āre, āvi, ātum, to tremble, quake (ii. 107). 2.

pavor, ōris, m., a trembling, quaking, dread, fear, alarm (ii. 229); a throbbing, panting, from anxiety or excitement (v. 138). 4.

pāx, pācis, f., peace (i. 249); grace, favor, pardon (iii. 261). 9.

pecten, inis, m., a plectrum, an instrument with which the strings of the lyre were struck (vi. 647).

pectus, oris, n., the breast (i. 44); the heart, feelings, disposition; soul, mind, thoughts (i. 36). 56.

pecus, oris, n., a herd, flock, drove (iii. 221); a swarm of bees (i. 435). 3.

pecus, udis, f., a beast, brute, animal as opposed to man (i. 743); in particular, a sheep (iii. 120). 10.

pedes, itis, m., a foot-soldier (vi. 880); soldiery, infantry (vi. 516). 2.

pelagus, i, n. (poetic for mare), the sea (i. 138). 30.

Pelasgi, ōrum, m. pl., the Pelasgians; poet., the Greeks (ii. 83).

Pelagus, a, um, adj., Pelusgian; poet., Grecian (i. 624).

Peliās, ae, m., a Trojan (ii. 435).

Pēlīdēs, ae, m., son of Peleus, Achilles (ii. 548); the grandson of Peleus, Neoptolemus (ii. 263).

pellāx, ācis, adj., crafty, artful, cunning, (ii. 90).

pellis, is, f., a hide, a skin (ii. 722). 2.

pello, ere, pepuli, pulsum, to drive out, expel, banish (i. 385). 7.

Pelopēus, a, um, adj., Pelopian; poet., Grecian (ii. 193).

Pelōrus, i, m., a promontory on the northeast coast of Sicily (iii. 411).

pelta, ae, f., a small shield shaped like a crescent (i. 490).

Penātēs, ium, m. pl., the Penates, the old Latin household gods, or guardians of the home (i. 68). 16.

pendeo, ēre, pependi, to hang, hang down, be suspended (i. 106); overhang (i. 166); hang over, lean forward (v. 147); hang around, loiter, linger (vi. 151). 13.

pendo, ere, pependi, pensum, to weigh out, pay; w. poenam, pay or suffer penalty (vi. 20).

Pēneleus, ei, m., a Greek at Troy (ii. 425).

penetrālis, e, adj., inner, innermost (ii. 297). 3.

penetrālia, ium, n. pl., the inner, private apartments of a house (ii. 484); a shrine, a sanctuary (vi. 71). 3.

penetro, āre, āvi, ātum, to penetrate, make one's way into (i. 243).

penitus, adv., far within (i. 200); far away (i. 512); altogether, utterly (vi. 737). 10.

penna, ae, f., a feather; in pl., wings (iii. 258). 7.

Penthesilēa, ae, f., a queen of the Amazons, who fought at Troy against the Greeks, and was killed by Achilles (i. 491).

Pentheus, ei and eos, m., a king of Thebes who opposed the rites of Bacchus, and was torn in pieces by his mother and her sisters while they were under the influence of the god (iv. 469).

penus, ūs and i, m., f., also penum, i, and penus, oris, n., food, provisions (i. 704).

peplum, i, n., and **peplus**, i, m., the peplum or robe of state in which the statue of Minerva was invested at the Panathenæa (i. 480).

per, prep. w. acc.; of space, through, throughout, all over; of time, through, during; of agent, or instrument, through, by means of; of cause, through, on account of; in oaths, by.

per-ago, ere, ēgi, actum, to pass through, traverse, canvass (vi. 105); execute, finish, accomplish, carry through, perform (iii. 493). 7.

peragro, āre, āvi, ātum, to wander over, traverse (i. 384). 2.

per-cello, ere, culi, culsum, to beat or throw down, overthrow (v. 374); smite, strike with consternation or astonishment (i. 513). 2.

per-curro, ere, cucurri or curri, cursum, to run through or over, mention cursorily or briefly (vi. 627).

per-cutio, ere, cussi, cussum, to strike, smite (iv. 589); of the mind (i. 513). 2.

perditus, a, um, part. (perdo), lost, ruined, hopeless (iv. 541).

per-edo, ere, ēdi, ēsum, to consume, devour, waste away (vi. 442).

per-co, *ire*, ii (Ivi), *itum*, to pass away, be destroyed (ii. 660); *perish*, *die* (ii. 428); *be ruined*, *undone* (iv. 497). 7.

per-erro, *āre*, *āvi*, *ātum*, to wander through or over (ii. 295); *survey* (iv. 363); *try* (v. 441). 3.

perfectus, a, um, part (*perficio*), *finished*, *completed*, *performed* (iii. 178); *done in*, *made of*, *wrought from* (v. 267). 6.

per-fero, *ferre*, *tuli*, *lātum*, to bear through; *carry news*, *report*, *announce* (v. 665); w. reflex., *betake one's self*, *go* (i. 389); *bear*, *endure*, *suffer* (iii. 323). 7.

per-ficio, *ere*, *fēci*, *fectum*, to go through with, *execute*, *accomplish*, *finish* (iv. 639). 2.

perfidus, a, um, adj., *faithless*, *false*, *perfidious* (iv. 305). 3.

per-flo, *āre*, *āvi*, *ātum*, to blow through or over (i. 83).

per-fundo, *ere*, *fūdi*, *fūsum*, to pour over, *anoint* (v. 135); *bathe*, *wash* (iii. 397); *drench* (ii. 221); *steep*, *dye* (v. 112). 4.

Pergameus, a, um, adj., *Trojan* (iii. 110).

Pergamum, i, n., and **Pergamus**, i, f., also **Pergama**, *ōrum*, n. pl., *the citadel of Troy*; poet. for *Troy* (i. 466).

pergo, *ere*, *perrexi*, *perrectum*, to go on, *keep on*, *continue* (i. 389); fig. (i. 372). 4.

per-hibeo, *ēre*, *ui*, *itum*, to present; *say*, *assert* (iv. 179).

periculum, i, (contr *perīclum*), n., *danger*, *peril* (i. 615). 9.

perimo, *ere*, *ēmi*, *emptum*, to ruin, *destroy*, *slay*, *kill* (v. 787). 2.

Periphās, *ntis*, m., a companion of *Pyrrhus* (ii. 476).

periūrium, ii, n., a false oath, *perjury* (iv. 542).

periūrus, a, um, adj., *perjured*, *false* (ii. 195). 2.

per-lābor, i, *lapsus*, to slip through, *glide over* (i. 147).

per-lego, *ere*, *lēgi*, *lectum*, to read thoroughly, *scan carefully* (vi. 34).

per-mētior, *īri*, *mensus*, to measure travel over, *traverse* (iii. 157).

per-mitto, *ere*, *mīsi*, *missum*, to give up, *surrender* (iv. 104); *consign*, *commit* (iv. 640); *permit*, *allow* (i. 540).

permixtus, a, um, part. (*permixtus*), *mingled with* (i. 488).

per-mulceo, *ēre*, *mulsi*, *mulsum*, to soothe, *calm*, *appease* (v. 135).

pernix, *icis*, adj., *swift*, *untiring* (iv. 640).

per-ōdi, *ōdisse*, *ōsus*, to hate, *thoroughly detest* (vi. 435).

perpetuus, a, um, adj., *whole*, *entire*, *perpetual* (iv. 32).

per-rumpo, *ere*, *rūpi*, *ruptum*, to burst through, *burst through* (ii. 480).

per-sentio, *ire*, *si*, *sum*, to feel, *perceive* (iv. 448); *see clearly* (iv. 90). 2.

per-solvo, *ere*, *solvi*, *solūtum*, to pay, *give*, *render* (i. 600). 3.

per-sono, *āre*, *ui*, *itum*, to sound on an instrument (i. 741); *cause sound* (vi. 171). 3.

per-sto, *āre*, *stiti*, *stātum*, to stand, *persist*, *continue steadfast*, *remain unaltered* (ii. 650). 2.

per-taedet, *ēre*, *taesum*, to be tired with, *sick* or *weary of anything* (ii. 18). 2.

per-tento, *āre*, *āvi*, *ātum*, poet., *vade* (i. 502). 2.

per-venio, *ire*, *vēni*, *ventum*, to come through, *reach*, *arrive at* (ii. 81).

pervius, a, um, adj., *passable*, *easy to pass* (ii. 453).

pēs, *pedis*, m., a foot (i. 404); *attached to a sail*, *a sheet*;

pedem, to veer out the sheet, *heave out* (v. 830). 26.

pestis, *is*, f., *plague*, *pestilence*, *infectious disease* (vi. 737); *destruction*, *ruin* (i. 195); *pest*, *scourge*, *curse*, *bane* (iii. 215).

Petēlia, *ae*, f., a very ancient town in the territory of *Bruttium* (iii. 40).

pre, Ivi (ii), **Itum**, to fall upon, to seek, in hostile sense (iii. 603); go to, make for in good sense (i. 508); ask, beg, st (iv. 127). 57.

res, um, m. pl., the Phaeacians, fabled luxurious inhabitants of island of Scheria, afterwards called Iyra, off the coast of Epirus (iii.

ra, ae, f., daughter of Minos and of Theseus; she slew herself out of hopeless love for Hippolytus (vi. 445). **raōn, ontis**, m., a poetic surname of the sun (v. 105).

ra, angis, f., a band of soldiers, a battle array, a fleet (ii. 254). 2. **ra, ae, ārum**, f. pl., trappings for a horse (v. 310).

ra, ae, f., a quiver (i. 323). 7.

ra, i, m., a Trojan servant (v.

ra, tētēs, ae, m., son of Poeas, king of Pelio, in Thessaly, and a companion of Hercules, who at his death gave him the poisoned arrows without which Troy could not be taken (iii.

ra, ius, a, um, adj., of or belonging to the river (iii. 212).

ra, ethōn, ontis, m., a river of fire in the Lower World (vi. 265).

ra, yās, ae, m., a son of Mars, king of Lapithae and father of Ixion (vi.

ra, eus, a, um, adj., of Phoebus (iii.

ra, ius, i, m., a name of Apollo, the god of light (i. 329).

ra, āces, um, m. pl., the Phoenicians (ii. 44).

ra, āissa, ae, f. adj., Phoenician (i. 714); f. subs., a Phoenician woman, (i. 714).

ra, āix, Icīs, m., a Greek chief, a companion of Achilles (ii. 762).

Pholoē, ēs, f., the name of a female slave (v. 285).

Phorbās, ntis, m., a son of Priam (v. 842).

Phorcus, i, m., son of Neptune and father of Medusa and the other Gorgons, changed after death into a sea-god (v. 240).

Phryges, um, m. pl., the Phrygians, Trojans (i. 468).

Phrygius, a, um, adj., Phrygian, Trojan (i. 182).

Phthia, ae, f., a city of Thessaly, the birthplace of Achilles (i. 284).

piāculum, i, n., an expiatory or propitiatory sacrifice (iv. 636); an expiation of crime or the crime itself (vi. 569). 3.

picea, ae, f., the pitch-pine (vi. 180).

piceus, a, um, adj., pitchy, black as pitch, pitch-black (iii. 573).

pictūra, ae, f., a picture (i. 464).

pictūrātus, a, um, adj., embroidered (iii. 483).

pietas, ātis, f., dutiful conduct towards the gods, one's parents, children, relatives, friends, country; piety, affection, loyalty, patriotism (i. 10); justice (ii. 536); mercy, pity (v. 688). 15.

piget, ēre, uit, it irks, displeases, afflicts, disgusts one (iv. 335). 2.

pignus, oris, n., a pledge, token, assurance, proof (iii. 611). 3.

pīneus, a, um, adj., of pine, pine- (ii. 258).

pingo, ere, pinxi, pictum, to paint, embroider (i. 711); tattoo (iv. 146); **pictae volucres**, "painted," i. e., many-colored, bright-plumaged birds (iv. 525). 6.

pinguis, e, adj., fat (i. 215); **pingues arae**, rich altars, i. e., full of fat and blood (iv. 62); rich, fertile (iv. 202); **pinguis pyra**, rich, unctuous (vi. 214). 8.

pīnifer, era, erum, adj., pine-bearing (iv. 249).

pīnus, ūs and **i**, f., a pine, pine-tree, fir,

placatus, a, uer, aij., *placatus*, complete, well-
 at i. 480. 5.
placatus, ere, si, sum, *placatus*, to
 placate, to soothe (v. 279).
placatus, m, f., *placatus*; in pl., *placatus*
 ii. 342. 2.
placatus, i, m., *placatus* (v. 405).
placatus, a, uer, aij. (superlat. of
 placatus. 5.
placatus, aij. (comparat. of mul-
 tus. 5.
placatus, a, uer, aij., *placatus*, causing rain,
 placatus (i. 744). 2.
placatus, i, m., *placatus*, a golden
 i. 741. 2. *placatus*, draught, a cup of
 i. 354. 3.
placatus, ae, f., *placatus*, punishment, expiation,
 placatus (i. 136). 24.
placatus, m, pl., the Carthaginians
 i. 312.
placatus, ae, m., a son of Priam (ii. 526).
placatus, ere, si, sum, *placatus*, to promise (i. 237).
placatus, ere, si, sum, *placatus*, to pollute, deile
 ii. 334. 3. *placatus*, i. 61. 3.
placatus, m, the son of Tyndarus and
 Leda and twin-brother of Castor (vi.
 151).
placatus, i, m., a pole, the north-pole, the
 i. 90. 6.
Polydorus, i, m., a son of Priam (iii.
 45).
Polyphēmus, i, m., a one-eyed giant in
 Sicily, the Cyclops, whose eye Ulysses
 and his companions had put out (iii.
 641).
Polyphoetēs, ae, m., a Trojan, a priest
 of Ceres (vi. 484).
Pōmetia, ae, f., and Pōmetii, ōrum, m.
 pl., an ancient town of the Volsci in
 Latium (vi. 775).
pompa, ae, f., a solemn procession as at
 public festivals, games, funerals, etc.
 (v. 53).
pondus, eris, n., (abstract) *weight*, *heaviness*
 (v. 153); (concrete) *weight*, *mass*
 (i. 359). 7.

placatus, a, uer, aij., *placatus*, complete, well-
 at i. 480. 5.
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pondus, eris, n., (abstract) *weight*, *heaviness*
 (v. 153); (concrete) *weight*, *mass*
 (i. 359). 7.

pōne, adv., *behind, after* (ii. 208). 2.

pōno, ere, posui, positum, *to put, place, lay* (i. 173); *establish, build, erect* (i. 264); *propose as a prize* (v. 292); *serve up, set before one at table* (iv. 602); *place before any one, place at his disposal, share* (vi. 611); *lay out as for burial* (ii. 644); *bury* (vi. 508); *recline, lay down* (iii. 631); **somno ponere**, *lull to sleep* (iv. 527); *put away, leave off, lay aside, dismiss* (i. 291); *cast, slough, of a serpent's skin* (ii. 473). 28.

pontus, i, m., *the sea, the deep* (i. 40). 17.

populāris, e, adj., *the people's, popular* (vi. 816).

pōpuleus, a, um, adj., *poplar-* (v. 134).

populo, āre, āvi, ātum, *to lay waste, ravage, plunder* (i. 527); *mutilate, deprive of* (vi. 496). 3.

populus, i, m., *a people, tribe, race, nation* (i. 21); *a crowd, host, multitude, mob* (i. 148). 18.

porricio, ere, ēci, ectum, *to cast forth as an offering to the gods, offer* (v. 238). 2.

porrigo, ere, rexi, rectum, *to stretch or spread out, extend* (vi. 597).

porrō, adv., *at a distance, afar off* (vi. 711); *afterwards, in course of time* (v. 600). 2.

porta, ae, f., *a gate, passage, outlet* (i. 83). 15.

portendo, ere, di, tum, *to point out, foretell, portend* (iii. 184). 2.

porticus, ūs, f., *a colonnade, gallery, porch* (ii. 528). 3.

portitor, ōris, m., *a carrier, a ferryman, a boatman* (vi. 298). 2.

porto, āre, āvi, ātum, *to bear, carry, bring* (i. 68); *declare* (iii. 539). 11.

Portūnus, i, m., *the god of harbors* (v. 241).

portus, ūs, m., *a harbor, port, haven* (i. 159). 29.

posco, ere, poposci, *to ask, beg, request,*

demand (i. 414); *call on, invoke* (i. 666). 17.

possum, posse, potui, *to be able, one can* (i. 38). 38.

post, adv., *of place, after, behind; of time, after, afterwards, hereafter* (i. 136); *next* (ii. 216); *prep. w. acc., of place, behind* (i. 296); *of time, after* (ii. 283).

posterus, a, um, adj., *the following, next, ensuing* (iii. 588). 3.

post-habeo, ēre, ui, itum, *to place after, hold in less esteem* (i. 16).

postis, is, m., *a post, door-post, a door* (ii. 442). 6.

postquam, conj., *after, as soon as, when* (i. 154). 19.

postrēmus, a, um, adj. (superlat. of **posterus**), *last, hindmost* (iii. 427).

postumus, a, um, adj. (superlat. of **posterus**), *last, latest-born, youngest* (vi. 763).

potens, ntis, part. (**possum**), *mighty, powerful* (i. 531); *having power over, ruling over, master of* (i. 80). 10.

potentia, ae, f., *power, might* (i. 664).

potestas, ātis, f., *power, ability, chance, opportunity* (iii. 670). 2.

potior, Iri, Itus, (sometimes of the third conjugation, iii. 56; iv. 217), *to get, gain, obtain, reach, get possession of, become master of* (i. 172). 7.

potis, e, adj., *able* (iii. 671); *comparat., potior, preferable, better* (iv. 287). 2.

potius, adv., *comparat. (from potis), rather* (iii. 654). 2.

pōto, āre, āvi, ātum or pōtum, *to drink* (vi. 715).

prae, adv. and *prep. w. abl., before.*

praecelsus, a, um, adj., *very high, lofty* (iii. 245).

praeceps, cipitis, adj., *headlong, headforemost* (ii. 307); *hurried, precipitate* (iii. 598); *in haste, at once* (iv. 573); *subs., a precipice, a verge, edge* (ii. 460). 14.

praeceptum, i, n., a precept, rule, command, order, warning (ii. 345). 5.

prae-cipio, ere, cēpi, ceptum, to prescribe (vi. 632); anticipate (vi. 105). 2.

praecipito, āre, āvi, ātum, to throw headlong, throw down (ii. 37); drive headlong, drive to madness (ii. 317); hasten, hurry, sink rapidly (ii. 9); fall headlong (vi. 351); rush or flow down (iv. 251); flee headlong, hasten away (iv. 565). 6.

praecipuē, adv., especially (i. 220). 5.

praecipuus, a, um, adj., especial, particular, peculiar (v. 249).

praeclārus, a, um, adj., very bright: magnificent, illustrious, famous (iv. 655).

praeco, ōnis, m, a herald (v. 245).

praecordia, ōrum, n. pl., (poet.), the breast, heart (ii. 367)

praeda, ae, f., booty, spoil, plunder (i. 528); prey, game (i. 210). 8.

prae-dīco, ere, xi, ctum, to foretell, predict (iii. 252); advise, admonish, charge (iii. 436). 3.

praedictum, i, n., a prediction, prophecy (iv. 464).

prae-co, īre, īvi (ii), itum, to go before, pass by (iv. 156).

prae-fero, ferre, tuli, lātum, to bear before; prefer, place before (v. 541).

prae-ficio, ere, fēcī, fectum, to set erect, to erect in connection of (vi. 118). 2.

prae-figo, ere, xi, xum, to fix in front, to fix end, to tip, point (v. 557).

prae-metuo, ere, to fear in advance, to be beforehand (ii. 573).

prae-mitto, ere, mīsi, missum, to send forward, ahead, in advance (i. 644). 2.

praemium, ii, n., a reward, prize, recompense (i. 461). 9.

prae-nato, āre, āvi, ātum, to glide by (vi. 705).

praepes, etis, adj., swift, fleet (iii. 361); subs., a bird (v. 254). 3.

praepinguis, e, adj., very fat, rich, fertile (iii. 698).

prae-ripio, ere, ripui, reptum, to first, snatch before some one else (516).

praeruptus, a, um, part. (praerun broken off, broken, steep (i. 105).

praesaepe, is, n., poet., a hire (i. 43

praescius, a, um, adj., foreknowing, scient (vi. 66).

praesens, ntis, adj., present, at hand, person, before one's eyes (iii. 174); time, present (v. 656); instant, immediate, imminent (i. 91); powerful, efficacious (iii. 611); prompt, ready, (v. 363). 5.

prae-sentio, īre, sensi, sensum, to receive beforehand, have a presentiment, divine (iv. 297).

prae-sideo, ēre, sēdi, sessum, to stand before; protect, defend, preside over (35). 2.

praestans, ntis, part. (praesto), excellent, surpassing, illustrious, distinguished (i. 71). 3.

prae-sto, āre, stiti, stātum or stitum, to surpass, excel; impers., praesta is better (i. 135). 3.

prae-tendo, ere, di, tum, to stretch, to extend; stretch in front, lie over against (iii. 692); coniugis praetendere tunc, stretch forth the marriage to make pretence of marriage (iv. 339).

praeter, adv., except, save: prep. w. a place, beyond; of other relations, beyond, contrary to, besides.

praeterea, adv., besides (i. 647); hence, henceforth (i. 49). 8.

praeter-eo, īre, īvi (ii), itum, to pass by (iv. 157). 3.

praeter-lābor, i, psus, to glide or pass by (iii. 478). 2.

praeter-vehor, vehi, vectus, to be borne past, sail past (iii. 688).

prae-texo, ere, xui, xtum, to fringe, edge, border, line (vi. 5); cover, conceal, hide (iv. 172). 3.

prae-vertō, ere, ti, and **prae-vertor**.

(used only in present), to precede, outstrip, outrun (i. 317); prepossess, pre-occupy (i. 721). 2.

prae-video, ēre, vīdi, vīsum, to foresee (v. 445).

prātum, i, u., a meadow; **prata recentia**, fresh, i. e. green meadows (vi. 674). 2.

prāvus, a, um, adj., distorted, wrong, wicked, malicious (iv. 188).

precor, āri, ātus, to pray, beg, supplicate, implore, invoke (iii. 144). 10.

prehendo or **prendo**, ere, di, sum, to lay hold of, seize, grasp, occupy, take possession of (ii. 322). 5.

prehenso or **prenso**, āre, āvi, ātum, (frequent. of **prendo**), to grasp at, lay hold of, clutch (ii. 444). 2.

premo, ere, pressi, pressum, to press, press upon, overwhelm (i. 246); tread upon (ii. 380); press hard after, pursue closely (i. 324); check, curb, hold in check, as of a wild horse (vi. 80); press or close tightly, as of the lips (vi. 155); keep in place by pressing, press down (iv. 148); oppress, overwhelm, weigh down (iii. 47); repress, hide, conceal (i. 209); restrain, check, stop (vi. 197); poet., rule, control (i. 54). 21.

presso, āre, āvi, ātum, (frequent. of **premo**), (poet.), to press (iii. 642).

pretium, ii, n., price, value, purchase money, money (iv. 212); a bribe (vi. 622); (poet.), a reward (v. 111). 5.

prex, cis, f., a prayer, supplication, entreaty (ii. 689); an imprecation, curse (iv. 612). 11.

Priamēius, a, um, adj., of Priam (ii. 403).

Priamidēs, ae, m., a son of Priam (iii. 295).

Priamus, i, m., Priam, king of Troy (i. 458); Priam's grandson (v. 564).

pridem, adv., long ago, long since (i. 722). 3.

primo, adv., in the beginning, at first (i. 613). 3.

primum, adv., at first, first; w. ut, cum, etc., as soon as (i. 306). 6.

primus, a, um, adj. (superl. of **prior**), first, foremost, earliest (i. 1); **prima ab origine**, from the very beginning (i. 372); in **primis**, among the first, especially (i. 303); subs., **primi**, chiefs, leaders (iv. 133). 41.

princeps, ipis, adj., first, in time or space (v. 160); subs., a chief, leader (i. 488); head, author, ancestor (iii. 168). 4.

principium, ii, n., a beginning, commencement; adv., **principio**, in the beginning, in the first place, first (ii. 752). 6.

prior, ōris, adj. comp., before some one else in time or order, first, former (i. 321); subs., **priores**, um, m. pl., ancestors, forefathers, men of olden time (iii. 693). 16.

priscus, a, um, adj., old, ancient (v. 598); old-time, good old (vi. 878). 2.

pristinus, a, um, adj., former (vi. 473).

Pristis, is, f., the name of one of Aeneas' ships (v. 116).

prius, adv., before, sooner (ii. 190). 3.

priusquam or **prius quam**, conj., before that, before, until (i. 192). 5.

prō, prep. w. abl., before, in front of, for, in behalf of, in return for, in defence of (ii. 17); instead of (i. 659).

prō or **proh!** interj. expressing wonder or lamentation, O! ah! (iv. 590). 2.

proavus, i, m., a great-grandfather; in gen., an ancestor (iii. 129).

probo, āre, āvi, ātum, to try, test; approve, deem well or desirable (iv. 112). 2.

Procās, ae, m., a king of Alba (vi. 767).

procāx, ācis, adj., bold, insolent, violent, boisterous (i. 536).

prō-cēdo, ere, cessi, cessum, to, go forward, proceed, advance (ii. 760); **procedere longius iras haud passus**, did not allow their rage to go any further (v. 461). 5.

procella, ae, f., a blast, storm, tempest (i. 85). 3.

procer, eris, m., usually pl., chiefs, nobles, princes (i. 740). 4.

prō-clāmo, āre, āvi, ātum, to cry aloud, proclaim (v. 345).

Procris, is, f., the wife of Cephalus, who shot her in a wood, mistaking her for a wild beast (vi. 445).

procul, adv., far off, at a distance, afar (i. 469). 10.

prō-cumbo, ere, cubui, cubitum, to bend or lean forward, bend (v. 198); fall, fall in death, sink down (ii. 426); fail forward, fall in, be beaten down (ii. 493). 7.

prō-curro, ere, cucurri and curri, cursum, to run forward: of rocks, jut out, project (v. 204).

prōcurvus, a, um, adj., crooked, curved, winding (v. 765).

procus, i, m., a suitor, wooer (iv. 534).

prōd-co, īre, ii (īvi), itum, to go forward, advance (vi. 199).

prōdigium, ii, n., an omen, portent, prodigy (iii. 366). 3.

prōditio, ōnis, f., treason: poet., a charge of treason (ii. 83).

prō-do, ere, didi, ditum, to bring forth, put forth, produce; betray (i. 470); give up, abandon, desert (i. 252); poet., to propagate, hand down, transmit (iv. 231). 5.

prō-dūco, ere, xi, ctum, to lead forth or out: prolong, drag out (ii. 637).

proelium, ii, n., a battle, fight (ii. 334). 9.

profānus, a, um, adj., unholy, profane, uninitiated in sacred rites (vi. 258).

prō-fero, ferre, tuli, lātum, to carry forward, extend (vi. 795).

proficiscor, i, profectus, to set out, depart, come from (i. 340). 4.

pro-for, āri, fātus, to speak out, speak (i. 561). 2.

profugus, a, um, adj., fleeing, exiled, banished; subs., an exile (i. 2).

profundus, a, um, adj., deep, profound, vast (i. 58). 4.

prōgeniēs, ēi, f., descent, race, stock, offspring, progeny (i. 19). 4.

prō-gigno, ere, genui, genitum, bear, produce, bring forth (iv. 180).

prō-gredior, di, gressus, to go forward, advance, proceed (iii. 300). 2.

pro-hibeo, ēre, ui, itum, to hold back, keep off, ward off, avert (i. 525); debar, forbid, prohibit (i. 540); w. inf., hinder, prevent (iii. 379). 8.

prō-icio, ere, iēcī, iectum, to throw forth, fling away, throw down (v. 402); give up, reject, renounce, throw away (vi. 436). 5.

prōiectus, a, um, part. (prōicio), projecting, jutting out (iii. 699).

prō-lābor, i, psus, to glide forward, fall down, fall to ruin (ii. 555).

prōlēs, is, f., an offspring, child, posterity, progeny, race (i. 75). 12.

prō-luo, ere, lui, lūtum, to wash forth; moisten, wet; se proluit, he drenched himself, drank a deep draught (i. 739).

prōluviēs, ēi, f., an overflow, discharge, excrement (iii. 217).

prō-mereor, ēri, meritus, to deserve, merit (iv. 335).

prōmissum, i, n., a promise (ii. 160). 3.

prō-mitto, ere, mīsi, missum, to promise (i. 258); assure, put forth a declaration, i. e. profess, vow (ii. 96). 9.

prōmo, ere, mpsi (msi), mptum, to bring out, bring forth, bring forth to light; w. se, come forth (ii. 260); put forth, display (v. 191). 2.

prōnuba, ae, f., an epithet of Juno as the goddess of marriage, Juno being represented as acting the part of bridesmaid (iv. 166).

prōnus, a, um, adj., bending or leaning forward (i. 115); prone, inclined downward, downflowing (v. 212). 5.

propāgo, inis, f., stock, progeny, race (vi. 870).

prope, adv. and prep. w. acc., *near*.

properē, adv., *speedily, quickly, in haste* (vi. 236).

propero, āre, āvi, ātum, *to hasten, make haste* (i. 745). 4.

propinquo, āre, āvi, ātum, *to approach, draw near to* (ii. 730). 6.

propinquus, a, um, adj., *near, neighboring* (iii. 381); subs., *a relative, a kinsman* (ii. 86). 3.

propior, ius, adj. comp., *nearer* (iii. 531); subs., **propiōra**, um, n. pl., *nearer places* (v. 168). 3.

propius, comp. adv. (**prope**), *nearer, more closely* (i. 526). 2.

prō-pōno, ere, posui, itum, *to set before, display, propose, offer* (v. 365).

proprius, a, um, adj., *one's own* (i. 73); *lasting, abiding, permanent* (iii. 85). 6.

propter, prep. w. acc., *near, close to; on account of, because of* (iv. 320).

prōpugnāculum, i, n., *a bulwark* (iv. 87).

prōra, ae, f., *the prow of a vessel* (i. 104). 9.

prō-ripio, ere, ripui, reptum, *to snatch forth; w. se, or poet., without se, rush forth, hasten away, hasten* (v. 741). 2.

prō-rumpo, ere, rūpi, ruptum, *to cause to burst forth, send forth, belch forth* (iii. 572).

prōruptus, a, um, part. (**prōrumpo**), *rushing, impetuous* (i. 246).

prō-sequor, qui, secūtus, *to accompany, attend, follow, follow after* (iii. 130); *proceed in speaking* (ii. 107). 5.

Prōserpina, ae, f., *Proserpine, daughter of Ceres and Juppiter, and wife of Pluto* (iv. 698).

prō-silio, ire, ui, *to spring, leap, or start forth* (v. 140).

prospectus, ūs, m., *the prospect, the outlook, the view* (i. 181).

prosper or **prosperus**, a, um, adj., *favorable, fortunate, prosperous* (iii. 362).

prō-spicio, ere, exi, ectum, *to look out, forth, or forward* (i. 127); *look forth,*

peer (ii. 733); *trans., see in the distance, descry, perceive, discern, see* (i. 185). 6.

prō-sum, **prōdesse**, **prōfui**, *to be of assistance or use, avail, profit* (v. 684).

prō-tego, ere, xi, ctum, *to cover in front, protect* (ii. 444).

prō-tendo, ere, di, sum or tum, *to stretch forth* (v. 377).

prōtinus, adv., *forthwith, immediately, right on, from there on* (ii. 437); *continuously, uninterruptedly* (iii. 416). 7.

prō-traho, ere, xi, ctum, *to drag forth or forward* (ii. 123).

prō-veho, ere, xi, ctum, *to bear forward; in pass., go, proceed, sail, ride, etc.* (iii. 72); *protract one's words, speak on, say* (iii. 481). 4.

proximus, a, um, adj. (super. of **propior**), *nearest, next, in place* (i. 157); *next, in time* (ii. 311). 9.

prudentia, ae, f., *skill, knowledge, discretion* (iii. 433).

prūna, ae, f., *a live coal* (v. 103).

pūbens, ntis, adj., *flourishing, exuberant, luxuriant, juicy* (iv. 514).

pūbēs, is, f., *the groins, loins, the middle* (iii. 427); *collective, youth, young men* (i. 399); *offspring* (vi. 580). 10.

pūbesco, ere, **pūbui**, *to grow up, grow toward manhood* (iii. 491).

pudeo, ēre, ui or **puditum est**, *to make or be ashamed; impers., pudet, one is ashamed* (v. 196).

pudor, ōris, m., *shame, modesty, decency, chastity* (iv. 27); *scruples* (iv. 55). 4.

puella, ae, f., *a girl, a maiden* (ii. 238). 2.

puer, eri, m., *a child in general, a boy* (i. 267). 30.

puerilis, e, adj., *boyish, youthful, composed of boys* (v. 548).

pugna, ae, f., *a battle, combat* (i. 456). 10.

pugno, āre, āvi, ātum, *to fight, contend in battle* (iv. 629); *resist, oppose* (iv. 38). 3.

pugnas, i, m., a fist (iv. 673).

pulcher, chra, chrum, adj., fair, beautiful (i. 72); goodly, noble, illustrious (i. 75); glorious (ii. 317); excellent (v. 728). 19.

pulso, āre, āvi, ātum, to beat or strike again and again, beat constantly, strike repeatedly (iv. 249); beat, lash (iii. 555); strike against, reach, touch (iii. 619); **pulsans**, panting, throbbing, pulsating (v. 138). 8.

pulsus, ūs, m., a striking, beating, tramp (vi. 591).

pulverulentus, a, um, adj., dusty (iv. 155).

pulvis, eris, m., f., dust (i. 478). 3.

pūmex, icis, m., a pumice-stone, porous rock of any kind, rock (v. 214).

pūniceus, a, um, adj., purple (v. 269).

Pūnicus, a, um, adj., Punic, Carthaginian (i. 338).

puppis, is, f., the stern of a ship (i. 115); a ship (i. 69). 28.

purgo, āre, āvi, ātum, to cleanse, purify; poet. w. se, clear away, vanish, disappear (i. 587).

purpura, ae, f., purple color, purple (v. 251).

purpureus, a, um, adj., purple (i. 337); bright, ruddy, glowing, beautiful (i. 591). 8.

pūrus, a, um, adj., clean, pure, clear (ii. 590); without an iron head, headless (vi. 760). 4.

puto, āre, āvi, ātum, to think, suppose (ii. 43); ponder, consider, meditate, reflect upon (vi. 332). 7.

Pyramiōn, ōnis, m., the brother of Dido (i. 547).

pyra, ae, f., a pyre, a funeral pile (iv. 494). 3.

Pyrgō, ūs, f., the nurse of Priam's children (v. 645).

Pyrrhus, i, m., a son of Achilles and Deidamia, also called Neoptolemus (ii. 526).

Q.

quā, adv. rel., where, how (ii. 463); interrog., where? how? (i. 676); indef., in any way (i. 18).

quadrigae, ārum, f. pl., a team of four horses, a four-horse chariot (vi. 535).

quadrupēs, edis, m., a quadruped, animal (iii. 542).

quaero, ere, sivi (ii), sītum, to seek, search for (i. 380); seek to learn (i. 309); ask, inquire (i. 370); seek in vain, miss (v. 814). 27.

quaesitor, ōris, m., a judge, an inquisitor (vi. 432).

quaeso, ere, iui (ii), (old form of **quaero**), to pray, beg, beseech (iii. 358).

quālis, e, adj., interrog., of what sort (i. 752); rel., of such sort, such as, as (i. 316). 21.

quam, adv., in what way, how much, how, as much as; after tam, as; with comparat., than; with superlat. it intensifies the meaning, e.g. **quam maximum**, the greatest possible. 22.

quamquam, conj., although (ii. 12); and yet (v. 195). 6.

quamvis, conj., although (iii. 454).

quando, adv. indef., w. si, if ever (iii. 500); conj., since, because (i. 261). 8.

quantus, a, um, adj., interrog., how great, how much, how many (i. 719); rel., as great, as much as, such as (i. 368). 17.

quārē, adv., wherefore (i. 627).

quartus, a, um, adj., the fourth (iii. 205).

quasso, āre, āvi, ātum, to shake violently, brandish (v. 855); shake to pieces, shatter (i. 551). 4.

quater, adv., four times (i. 94). 5.

quatio, ere, quassum, to shake (ii. 611); shake, beat, flap (iii. 226); agitate, cause to quiver or tremble (v. 200); torment (vi. 571). 6.

quattuor, adj., indecl., four (iii. 537). 6.

-que, conj., enclit., and, expressing a more intimate relation than et.

queo, **quīre**, **ivi** (ii), **itum**, to be able (vi. 463).

quercus, **ūs**, f., an oak, oak-tree, a garland of oak-leaves (iii. 680). 3.

querēla, **ae**, f., a complaint (iv. 360).

queror, **i**, **questus**, to complain, lament, bewail (i. 385). 3.

questus, **ūs**, m., a complaint, lamentation (iv. 553). 2.

quī, **quae**, **quod**, rel. pron., who, which, what, that; inter. adj. pron., who? which? what? indef. adj. pron., any (passim).

quia, conj., because (ii. 84). 4.

quianam, adv., why? wherefore? (v. 13).

quicumque, **quaecumque**, **quodcumque**, indef. rel. pron., whoever, whatever (i. 330).

quidem, adv., indeed, at least, forsooth.

quiēs, **ētis**, f., rest, quiet, peace, repose (i. 691); pause (i. 723). 10.

quiesco, **ere**, **ēvi**, **ētum**, to rest, repose (i. 249); become quiet, cease, leave off, desist (v. 784); become quiet, die down (vi. 226): 5.

quiētus, **a**, **um**, adj., quiet, peaceful, calm, restful (i. 205). 5.

quīn, conj., that not, but that; adv., why not? (iv. 99); nay, nay even, moreover (i. 768); nay but (i. 279). 6.

quīnī, **ae**, **a**, distr. num. adj., five each, or in gen., five (ii. 126). 2.

quīnquāgintā, num. adj., indecl., fifty (i. 703). 3.

quippe, adv., indeed, surely (i. 59); ironically, forsooth (i. 39); conj., since, inasmuch as (i. 661). 4.

Quirīnus, **i**, m., a surname of Romulus (i. 292).

quis, **quae**, **quid**, interrog. pron., who? what? adv., quid, why? how? indef. pron., any one, anything, any.

quisnam, **quaenam**, **quidnam**, who, pray? what, pray?

quisque, **quaeque**, **quodque**, and subs.,

quidque or **quicque**, indef. pron., whoever, whatever, each; every.

quō, inter. and rel. adv., where, whither, how far, wherefore; conj., in order that.

quōcircā, conj., for which reason, wherefore (i. 673).

quōcumque, adv., whithersoever.

quod, conj., that, in that, because; with other particles (**si**, **nisi**, **ubi**, etc.), but, though; after verbs of declaring and perceiving, that; poet., therefore.

quōmodo, adv., in what manner? how? (vi. 892); in the same manner, as (v. 599).

quōnam, adv., whither, pray? (ii. 595).

quondam, adv., once, formerly (iv. 307); at times, sometimes (ii. 367); at some future time, sometime, ever (vi. 876).

quoniam, conj., since now, because.

quoque, conj., (placed after the emphatic word), also, too.

quot, adj., indecl., how many? as many as.

quotannis, adv., annually (v. 59). 2.

quotiens, adv., how often? as often as.

quousque, adv., how far? how long?

R.

rabidus, **a**, **um**, adj., raging, furious, savage, fierce (vi. 80). 3.

rabiēs, **em**, **e**, f., rage, madness, fury, frenzy (i. 200); the madness or mad craving for food (ii. 357). 4.

radius, **ii**, m., a staff or rod; a spoke of a wheel (vi. 616); a rod or wand used for measuring or drawing figures (vi. 850); poet. in pl., the rays of the sun (iv. 119). 4.

rādīx, **īcis**, f., a root (iii. 27). 4.

rādo, **ere**, **si**, **sum**, to scrape, shave; skim, graze, sail close to, skirt (iii. 700). 3.

rāmus, **i**, m., a bough, branch, twig (iii. 25); a wreath (v. 71). 15.

rapidus, **a**, **um**, adj., swift, quick, rapid, in rapid course or flight (i. 59); devouring, consuming, fierce (i. 42). 11.

- rapio, ere, pui, ptum, to seize and carry off, hurry, snatch away, take, snatch up** (i. 28); *catch or catch up quickly* (i. 176); *snatch away, rescue* (i. 378); *plunder, plunder, rob, steal, ravish* (i. 528); *scour, hasten over, range swiftly through* (vi. 8). 16.
- rpto, āre, āvi, ātum, to snatch, drag, drag along** (i. 483). 2.
- raptor, ōris, m., a robber, plunderer; as adj., plundering** (ii. 356).
- raptum, i, n., that which has been stolen, booty, plunder** (iv. 217).
- rāresco, ere, to grow thin; begin to open, grow wider, open up** (iii. 411).
- rārus, a, um, adj., loose in texture, thin, with wide meshes** (iv. 131); *scattered, here and there* (i. 118); *few in number, few, faltering* (iii. 314). 3.
- ratio, ōnis, f., a reckoning, calculation; mode, manner, method, plan** (iv. 115); *judgment, reason, good reason as shown by judgment, cause, sense* (ii. 314). 2.
- ratis, is, f., a raft, a boat, ship in general** (i. 43). 12.
- raucus, a, um, adj., hoarse, deep or harshly sounding, as of metal** (ii. 545); *hoarsely roaring or resounding, as of rocks or water* (v. 866). 3.
- re- or red-, an inseparable particle, back, again; also with intensive force.**
- rebellis, e, adj., insurgent, rebellious** (vi. 858).
- re-cēdo, ere, cessi, cessum, to go back, retire, withdraw, give way, give place, ~~draw back~~, go away** (ii. 595); *stand back or be retired* (ii. 300); *go away, leave, vanish, flee* (iii. 311). 9.
- recens, ntis, adj., fresh, young, green, recent, new** (i. 417); *pure* (vi. 635). 7.
- re-censeo, ēre, ui, sum and sītum, to count, reckon, review, examine, survey** (vi. 682).
- recidivus, a, um, adj., returning, restored** (iv. 344).
- re-cingo, ere, nxi, nctum, to ungird, unloose** (iv. 518).
- re-cipio, ere, cēpi, ceptum, to bring, take or get back, recover, rescue** (i. 178); *admit, receive* (ii. 187); *poenas recipere, take punishment from any one, punish* (iv. 656). 10.
- re-clūdo, ere, si, sum, to uncloze, open, disclose, reveal** (i. 358); *unsheathe* (iv. 646). 4.
- re-colo, ere, colui, cultum, to work anew; think over, consider, survey** (vi. 681).
- re-condo, ere, didi, ditum, to lay up, stow away, hide, conceal, bury** (i. 681). 3.
- re-cordor, āri, ātus, to recall to mind, remember** (iii. 107).
- rector, ōris, m., leader, master, helmsman** (v. 161). 2.
- rectus, a, um, part. (rego), drawn straight, straight, direct** (vi. 900); *subs., rectum, i, n., that which is right, rectitude, virtue* (i. 604). 2.
- re-cubo, āre, to lie back, lie down, recline** (iii. 392). 2.
- recurso, āre, āvi, ātum, to run back, keep coming back, recur, return** (i. 662). 2.
- recursus, ūs, m., a running back, a retreat** (v. 583).
- re-cūso, āre, āvi, ātum, to refuse, be reluctant** (ii. 126); *recoil* (v. 406). 5.
- re-cutio, ere, cussum, to strike again, cause to resound** (ii. 52).
- red-do, ere, didi, ditum, to put or give back, return, restore, give back words, reply, answer** (i. 409); *give, render, grant* (ii. 537); *make, render, cause to be* (v. 705). 20.
- red-eo, Ire, ii (Ivi), itum, to go back, come back, return** (ii. 275). 6.
- redimio, Ire, ii, itum, to bind around, encircle** (iii. 81).
- red-imo, ere, ēmi, emptum, to buy back, redeem, ransom** (vi. 121).
- reditus, ūs, m., a return** (ii. 17). 2.

red-oleo, ēre, olui, to smell of, be redolent of (i. 436).

re-dūco, ere, xi, ctum, to lead, bring or draw back (i. 143). 5.

reductus, a, um, part. (redūco), deep, receding (i. 161); deep, retired, secluded (vi. 703). 2.

redux, ucis, adj., brought back, returned (i. 390). 4.

re-fello, ere, felli, to disprove, refute (iv. 380).

re-fero, ferre, rettuli, lātum, to bear or bring back, give back, return, restore (i. 390); report, relate (i. 309); w. reflex. or in pass., be borne back, go back, ebb (ii. 169); recall, reproduce, remind one of (iv. 329); in **melius referre**, bring back into a better state, change for the better (i. 281); speak, say, utter (i. 94); render, perform (v. 598). 20.

re-figo, ere, xi, xum, to unfix, unfasten, tear down, pull off (v. 360); in pass., fall down (v. 527); tear down the tablet on which a law was proclaimed to the public, hence abolish the law (vi. 622). 3.

re-flecto, ere, xi, xum, to turn or bend back; w. **animum**, think of (ii. 741).

re-fringo, ere, frēgi, fractum, to break off (vi. 210).

re-fugio, ere, fūgi, to flee back or away, retreat (iii. 258); recoil (ii. 12); recede (iii. 536); trans., flee back from, shun, avoid (ii. 380). 5.

re-fulgeo, ēre, si, to flash back, shine, glitter (i. 402); gleam, shine refulgent (i. 588). 4.

refūsus, a, um, part. (refundo), upturned, disturbed (i. 126); overflowing (vi. 107). 2.

rēgālis, e, adj., regal, royal (i. 637). 2.

rēgificus, a, um, adj., royal, magnificent (vi. 605).

rēgīna, ae, f., a queen (i. 9); a princess (i. 273). 27.

regio, ōnis, f., direction, quarter, region, territory (i. 460). 6.

rēgius, a, um, adj., royal, (i. 443). 12.

regnātor, ōnis, m., a ruler, sovereign (ii. 557). 2.

regno, āre, āvi, ātum, to reign as king, be king, lord it (i. 141); trans., govern, rule over (iii. 14). 7.

regnum, i, n., kingly government, sovereignty, power, seat of government, kingdom, realm (i. 17). 71.

rego, ere, xi, ctum, to direct, guide, keep straight (iii. 659); rule, govern, sway, control (i. 153). 9.

re-icio, ere, iēcī, iectum, to throw back or off (v. 421).

re-lego, ere, lēgi, lectum, to collect again; travel over again, sail past again, retrace one's course (iii. 690).

rēligio, ōnis, f., reverence, religious veneration (ii. 715); form of religion, religious rites, worship, religion (ii. 188); a divine revelation (iii. 363); a sacred thing, an object of religious veneration (ii. 151). 5.

rēligiōsus, a, um, adj., religious, holy, sacred (ii. 365).

re-linquo, ere, liqui, lictum, to leave behind, leave, give up, surrender, desert, neglect, forsake, abandon (ii. 28). 39.

rēliquiae, ārum, f. pl., that which is left, remains, relict, remnant, those who have escaped from (i. 30). 6.

re-lūceo, ēre, xi, to shine back, shine, glow, gleam (ii. 312).

re-meo, āre, āvi, ātum, to return (ii. 95).

re-mētior, īri, mensus, to measure back, retrace (ii. 181); observe again (v. 25). 3.

rēmex, igis, m., a rower, oarsman (iv. 588); crew (v. 188). 2.

rēmigium, ii, n., the oarage, a rowing, movement of oars (i. 301); that by which the motion is effected, the oars, oarage (vi. 19); a band of rowers (iii. 471). 4.

re-mitto, ere, misi, missum, to send

- back* (ii. 543); *return, repay* (iv. 436); *give up, resign, yield* (v. 419). 4.
- re-mordeo**, ēre, morsum, *to vex, torment, disturb* (i. 261).
- re-moveo**, ēre, mōvi, mōtum, *to move away, clear away, withdraw, remove* (i. 216). 2.
- re-mūgio**, īre, *to bellow back, resound, re-echo* (vi. 99).
- rēmus**, i, m., *an oar* (i. 104). 26.
- Remus**, i, m., *the brother of Romulus* (i. 292).
- re-narro**, āre, āvi, ātum, *to tell again* (iii. 717).
- re-nascor**, i, nātus, *to be born again, be ever renewed* (vi. 600).
- re-novo**, āre, āvi, ātum, *to renew, revive* (ii. 3). 2.
- reor**, rēri, ratus, *to believe, think, suppose, deem* (ii. 25). 7.
- re-pello**, ere, reppuli, repulsum, *to drive back, repel, repulse* (ii. 13); *refuse, reject* (iv. 214). 3.
- re-pendo**, ere, ndi, nsūm, *to weigh in return; pay back, requite* (ii. 161); *balance over against, offset* (i. 239). 2.
- repente**, adv., *suddenly* (i. 594).
- re-perio**, īre, repperi, repertum, *to find, find out, discover, perceive* (iv. 128). 7.
- re-peto**, ere, īvi (ii), Itum, *to seek again, return to, go back to* (ii. 749); *recall, remember* (iii. 184); *repeat, renew, begin over again* (ii. 178); *say again, repeat* (i. 372). 6.
- re-pleo**, ēre, ēvi, ētum, *to refill, fill up, fill* (ii. 679). 2.
- replētus**, a, um, part. (repleo), *full, choked* (v. 806).
- re-pōno**, ere, posui, positum, *to put or place back, restore, put or place in general* (i. 253); *lay aside, lay down, give up* (v. 484). 8.
- re-porto**, āre, āvi, ātum, *to bring or carry back, bring back word, report or relate* (ii. 115).
- re-posco**, ere, *to demand back, demand, require, exact* (ii. 139). 2.
- repositus**, a, um, (contr. *repostus*), part. (repōno), *stored up, buried* (i. 26); *remote, distant* (iii. 364). 4.
- re-primo**, ere, pressi, pressum, *to press back, check, restrain* (ii. 378).
- re-quiēs**, ētis, f., *rest, repose, relaxation, respite* (iv. 433); *a place of rest, a resting-place* (iii. 393). 4.
- re-quiesco**, ere, ēvi, ētum, *to rest* (ii. 100).
- re-qui-ro**, ere, sīvi (ii), sītum, *to seek again, seek out, seek* (iii. 170); *ask, seek to know* (ii. 390); *ask, inquire after, mourn for* (i. 217). 6.
- rēs**, rēi, f., *a thing, affair, event, circumstance, cause, reason, interest, advantage, reality, fact* (passim).
- re-scindo**, ere, scidi, scissum, *to tear down, break down, demolish* (vi. 583).
- re-servo**, āre, āvi, ātum, *to keep back, reserve, save up* (iv. 368). 2.
- reses**, idis, adj., *inactive, unoccupied, torpid, idle, sluggish* (i. 722). 2.
- re-sideo**, ēre, sēdi, sessum, *to remain behind* (ii. 739).
- re-sīdo**, ere, sēdi, *to sit down* (i. 506); *settle, settle down* (v. 702); *subside, abate* (vi. 407). 5.
- re-signo**, āre, āvi, ātum, *to unseal, open* (iv. 244).
- re-sisto**, ere, stiti, *to stand still, remain standing, stand forth* (i. 588); *stop, pause* (iv. 76); *resist, oppose, make resistance* (ii. 335). 4.
- re-solvo**, ēre, solvi, solūtum, *to unloose, unbind* (iii. 370); *open* (iii. 457); *set free, free, release* (iv. 695); *relax* (vi. 422); *unravel* (vi. 29); *cancel, break, disregard* (ii. 157). 7.
- re-sono**, āre, āvi, *to resound, re-echo* (iv. 668); *make to resound* (v. 228). 2.
- re-specto**, āre, āvi, ātum, *to care for, regard* (i. 603).
- re-spicio**, ere, spexi, spectrum, *to look*

back or around (ii. 564); look back for or at (ii. 741); discern, behold, be mindful of, regard, take into consideration, consider (iv. 225). 13.

re-spondeo, ēre, ndi, nsum, to answer, respond to (vi. 474); correspond to (i. 585); lie opposite (vi. 23). 3.

responsum, i, n., an answer, a response, reply (ii. 376). 7.

re-stinguo, ere, nxi, nctum, to quench, put out, extinguish (ii. 686). 2.

re-stituo, ere, ui, ūtum, to set up again, restore, re-establish (vi. 846).

re-sto, stāre, stiti, to be left, remain (i. 556). 5. ✓

resulto, āre, ātum, to re-echo, reverberate, resound (v. 150).

resupīnus, a, um, adj., lying on the back, supine (i. 476). 2.

re-surgo, ere, surrexi, surrectum, to rise again (i. 206). 2.

rēte, is, n., a net, toils (iv. 131).

re-tego, ere, xi, ctum, to uncover, disclose, reveal (i. 356). 3.

re-tento, āre, āvi, ātum, to retard, hold back (v. 278).

retināculum, i, n., a rope, a cable (iv. 580).

re-tineo, ēre, ui, tentum, to hold back, restrain (v. 669).

re-traho, ere, xi, ctum, to draw or drag back, recall (v. 709).

retrō, adv., backwards, back (ii. 169). 7.

retrōversus (retrorsus), adv., back, backward, in return, again (iii. 690).

reus, i, m., a defendant, one bound by or answerable for anything; **reus voti**, bound by (my) vow (v. 237).

re-vello, ere, velli, vulsum or volsum, to pluck, pull or tear off or away (iv. 515); dig up, disturb (iv. 427). 6.

re-vertō, ere, ti, sum, or **re-vertor**, ti, sus, to turn back, revert, return (ii. 750). 5.

re-vincio, ire, vinxi, vinctum, to bind back, bind around, bind, fasten (ii. 57). 3.

re-vīso, ere, to come or go back to, revisit (i. 415). 8.

re-voco, āre, āvi, ātum, to recall, call back (v. 476); recall, regain, recover (i. 202); restore (i. 235); retrace (vi. 128); collect again (iii. 451); call out, call aloud (v. 167). 7.

re-volvo, ere, volvi, volūtum, to roll back; in pass., w. deponent sense, fall or sink back (iv. 691); send back, return (vi. 449); relate, repeat (ii. 101). 4.

re-vomo, ere, ui, to disgorgé, vomit up, spout forth (v. 182).

rēx, rēgis, m., a king, chief, ruler, master (i. 52); as adj., ruling (i. 21). 32.

Rhadamanthus, i, m., the brother of Minos, and judge in Hades (vi. 566).

Rhēsus, i, m., a Thracian king killed before Troy by Diomedes and Ulysses (i. 469).

Rhipeus, i, m., the name of a Trojan (ii. 339).

Rhoetēus and **Rhoetēius**, a, um, adj., pertaining to *Rhoeteum*, a promontory on the Trojan coast, *Trojan* (iii. 108).

rīdeo, ēre, si, sum, to laugh, smile (iv. 128); trans., laugh at, ridicule (v. 181). 3.

rigens, entis, part. (rigeo), stiff (i. 648).

rigeo, ēre, to be stiff (iv. 251). 2.

rigo, āre, āvi, ātum, to wet, moisten, bedew (vi. 699).

rīma, ae, f., a cleft, crack, chink (i. 123).

rīmor, āri, ātus, to lay open, tear up as if searching for something, dig deep for food (vi. 599).

rīmōsus, a, um, adj., full of chinks, leaky (vi. 414).

rīpa, ae, f., the bank of a river (i. 498).

rīte, adv., with proper religious rites (iv. 638); fitly, correctly, properly, well, rightly (iii. 36); in the usual manner, according to custom (v. 77). 7.

rīvus, i, m., a stream (iii. 350). 3.

rōbur, oris, n., an oak-tree, oak; in general, any kind of hard wood (ii. 188).

strength, vigor, power, freshness (ii. 639). 12.

rogo, āre, āvi, ātum, *to ask eagerly or frequently* (i. 750).

rogo, āre, āvi, ātum, *to ask, question, request* (ii. 149).

rogus, i, m., *a funeral pile* (iv. 640). 4.

Rōma, ae, f., *the city of Rome* (i. 7).

Rōmānus, a, um, adj., *of or belonging to Rome, Roman* (i. 33).

Rōmulus, i, m., *the founder and first king of Rome* (i. 276).

Rōmulus, a, um, adj., *poet. for Roman* (vi. 876).

rōro, āre, āvi, ātum, *to drip* (iii. 567).

rōs, rōris, m., *dew, moisture, liquid* (v. 854). 2.

roscidus, a, um, adj., *full of dew, dewy* (iv. 700).

roseus, a, um, adj., *of roses, rosy, rose-colored* (i. 402). 3.

rostrum, i, n., *the beak of a bird* (vi. 597); *the beak or prow of a ship* (v. 143). 4.

rota, ae, f., *a wheel* (i. 147). 5.

rubesco, ere, rubui, *to grow red, redden* (iii. 521).

rudens, entis, m., *a rope; in pl., the rigging or cordage of a ship* (i. 87). 4.

rudens, entis, part. (rudo), *roaring, creaking* (iii. 561).

ruīna, ae, f., *a falling down, a fall, downfall, ruin, destruction, overthrow* (i. 129). 9.

rūmor, ōris, m., *rumor, report, gossip* (iv. 203).

rumpo, ere, rūpi, ruptum, *to break, burst, force open, tear away, break down, burst through* (ii. 416); *violate, destroy, betray* (iv. 292); *cast off* (iv. 569); *give vent to, utter* (ii. 129). 14.

ruo, ere, rui, rutum, *to fall or rush violently down, fall in ruins* (ii. 290); *rush, hasten, rush forth, rush up* (i. 83); *plow, plow up* (i. 35). 22.

rūpēs, is, f, *a rock, cliff* (i. 162). 10.

rursus and **ursum**, adv., *backward; of time, again* (ii. 401). 3.

rūs, rūris, n., *the country; in pl., the fields* (i. 430). 2.

Rutuli, ōrum, m. pl., *an ancient people of Latium* (i. 266).

S.

Sabaeus, a, um, adj., *Sabaeen, poetic for Arabian* (i. 416).

sacer, cra, crum, adj., *consecrated, sacred, holy* through consecration to or association with a divinity (ii. 167); *devoted to a divinity for destruction; hence, accursed, abominable, infamous* (iii. 57). 22.

sacerdōs, ōtis, m., f., *a priest* (ii. 201); *a priestess* (i. 273); *a bard* (vi. 645). 17.

sacrātus, a, um, part. (sacro), *consecrated, sacred, hallowed* (i. 681). 6.

sacro, āre, āvi, ātum, *to consecrate or dedicate to a sacred use* (ii. 502). 6.

sacrum, i, n., *used chiefly in pl., sacred things, sacred rites* (ii. 132); *sacred songs or hymns* (ii. 239). 12.

saeculum, i, n., *generally in pl., saecula, ōrum, age, ages* (i. 291). 5.

saepe, adv., *often, frequently* (i. 148).

saepio, īre, psi, ptum, *to hedge in, surround* (i. 411); *guard, protect* (i. 506). 3.

saeta, ae, *a bristle, a stiff hair* (vi. 245).

saevio, īre, ii (īvi), itum, *to rage, be furious, fierce or angry* (i. 149). 7.

saevus, a, um, adj., *raging, furious, cruel, savage, fierce, dire, pitiless* (i. 4). 21.

Sagaris, is, m., *a Trojan servant* (v. 263).

sagitta, ae, f., *an arrow, shaft, bolt* (i. 187). 8.

sāl, salis, m., n., *salt; meton., salt water, the sea, the "briny deep"* (i. 35). 6.

Salius, ii, m., *an Acarnanian* (v. 298).

Sallentīnus, a, um, adj., *of the Sallentini, a people of Calabria, Sallentine* (iii. 400).

Salmōneus, eos, m., *a son of Aeolus, who,*

wishing to be called a god, imitated the lightning with burning torches, and for this was hurled to Tartarus by a thunderbolt from Jove (vi. 585).

salsus, a, um, part. (salo), salted, salty, salt (ii. 133). 7.

saltem, adv., at least, at all events (i. 557). 3.

saltus, ūs, m., a leap, bound (ii. 565). 2.

saltus, ūs, m., a forest pasture, woodland, glade (iv. 72). 2.

salum, i, n., the open sea, the deep, the sea in general (i. 537). 2.

salūs, ūtis, f., safety, welfare, deliverance (i. 451). 8.

salūto, āre, āvi, ātum, to salute, greet with a cheer (iii. 524).

salveo, ēre, to be well; usually in the imperative as a greeting, hail, welcome (v. 80). 2.

Samē, ēs, f., an island off the western coast of Greece (iii. 271).

Samos, i, f., an island off the coast of Asia Minor, sacred to Juno (i. 16).

sanctus, a, um, part. (sancio), sacred, inviolable, holy, venerable, august, pious, just (i. 426). 10.

sanguineus, a, um, adj., bloody, blood-stained, blood-red (ii. 207); blood-shot (iv. 643). 2.

sanguis, inis, m., blood (ii. 72); descent, race, stock (i. 19); a descendant, offspring (vi. 835); strength, (ii. 639). 8.

saniēs, ēi, f., bloody matter, gore, bloody venom (ii. 221). 4.

sānus, a, um, adj., sound, well; of the mind, sane, rational, in one's right mind (iv. 8).

Sarpēdōn, onis, m., son of Juppiter, king of Lycia, an ally of the Trojans (i. 100).

sat, adv., v. satis.

sata, ōrum, n. pl., standing grain, crops (ii. 306). 2.

satio, āre, āvi, ātum, to satisfy, appease (ii. 587).

satis, adv., indecl. adj., and subst., enough, sufficiently or sufficient (ii. 291).

sator, ōris, m., a sower; a creator, father (i. 254).

Sāturnius, a, um, adj., of or belonging to Saturn (i. 569); as subs., Saturnia, ae, f., Juno (i. 23).

Sāturnus, i, m., Saturn, the most ancient king of Latium, the god of agriculture and civilization in general; he was regarded as the father of Juppiter, Juno, Neptune, Pluto, etc (vi. 794).

saturo, āre, āvi, ātum, to fill, glut, satisfy, assuage (v. 608).

saucius, a, um, adj., wounded, pierced, smitten, lit. and fig. (ii. 223). 3.

saxum, i, n., a rock, large rough stone, reef (i. 108). 37.

Scaea porta, ae, f., the Scaean gate of Troy, the principal gate, facing the west and the Greek camp (ii. 612). 2.

scaena, ae, f., a stage scene, the background of the play on the stage, a background (i. 164); the stage (iv. 471). 3.

scālae, ārum, f. pl., a flight of steps, ladder, scaling ladder (ii. 442).

scando, ere, to climb, mount, ascend (ii. 237). 2.

scelerātus, a, um, part. (scelero), polluted, profaned, accursed (iii. 60); impious, wicked, infamous (ii. 231). 4.

scelero, āre, āvi, ātum, to pollute, to defile (iii. 42).

scelus, eris, n., an impious deed, a crime, a sin (ii. 535); abstr., wickedness, sin (i. 347). 15.

sceptrum, i, n., the staff of royalty, a sceptre (i. 57); poet., rule, dominion, authority, sway (iii. 296). 6.

scilicet, adv., no doubt, forsooth (ii. 577).

scindo, ere, idi, issum, to split, cleave, divide, rend (i. 161). 4.

scintilla, ae, f., a spark (i. 174).

scio, Ire, Ivi (ii), Itum, to know, in all senses (i. 682); followed by an inf., know how (i. 63). 4.

Scīpiadēs, ae, m., one of the Scipio family (vi. 843).

scitor, *āri*, *ātus*, to seek to know, inquire (ii. 105); w. **oraculum**, consult (ii. 114).

2.

scopulus, i, m., a cliff, crag, a ledge of rock in the sea (i. 145). 18.

scrūpeus, a, um, adj., rough, rugged, rocky (vi. 238).

scūtum, i, n., a shield, oblong in shape (i. 101). 2.

Scylacēum, i, n., a town on the coast of Bruttium (iii. 553).

Scylla, ae, f., a dangerous rock on the Italian coast between Italy and Sicily (iii. 420); the name of one of Aeneas' ships (v. 122).

Scyllaeus, a, um, adj., of or belonging to Scylla (i. 200).

Scyrius, a, um, adj., of Scyros, one of the Sporadic islands, Scyrian (ii. 477).

sēcessus, ūs, m., a retreat, recess (i. 159). 2.

sē-clūdo, ere, si, sum, to shut up (iii. 446): shut away, remove, exclude (i. 562). 2.

sēclūsus, a, um, part. (**sēclūdo**), secluded, remote (vi. 704).

sēco, āre, ui, ctum, to cut (i. 212); cut through, i. e., sail, fly, swim, skim (iv. 257); make or speed one's way (vi. 899). 7.

sēcrētus, a, um, part. (**sēcerno**), retired, remote, lonely, secret (ii. 299). 8.

sectus, a, um, part. (**sēco**), cut (ii. 16); carved (iii. 464). 4.

secundo, āre, to favor, further, second, prosper (iii. 36).

secundus, a, um, adj., following, next in order, second (v. 258); swiftly flying (i. 156); following, favoring, favorable, prosperous, propitious (i. 207). 11.

secūris, is, f., an axe (ii. 224). 4.

sēcūrus, a, um, adj., free from care, composed, tranquil (i. 290); care-dispelling (vi. 715); careless, heedless, without regard (i. 350). 3.

secus, adv., otherwise; **haud secus**, not

otherwise, just so (ii. 382); **haud secus ac**, in like manner as, just as (iii. 236).

sed, conj., but.

sedeo, ēre, sēdi, sessum, to sit, be seated (i. 56); military, sit down in siege, encamp around (v. 440); be fixed, firm, steadfast (ii. 660). 15.

sēdēs, is, f., a seat, abode, palace, temple, foundation (i. 681); bottom (i. 84). 8.

sedile, is, n., a seat, bench (i. 167).

sēditio, ōnis, f., sedition, riot, insurrection (i. 149).

sē-dūco, ere, xi, ctum, to lead away; divide, separate (iv. 385).

seges, etis, f., a corn-field; standing corn, a crop (ii. 304). 3.

segnis, e, adj., slow, sluggish, inactive (iii. 513). 2.

segnitiēs, ēi, f., slothfulness, tardiness (ii. 374).

Sellinūs, untis, f., a town on the southwestern coast of Sicily (iii. 705).

semel, num. adv., once, but once (iii. 431). 2.

sēmen, inis, n., a seed (vi. 6); pl., the elements of bodies (vi. 731). 2.

sēmianimis, e, adj., half-alive, half-dead (iv. 686).

sēmiēsus, a, um, adj., half-eaten, half-consumed (iii. 244).

sēmīnex, necis, adj., half-dead (v. 275).

sēmīno, āre, āvi, ātum, to produce, bring forth (vi. 206).

sēmīta, ae, f., a narrow way, a foot-path (i. 418). 2.

sēmīustus, a, um, adj., half-burned (iii. 578). 2.

sēmīvir, i, m. adj., half-man, effeminate (iv. 215).

semper, adv., always (ii. 97).

senātus, ūs, m., senate (i. 426).

senectūs, ūtis, f., old age (v. 416). 3.

senectus, a, um, adj., very old: used in Vergil as subs., **senecta**, ae, f., old age (v. 395). 2.

~~senex~~ **senex**, adj., old; used chiefly as

subs., *an old man* (iv. 251); **senior** = **senex**, *an old man* (ii. 509). 18.

sēni, *ae, a*, distr. num. adj., *six each*; = **sex**, *six* (i. 393). 2.

sensus, *ūs, m.*, *perception, feeling, sensation; spirit, reason* (vi. 747); in pl., *feelings, affections* (iv. 22); *sensations, emotions* (iv. 408). 3.

sententia, *ae, f.*, *an opinion, judgment, way of thinking, view* (ii. 35); *purpose, intention, determination* (i. 237). 7.

sentio, *īre, nsi, nsum*, *to perceive by the senses, feel* (i. 125); in somewhat broader sense, *perceive, see* (ii. 377); *understand, know* (iii. 360). 8.

sentis, *is, m.*, mostly in pl., *thorns, briers, brambles* (ii. 379).

sentus, *a, um, adj.*, *thorny, rough* (vi. 462).

septem, num. adj., *seven*.

septemgeminus, *a, um, adj.*, *seven-fold* (vi. 800).

septēni, *ae, a*, distrib. num. adj., *seven each*; poet. = **septem**, *seven* (v. 85). 2.

septimus, *a, um, ord. num. adj.*, *the seventh* (i. 755). 2.

sepulcrum, *i, n.*, *a tomb, grave* (iii. 67); *burial* (ii. 542). 7.

sepultus, *a, um, part. (sepelio)*, *buried* (iii. 41); *buried in wine, drunk, besotted* (ii. 265). 6.

sequāx, *ācis, adj.*, *following, pursuing, rapid* (v. 193).

sequor, *i, secūtus*, *to follow, follow after or behind* (i. 185); *chase, pursue* (iv. 384); *follow, go towards, seek after* (iv. 361); *follow a leader* (ii. 350); *follow an example, follow suit* (i. 747); *obey* (iv. 538); *favor, attend* (iv. 109); *follow the hand in pulling, come off* (vi. 146); *follow the points of a story, touch upon* (i. 342); *follow an object, aim at, strive for or after* (iii. 188). 36.

serēno, *āre, āvi, ātum*, *to make serene, clear up, clear away* (i. 255); **spem fronte serēnat**, *she causes hope to beam upon her brow* (iv. 477). 2.

serēnus, *a, um, adj.*, *clear, fair, cloudless* (iii. 518); *serene, calm* (ii. 285). 5.

Serestus, *i, m.*, a follower of Aeneas (i. 611).

Sergestus, *i, m.*, a follower of Aeneas (i. 510).

Sergius, *a, um, adj.*, *Sergian*; **domus Sergia**, *the Sergian family* (v. 121).

seriēs, *ēi, f.*, *series, succession* (i. 641).

sermo, *ōnis, m.*, *conversation, talk, discourse* (i. 217); *report, rumor* (iv. 189). 7.

sero, *ere, rtum*, *to join together, interweave; converse about, discuss* (vi. 160).

sero, *ere, sēvi, satum*, *to sow* (vi. 844); *beget*; in perf. pass. part., **satus**, *begotten of, sprung from, the son of* (ii. 540). 6.

serpens, *ntis, m., f.*, *a serpent* (ii. 214). 3.

serpo, *ere, psi, ptum*, *to creep, crawl with a winding motion, wind* (v. 91); *creep or steal upon* (ii. 269). 2.

Serrānus, *i, m.*, a surname of C. Atilius Regulus, who was summoned to the consulship when in the act of plowing (vi. 844).

serta, *ōrum, n. pl.*, *wreaths, garlands* (i. 417). 3.

sērus, *a, um, adj.*, *late, too late* (ii. 373). 4.

serva, *ae, f.*, *a female slave* (v. 284).

servans, *ntis, part. (servo)*, *observant* (ii. 427).

servio, *īre, īvi (īvi), itum*, *to be a slave or servant, serve* (ii. 786). 2.

servitium, *ii, n.*, *servitude, slavery* (i. 285). 2.

servo, *āre, āvi, ātum*, *to give heed to, watch, observe* (v. 25); *save* (iii. 86); *reserve, preserve, keep* (i. 207); *guard, keep watch over* (ii. 450); *keep, cherish, nurse* (i. 36); *sit by, keep close to* (ii. 568). 26.

seu, conj., *v. sive*.

sevērus, *a, um, adj.*, *strict, stern, severe; dreadful, frightful, fatal* (vi. 374).

si, conj., *if, in case; if indeed, since* (ii.

102); *when* (v. 64); *whether* (i. 578; iv. 110); *if only, would that* (vi. 187).

sibilus, a, um, adj., *hissing* (ii. 211). 2.

Sibylla, ae, f., *a sibyl, prophetess* (iii. 452). 6.

sic, conj., *thus, so*.

Sicāni, ōrum, m. pl., poet. *the Sicilians* (v. 293).

Sicānia, ae, f., *Sicily* (i. 557).

sicco, āre, āvi, ātum, *to dry up, wipe away* (iv. 687).

siccus, a, um, adj., *dry* (iii. 135); *thirsty* (ii. 358). 5.

sicubi, adv., *if anywhere* (v. 677).

Siculus, a, um, adj., *Sicilian* (i. 34). 4.

sidereus, a, um, adj., *starry*; **aethra siderea**, *starry sky* (iii. 586).

sido, ere, **sidi**, *to settle down on, perch, alight on* (vi. 203).

Sidōn, ōnis, f., *a city of Phoenicia* (i. 619).

Sidōnius, a, um, adj., *of or belonging to Sidon, Tyrian* (i. 678). 7.

sidus, eris, n., *a star, constellation* (vi. 338); *season, weather*; **hibernum sidus**, *winter* (iv. 309). 30.

Sigeus, a, um, adj., *pertaining to Sigeum, the northwestern promontory of the Troad* (ii. 312).

signo, āre, āvi, ātum, *to mark, notice* (ii. 423); *mark, commemorate* (iii. 287); *distinguish, signalize* (vi. 780); *indicate, designate* (ii. 697). 3.

signum, i, n., *a mark, signal, sign, token* (i. 443); *carvings, figures*; **pallam signis auroque rigentem**, *a cloak embroidered with figures in gold* (i. 648); *gout* (v. 130). 11.

silentium, ii, n., *silence* (i. 730). 4.

sileo, ēre, ui, *to be silent, remain silent* (ii. 126); *be calm, still, motionless* (i. 164). 7.

silex, icis, m., f., *a flint* (i. 174); *rock* (vi. 602); *crag* (vi. 471). 3.

silva, ae, f., *a wood, forest* (vi. 444); poet. *for tree, shoot* (iii. 24). 18.

Silvius Aenēas, m., *a king of Alba*, v. **Silvius**.

Silvius, ii, m., *the name of several kings of Alba, in particular the first, Aeneas Silvius, the son of Aeneas and Lavinia* (vi. 763, 769).

similis, e, adj., *like, similar* (i. 136); sup. **simillimus**. 13.

Simois, ēntis, acc. **ēnta**, m., *a river of the Troad* (i. 100). 4.

simplex, icis, adj., *simple, unmixed* (vi. 747).

simul, adv., *at the same time, when, as soon, at once* (i. 144); **simul ac**, *as soon as* (iv. 90).

simulācrum, i, n., *an image, likeness* (ii. 172); *a ghost, shade, spectre* (ii. 772); *a representation* (v. 585). 5.

simulo, āre, āvi, ātum, *to imitate* (vi. 591); *pretend, feign, dissemble, counterfeit* (i. 209); **simulāta mente**, *with dissembled purpose* (iv. 105). 9.

sīn, conj., *but if* (i. 555). 3.

sine, prep. w. abl., *without* (i. 133).

singuli, ae, a, distrib. num. adj., *one by one, one at a time, one each*; *each, separate* (iii. 348); subs., **singula**, ōrum, n. pl., *each separate thing, all things in detail* (i. 453). 4.

sinister, tra, trum, adj., *left*: **sinistra sc. manus**, *the left hand* (ii. 443). 4.

sino, ere, **sīvi**, **situm**, *to permit, let, allow* (i. 18). 9.

Sinōn, ōnis, m., *a Greek by whose deceit the wooden horse was admitted into Troy* (ii. 79). 2.

sinuo, āre, āvi, ātum, *to wind* (ii. 208).

sinus, ūs, m., *a fold of a robe* (i. 320); *a gulf, bay* (i. 243); *a sail* (iii. 455); *the bosom* (iv. 686); *stream* (vi. 132). 10.

sīquā, adv., *if in any way* (i. 18).

sīquis, indef. pron., *if any one*: **si quid**, *if in any respect, if at all*.

Sirēnes, um, f. pl., *the Sirens, three fabulous monsters in the form of beautiful*

maidens, who inhabited certain rocky islands off the coast of Campania, and by means of their sweet voices enticed passing sailors to their destruction (v. 864).

Sirius, ii, m., *the dog-star* (iii. 141).

sisto, ere, stiti, statum, *to cause to stand, set, place* (ii. 245); *bring, produce* (iv. 634); *stop, stay anything* (vi. 465); *establish, uphold* (vi. 858); intrans., *stop, stay, abide* (iii. 7). 10.

sitis, is, f., *thirst; drought* (iv. 42).

situs, ūs, m., *place, situation* (iii. 451); *filth, rust, mould*; **senta situ**, *dank with mould* (vi. 462). 2.

sive or **seu**, conj., *or, or if*; **sive** (seu) — **sive** (seu), *whether — or, either — or*.

socer, eri, m., *a father-in-law* (vi. 830); in pl., *parents-in-law* (ii. 457).

socio, āre, āvi, ātum, *to join, unite* (iv. 16); *make partner, share* (i. 600). 2.

socius, ii, m., *a companion, an associate* (i. 194). 39.

socius, a, um, adj., *friendly, confederate, allied* (ii. 613). 4.

sōl, sōlis, m., *the sun* (i. 742); *the light of day* (i. 143); *sunshine* (i. 431); poet. *for day* (iii. 203); person., *the Sun* (i. 568). 15.

sōlācium, ii, n., *a comfort, solace, consolation* (v. 367).

sōlāmen, inis, n., *a comfort, solace* (iii. 661).

soleo, solēre, solitus, *to be wont, accustomed* (ii. 456). 8.

solidus, a, um, adj., *solid, firm, compact* (vi. 69); *sound, solid, firm, staunch* (ii. 639); *massive* (ii. 765). 4.

solium, ii, n., *a seat, a throne* (i. 506).

sollemnis, e, adj., *annual, yearly, stated, appointed* (iii. 301); *solemn, festive, religious* (ii. 202); subs., **sollemnia**, ium, n. pl., *a religious rite, ceremony, festival, sacrifice* (v. 605). 5.

sollicito, āre, āvi, ātum, *to shake, agitate, excite, disquiet, disturb* (iv. 380).

sollicitus, a, um, adj., *uneasy, anxious, troubled, disturbed* (iii. 389).

sōlor, āri, ātus, *to comfort, console* (i. 239). 3.

solum, i, n., *the bottom, base; the ground, earth, soil* (i. 367); poet., *the surface of the sea* (v. 199). 10.

sōlus, a, um, adj., *alone, only* (i. 597); *solitary* (iv. 82); *lonely* (iv. 462). 23.

solvo, ere, lvi, lūtum, *to loosen, unbind* (iii. 65); *relax* (iv. 530); *separate* (v. 581); w. **vela**, *set sail* (iv. 574); *pay* (vi. 510); *dispel, banish* (i. 562); *free* (ii. 26); *weaken, relax* (i. 92). 14.

somnium, ii, n., *a dream* (v. 840). 2.

somnus, i, m., *sleep, slumber* (i. 353); person., *the god of Sleep* (v. 838). 26.

sonans, ntis, part. (sono), *sounding, resounding, noisy* (i. 246). 5.

sonipēs, edis, adj., *noisy-footed*; as subs., *a prancing steed* (iv. 135).

sonitus, ūs, m., *a sound, noise* (ii. 209); *thunder* (vi. 586). 11.

sono, āre, ui, itum, *to sound, resound, ring, roar* (i. 200). 9.

sonōrus, a, um, adj., *noisy, sonorous, roaring* (i. 53).

sons, ntis, adj., *guilty*; as subs., *a guilty person, a criminal* (vi. 570).

sonus, i, m., *a sound, noise* (ii. 728). 2.

sōpītus, a, um, part. (sōpio), *lulled to sleep; quiet, [redacted], smoldering* (i. 680). 2.

sopor, ōris, m., *deep sleep, sleep, slumber* (ii. 253); person., *Sleep* (vi. 278). 5.

sopōrifer, era, erum, adj., *sleep-bringing, inducing sleep, narcotic* (iv. 486).

sopōro, āre, ātum, poet., *to make soporific* (v. 855).

sopōrus, a, um, adj., *slumbrous, drowsy* (vi. 390).

sorbeo, ēre, ui, poet., *to suck in, swallow up* (iii. 422).

sordidus, a, um, adj., *filthy, dirty, foul, squalid* (vi. 301).

soror, ōris, f., a sister, female friend or companion (i. 322). 17.

sors, rtis, f., a lot cast for deciding a chance (v. 490); a casting of lots, decision by lot (i. 139); an oracle, prophecy, prediction (iv. 346); fate, destiny (ii. 555); lot, condition (vi. 114). 13.

sortior, Iri, Itus, to draw lots, get by lot (iii. 634); assign or distribute by lot (ii. 18); allot, determine (iii. 376). 5.

sortitus, ūs, m., a drawing of lots, an allotment (iii. 323).

spargo, ere, rsi, rsum, to scatter, strew (iii. 126); spatter, besprinkle (iv. 21); separate, disperse, scatter (i. 602); spread abroad, circulate (ii. 98). 15.

Sparta, ae, f., Sparta, the capital of Laconia (ii. 577).

Spartānus, a, um, adj., Spartan (i. 316).

spatior, āri, ātus, to walk, walk to and fro, proceed in a stately manner (iv. 62).

spatium, ii, n., a space (v. 203); a race-course, course (v. 316); space, period, time, opportunity (iv. 433). 8.

speciēs, ēi, f., a sight, spectacle (ii. 407); form, look, appearance, aspect (vi. 208). 2.

spectāculum, i, n., a sight, spectacle, show (vi. 37).

specto, āre, āvi, ātum, to look at, gaze at, eye (v. 655).

specula, ae, f., a place of observation, a watch-tower (iv. 586); a height (iii. 239). 2.

speculor, āri, ātus, to watch, watch to discover (i. 516); sight, catch sight of (v. 515). 2.

spēlunca, ae, f., a cave, cavern (i. 60). 6.

sperno, ere, sprēvi, sprētum, to despise, disdain, spurn, reject, slight (i. 27). 2.

spēro, āre, āvi, ātum, to hope for (i. 451); expect, look for (ii. 354); in bad sense, expect (i. 543); apprehend (iv. 419). 9.

spēs, ēi, f., hope, expectation (i. 209). 18.

spicūlum, i, n., a dart, arrow (v. 307). 2.

spīna, ae, f., a thorn (iii. 594).

Spīo, ūs, f., a sea-nymph, daughter of Nereus (v. 826).

spīra, ae, f., poet., a fold, coil (ii. 217).

spīrābilis, e, adj., that may be breathed, vital (iii. 600).

spīritus, ūs, m., a breath of air; spirit, high or haughty spirit, air (v. 648); poet., spirit, life, soul (iv. 336). 3.

spīro, āre, āvi, ātum, to breathe, blow (iv. 562); live, breathe; of the exta of a recently slain victim, quiver (iv. 64); of a life-like statue, breathe (vi. 847); tr., breathe forth, exhale (i. 404). 4.

spissus, a, um, adj., thick, dense (ii. 621); packed, compact, beaten hard (v. 336). 2.

splendidus, a, um, adj., bright, splendid, magnificent, sumptuous (i. 637).

spolio, āre, āvi, ātum, to rob, pillage, plunder (v. 661); despoil, deprive (v. 224). 4.

spolium, ii, n., booty, plunder, spoil (i. 289); **spolia opīma,** the plunder taken in battle by a leader from a leader (vi. 855). 6.

sponda, ae, f., a couch, bed (i. 698).

spondeo, ēre, spopondi, sum, to promise, pledge (v. 18).

sponsa, ae, f., a betrothed wife (ii. 345).

sponte, f., (abl. sing. fr. obsolete **spons**), of one's own accord, according to one's own inclination or desire (iv. 341). 2.

spūma, ae, f., froth, foam (i. 35). 4.

spūmeus, a, um, adj., frothy, foaming (ii. 419). 2.

spūmo, āre, āvi, ātum, to froth, foam (i. 324). 12.

spūmōsus, a, um, adj., foaming, full of foam (vi. 174).

squāleo, ēre, ui, to be filthy, neglected, squalid (ii. 277).

squālor, ōris, m., filth, squalor (vi. 299).

squāma, ae, f., a scale of a serpent (v. 88).

squāmeus, a, um, adj., scaly (ii. 218).

stabilis, e, adj., *firm, enduring, lasting* (i. 73). 2.

stabulo, āre, *to have one's abode* (vi. 286).

stabulum, i, n., *a stable, stall* (ii. 499); *habitation, abode, haunt* (vi. 179). 2.

stagno, āre, āvi, ātum, *to stagnate, be stagnant* (iii. 698).

stagnum, i, n., *still water, a pool, lake* (vi. 323); *water in general* (i. 126). 3.

statio, ōnis, f., *a stopping or resting place, haunt* (v. 128); *a roadstead, anchorage* (ii. 23). 2.

statuo, ere, ui, ūtum, *to put, set, place, stand* (i. 724); *set up, erect, build* (i. 573). 4.

stella, ae, f., *a star* (ii. 694). 5.

stellātus, a, um, adj., poet., *set with stars, glittering, brilliant* (iv. 261).

sterilis, e, adj., *unfruitful, barren, sterile* (iii. 141). 2.

sterno, ere, strāvi, strātum, *to stretch out, extend* (ii. 364); *stretch on the ground, overthrow, prostrate, lay low* (i. 190); *conquer* (vi. 858); *lay waste* (ii. 306); *make smooth, smooth out* (v. 763). 12.

Sthenelus, i, m., *a charioteer of Diomedes* (ii. 261).

stimulo, āre, āvi, ātum, *to prick; incite, urge on, arouse* (iv. 302).

stimulus, i, m., *a goad, a spur* (vi. 101).

stīpes, itis, m., poet., *the trunk or twig of a tree* (iii. 43). 2.

stīpo, āre, āvi, ātum, *to press together; stow away* (i. 433); *load, fill full* (iii. 465); *crowd or press around, throng, attend* (i. 497). 5.

stirps, pis, f., m., *the stock of a tree; of men, stock, race, blood* (i. 626); *offspring* (iii. 326). 7.

sto, stāre, steti, statum, *to stand, stand up, stand on end* (ii. 774); *of a spear, stick* (ii. 52); *stand, continue, remain*, (ii. 56); = *esse, be* (iii. 210); *depend, rest upon* (ii. 163); *impers. stat, it is*

fixed, I am determined (ii. 750); *endure, continue, last* (i. 268); *center in* (i. 646). 39.

strāgēs, is, f., *slaughter, carnage* (vi. 829).

strātum, i, n., *a bed, couch* (i. 700); *poet., a pavement* (i. 422). 6.

strepitus, ūs, m., *noise, din, uproar, clashing, rattling* (i. 422). 4.

strepo, ere, ui, itum, *to make any confused noise, roar, hum, murmur* (vi. 709).

strīdeo, ēre, and **strīdo**, ere, di, *to make any inarticulate sound, whether animate or inanimate; whistle, roar, howl* (i. 102); *flutter, flap* (i. 397); *creak* (i. 449); *rustle* (iv. 185); *gurgle* (iv. 689); *twang* (v. 502); *hiss* (vi. 288). 9.

strīdor, ōris, m., *any inarticulate sound; a rattling, creaking* (i. 87); *a whistling, roaring* (iv. 443); *a clanking* (vi. 558). 3.

stringo, ere, nxi, ctum, *to draw tight; pull or strip off, cut off, trim* (i. 552); *of a sword, draw* (ii. 334). 3.

Strophades, um, f. pl., *two small islands west of the Peloponnesus* (iii. 209).

struo, ere, xi, ctum, *to pile up; build, erect, construct* (iii. 84); *set in order, arrange, prepare, get ready* (i. 704); *contrive, accomplish* (ii. 60). 9.

studium, ii, n., *eagerness, zeal, eager desire, wish* (ii. 39); *pursuit* (i. 14); *deep attention* (vi. 681); *eager applause, outwardly manifested feeling* (v. 148). 9.

stupe-facio, ere, fēci, factum, *to make senseless, stun* (v. 643).

stupeo, ēre, ui, *to be astonished, astounded, amazed, stupefied* (i. 495); *wonder stupidly at, be amazed at* (ii. 31). 4.

stuppa, ae, f., *tow, oakum* (v. 682).

stuppeus, a, um, adj., *hempen* (ii. 236).

Stygius, a, um, adj., *Stygian, infernal* (iii. 215).

Styx, *ygis*, *f.*, a river of Hades (vi. 439).
suādeo, *ēre*, *si*, *sum*, to advise, urge, persuade (iii. 363); induce, impel (ii. 9). 3.

sub, prep. w. abl. and acc.; w. abl., under, beneath (i. 100); in, within (iv. 332); beneath, at the foot of (i. 310); of time, in, during (vi. 268); of dependence, under (ii. 188); w. acc., of motion, under, beneath (iv. 654); under, up to, up towards (ii. 460); of time, towards, about, at (i. 662); of subordination, under (iv. 618). 40.

sub-dūco, *ere*, *xi*, *ctum*, to draw or haul up (i. 551); remove, withdraw (iii. 565); remove, take away by stealth (vi. 524). 5.

sub-eo, *ire*, *ii*, *itum*, to come or go under (ii. 708); come up to, approach (i. 171); follow, succeed (vi. 812); come up before the mind, rise up (ii. 560). 20.

sub-icio, *ere*, *iēci*, *iectum*, to throw or place under (ii. 37); take up in conversation, answer (iii. 314). 4.

subiectus, *a*, *um*, part. (*subicio*), brought under, subjected, conquered; subst., a subject, a conquered nation (vi. 853).

sub-igo, *ere*, *ēgi*, *actum*, to bring or get under or up to any place; propel (vi. 302); compel, force, induce (iii. 257); conquer, subjugate, subdue (i. 266). 5.

subitō, adv., suddenly (i. 88). 10.

subitus, *a*, *um*, part. (*subeo*), sudden, unexpected (ii. 680). 9.

sub-lābor, *i*, *psus*, to fall down, slip away, fail (ii. 169).

sublīmis, *e*, adj., uplifted, aloft (vi. 357); on high (i. 259). 6.

sub-mergo, *ere*, *si*, *sum*, to sink, submerge (i. 40). 3.

submissus, *a*, *um*, part. (*submitto*), humble, reverent (iii. 93).

sub-mitto, *ere*, *mīsi*, *missum*, to send under; submit, cause to yield, debase (iv. 414).

sub-moveo, *ēre*, *mōvi*, *mōtum*, to send away, drive off (vi.

sub-nectō, *ere*, *xui*, *xum*, to bind or tie under (i. 492). 3.

subnixus, *a*, *um*, adj., supported by, resting or seated upon (i. 506); supported or defended by (iii. 402). 2.

subolēs, *is*, *f.*, offspring (iv. 328).

sub-rīdeo, *ēre*, *rīsi*, to smile (i. 254).

sub-rigo, *v*, *surgo*.

sub-sīdo, *ere*, *sēdi*, *sessum*, to sit or settle down; remain, stay (v. 498); sink down, subside (v. 820). 2.

sub-sisto, *ere*, *stiti*, to stop, halt (ii. 243). 2.

subtēmen, *inis*, *n.*, the woof of a web; meton., thread (iii. 483).

subter, prep., below, under, beneath, w. acc. (iii. 695); adv., below, beneath (iv. 182). 2.

sub-texo, *ere*, *xui*, *xtum*, to weave under; cover, obscure, conceal (iii. 582).

sub-traho, *ere*, *xi*, *ctum*, to draw from under (v. 199); withdraw (vi. 465). 2.

sub-urgeo, *ēre*, to drive close up to (v. 202).

sub-vecto, *āre*, *āvi*, *ātum*, to bring up, carry, transport (vi. 303).

sub-veho, *ere*, *vexi*, *vectum*, to bring up; bring, bear, carry (v. 721).

sub-volvo, *ere*, to roll up, roll along (i. 424).

suc-cēdo, *ere*, *cessi*, *cessum*, to go or come under, enter (i. 627); go under a burden, take it up (ii. 723); go to or toward, approach (ii. 478). 5.

successus, *ūs*, *m.*, a good result, success (ii. 386). 2.

suc-cingo, *ere*, *nxi*, *nctum*, to gird or tuck up; gird about, gird (i. 323).

suc-cumbo, *ere*, *cubui*, *cubitum*, to fall or sink down; yield, submit, succumb (iv. 19).

suc-curro, *ere*, *curri*, *cursum*, to run under; run to the aid of, help, succor (i. 630); impers., it occurs, seems (ii. 317). 3.

sūdo, *āre*, *āvi*, *ātum*, to sweat & be wet with, drenched with, reek with (ii. 582).

sūdor, ōris, m., *sweat, perspiration* (ii. 174). 3.

suesco, ere, suēvi, suētum, *to become accustomed; in perf., be accustomed, be wont* (iii. 541). 3.

suf-fero, ferre, sustuli, sublātum, *to endure, bear; hold out against, withstand* (ii. 492).

suf-ficio, ere, fēci, fectum, *to dip in, color, tinge, suffuse* (ii. 210); *give, afford, furnish, supply* (ii. 618); intr. w. inf., *suffice, be able* (v. 22). 3.

suf-fundo, ere, fūdi, fūsum, *to pour under; overspread, suffuse, fill* (i. 228).

sui, sibi, sē or sēsē, reflex. pron. 3d per., *of himself, herself, itself, themselves; in acc. as subj. of inf., se = he, she, it, they.*

sulco, āre, āvi, ātum, *to plow the sea, sail, traverse* (v. 158).

sulcus, i, m., *a furrow made by a plow* (vi. 844); *a track, trail* (ii. 697). 3.

sulphur, uris, n., *brimstone, sulphur* (ii. 698).

sum, esse, fui, futūrus, *to be, exist, stay, remain* (passim).

summa, ae, f., *the main thing, chief point, sum, substance* (iv. 237).

summus, a, um, adj. (superl. of **superus**), *the highest, top of, summit of, surface of* (i. 127); *the tip of* (i. 737); *of rank, the highest, supreme* (i. 665). 25.

sūmo, ere, sumpsi, sumptum, *to take, take up, assume* (ii. 518); w. **poenas**, *inflict* (ii. 103); *employ, use* (iv. 284). 8.

super, adv., *above* (iv. 507); *from above* (v. 697); *moreover, besides* (i. 29); **satis superque**, *enough and more than enough* (ii. 642); *left, remaining* (iv. 684): prep. w. acc., *over, above, upon, beyond* (i. 295); w. abl. of space, *above, over, upon* (vi. 17); *for de, about, concerning* (i. 750). 24.

superbia, ae, f., *pride, haughtiness, insolence* (i. 529).

superbus, a, um, adj., *insolent, haughty,*

proud (i. 523); *elated by, glorying in, proud of* (v. 268); *magnificent, splendid* (i. 639); *mighty* (i. 21). 13.

super-ēmineo, ēre, *to rise or tower above* (i. 501). 2.

super-impōno, ere, positum, *to place, lay upon* (iv. 497).

superne, adv., *above, from above* (vi. 658).

supero, āre, āvi, ātum, *to pass over, surmount* (vi. 676); *tower above, overtop* (ii. 219); *mount, climb up, ascend* (ii. 303); *pass by or beyond* (i. 244); w. locum, *gain* (v. 155); *surpass, excel* (v. 184); *surmount, overcome* (iii. 368); *slay* (i. 350); *be superior, overcome* (i. 537); *be left, remain, survive, be alive* (ii. 597). 17.

super-sum, esse, fui, *to be left, remain, survive* (i. 383). 7.

superus, a, um, adj. (comp. **superior**, superl. **suprēmus** or **summus**), *upper, higher, above* (ii. 91); subs., m. pl., **Superi**, ōrum, *the inhabitants of heaven, the gods* (i. 4); *from the standpoint of Hades, the inhabitants of earth, mortals, men* (vi. 481). 20.

supīnus, a, um, adj., *lying on the back; of the hands, with palms up, extended, outspread* (iii. 176). 2.

suppleo, ēre, ēvi, ētum, *to fill up; recruit, furnish a supply of* (iii. 471).

supplex, icis, adj., *suppliant, humble* (iii. 439); subs., *a suppliant* (i. 49). 13.

suppliciter, adv., *humbly, as a suppliant* (i. 481).

supplicium, ii, n., *punishment, penalty* (iv. 383); *a shameful wound* (vi. 499). 3.

sup-pōno, ere, posui, positum, *to put or place under* (vi. 248); *substitute falsely or by stealth* (vi. 24). 2.

suprā, prep. w. acc., *above, over* (iii. 194). 4.

suprēmus, a, um, adj., *of place, the highest; of time, the last, final* (ii. 11); adv., **suprēmum**, *for the last time* (ii. 630). 6.

sūra, ae, f., *the calf of the leg, the leg* (i. 337).

surgo, ere, surrexi, surrectum (the uncontracted form, **surrigo**, is found but once), *to lift up, prick up* (iv. 183); intr., *raise one's self up, arise* (iii. 169); of things, *rise* (i. 366). 22.

sūs, suis, m., f., a hog; a sow (iii. 390).

sus-cipio, ere, cēpi, ceptum, *to take or lift up* (iv. 391); *w. ignem, catch* (i. 175); *beget or bear children* (iv. 327); *take, receive, catch blood* (vi. 249); *take upon one's self, assume, undertake* (vi. 629); *reply* (vi. 723). 6.

sus-cito, āre, āvi, ātum, *to stir up, rekindle* (v. 743); *arouse, excite* (ii. 618). 3.

suspectus, a, um, part. (suspicio), *suspected, held in suspicion, mistrusted* (ii. 36). 11.

suspectus, ūs, m., *upward view, height* (vi. 579).

sus-pendo, ere, di, sum, *to hang up* (vi. 859); *hang, suspend* (i. 318). 3.

suspensus, a, um, part. (suspendo), *hung up, suspended* (vi. 741); of the soul, *inspired, elated, lifted up* (iii. 372); *uncertain, in suspense* (ii. 114). 6.

su-spicio, ere, spexi, spectrum, *to look up at; look at with admiration, admire* (i. 438). 2.

su-spīro, āre, āvi, ātum, *to breathe deeply, sigh* (i. 371).

sūtilis, e, adj., *sewed* (vi. 414).

suus, a, um, poss. reflex. pron., *his or his own, hers, its, theirs* (i. 277); *appropriate* (i. 461).

Sŷchaeus, i, the husband of Dido (i. 343).

syrtis, is, f., *a sand-bank, quick-sand*; pl., *the Syrtes, two sand-banks on the northern coast of Africa* (i. 111).

T.

tābeo, ēre, *to melt away; drip, be drenched* (i. 173).

tābēs, is, f., *a wasting away; of the mind, pining, languishing* (vi. 442).

tābidus, a, um, adj., *corrupting, infectious, wasting* (iii. 137).

tabula, ae, f., *a plank, board* (i. 119).

tabulātum, i, n., *a floor, story* (ii. 464).

tābum, i, n., *corrupt matter or blood, gore* (iii. 29). 2.

taceo, ēre, ui, itum, *to be silent, say nothing* (ii. 94); meton., of animals and things, *be quiet, noiseless, at rest* (vi. 265). 2.

tacitus, a, um, part (taceo), *concealed, hidden, secret* (iv. 67); *silent, quiet* (i. 502); *in silence* (ii. 125). 9.

tactus, ūs, m., *a touch* (ii. 683).

taeda, ae, f., *pine-wood, pitch-pine* (iv. 505); *a pine-torch* (vi. 593); *a nuptial torch, marriage, wedlock* (iv. 18). 5.

taedet, ēre, uit or taesum est, *impers., it disgusts, wearies one; one is disgusted or wearied* (iv. 451). 2.

taenia, ae, f., *a fillet, head-band* (v. 269).

taeter, tra, trum, adj., *foul, loathsome* (iii. 228).

tālāria, ium, n. pl., *winged shoes or sandals fastened to the ankles* (iv. 239).

talentum, i, n., *a talent, the Attic talent of sixty minae* (v. 112).

tālis, e, adj., *such, of such a kind, nature or quality; talia, such things, as follows or as aforesaid* (i. 50). 61.

tam, adv., *so, to such an extent* (i. 539).

tamen, conj., *nevertheless, however, yet, still* (i. 477). 12.

tandem, adv., *at length, at last* (ii. 76); *pray, pray now, now, then* (ii. 523). 19.

tango, ere, tetigi, tactum, *to touch* (iii. 324); *reach, arrive at* (iii. 662); of the mind, *touch, move* (i. 462); *meet, encounter* (iv. 551); *overtake* (iv. 596). 12.

tantus, a, um, adj., *so great, so much* (i. 11); n. **tantum**, w. gen., *so much of* (vi. 801); adv., **tantum**, *so far* (v. 162); *so, so much* (i. 745); *only, merely* (ii. 23). 76.

tardo, āre, āvi, ātum, *to hinder, delay, retard, impede* (v. 395). 3.

us, a, um, adj., *slow, tardy, sluggish* (i. 746). 7.

Tarentum, i, n., a town of Lower Italy (iii. 551).

Tarquinius, a, um, adj., *of the Tarquins, Tarquinian* (vi. 817).

Tartareus, a, um, adj., *belonging to the infernal regions, Tartarean, infernal* (vi. 395).

Tartarus, i, m., and pl. Tartara, ōrum, n., *Tartarus, the infernal regions, the abode of the lost* (iv. 243).

taurīnus, a, um, adj., *of or belonging to a bull, a bull's* (i. 368).

taurus, i, m., a bull, ox (i. 634). 12.

tectum, i, n., a roof; meton., a house, dwelling, abode, home, habitation (i. 425). 31.

Tegeaeus, a, um, adj., *of Tegaea, a town in Arcadia, Tegean* (v. 299).

tegimen, tegumen, tegmen, inis, n., a covering, cloak, garment (iii. 594); skin (i. 275). 2.

tego, ere, xi, ctum, to cover (iii. 25); shut up (ii. 126); shelter (iii. 583); conceal, keep secret (ii. 159); protect from danger (ii. 430). 15.

tēla, ae, f., the warp in a loom (iv. 264).

tellūs, ūris, f., poet., the earth, globe; the earth, land, ground (i. 171); a land, country, region, district (i. 34). 21.

tēlum, i, n., a missile, dart, spear, weapon of any kind (i. 99); poet., a blow (v. 438). 35.

temero, āre, āvi, ātum, to violate, desecrate, profane, defile (vi. 840).

temno, ere, to scorn, disdain, condemn (i. 542). 3.

tempero, āre, āvi, ātum, to mix in due proportion; allay, calm (i. 146); restrain (i. 57); intr., refrain from (ii. 8). 2.

tempestas, ātis, f., time, season; weather; a storm, tempest (i. 53); person., Tempest (v. 772). 11.

templum, i, n., a sanctuary, temple, shrine, fane (i. 416). 18.

tempus, oris, n., time, period of time (i. 278); the time at which anything happens, occasion (ii. 268); the right or fitting time, proper occasion (iv. 294); the times, circumstances (ii. 522); in pl., the temples of the head (ii. 133). 27.

tenāx, ācis, adj., tenacious, persistent (iv. 188). 2.

tendo, ere, tetendi, tentum and tensum, to stretch (ii. 29); stretch out, extend, distend, swell (iii. 268); direct, aim (v. 489); reach out, stretch forth (i. 93); strain the eyes (ii. 405); w. gressum, iter, etc., direct one's steps, hold one's course, take one's way (i. 410); intr., go, proceed (i. 554); extend, reach (iv. 446); w. inf., try, strive (i. 18). 35.

tenebrae, ārum, f. pl., darkness, gloom, obscurity, shades, night (iii. 195); of the mind, darkness, gloom (ii. 92); the shades, gloomy abodes (vi. 545). 6.

tenebrōsus, a, um, adj., dark, gloomy (v. 839).

Tenedos, i, f., an island off the coast of Troas (ii. 21).

teneo, ēre, ui, tentum, to have or hold in the hand (i. 57); have, hold, possess, inhabit (i. 12); hold in sway, rule over (i. 139); get or take possession of (i. 132); hold, keep the eyes fixed anywhere (i. 482); hold, keep, detain a person (iv. 380); hold, bind, keep fast a thing (i. 169); hold fast to, cling to (ii. 490); restrain, keep back (ii. 159); reach, gain (ii. 530); w. iter or cursum, hold on one's way or course, proceed (i. 370); intr., hold one's position, hold possession (ii. 505). 75.

tener, era, erum, adj., tender, soft, delicate (ii. 406). 2.

tento, āre, āvi, ātum (or tempto), to try, test, examine (ii. 38); try, attempt anything (ii. 176); try to do something, w. inf. (i. 721); try or seek for (iii. 146). 12.

tentōrium, ii, n., a tent (i. 469).

tenuis, e, adj., of form, *thin, fine, slender* (iv. 264); of substance, *thin, rare* (iv. 278); of power, *light, gentle* (iii. 448); fig., *weak, feeble* (v. 690). 7.

tenus, prep. w. abl. (sometimes gen.), *as far as, up to, to* (i. 737). 4.

tepidus, a, um, adj., *lukewarm, warm* (iii. 66). 2.

ter, num. adv., *thrice, three times, many times* (i. 94). 18.

terebro, āre, āvi, ātum, *to bore through or into, examine by boring into* (ii. 38); *bore out* (iii. 635). 2.

teres, etis, adj., *rounded, smooth, polished* (v. 313). 2.

tergeminus, a, um, adj., *three-formed, threefold, triple* (iv. 511).

tergum, i, and **tergus**, oris, n., *the back of man or animal* (i. 296); *the hide or skin of an animal* (i. 211); meton., *the body of an animal* (i. 635); *a tergo*, in *the rear, behind* (i. 186). 22.

termino, āre, āvi, ātum, *to bound, limit* (i. 287).

terminus, i, m., *end* (iv. 614).

terni, ae, a, distr. num. adj., *three each* (v. 247); in sing., *triple* (v. 120); poet. = *tres, three* (i. 266). 5.

tero, ere, trīvi, trītum, *to rub; graze* (v. 324); *wear away or waste time, fritter away* (iv. 271). 2.

terra, ae, f., *the earth*, as opposed to the sky (i. 133); *the land* as opposed to the sea (i. 3); *the ground* (i. 107); *a land, country* (i. 15); *orbis terrarum*, *the whole world* (i. 233); person., **Terra parens**, *mother Earth* (iv. 178). 90.

terrēnus, a, um, adj., *earthy, earth-born* (vi. 732).

terreo, ēre, ui, itum, *to terrify, frighten* (i. 230); *frighten away* (vi. 401); *frighten one from doing anything* (ii. 111). 9.

terribilis, e, adj., *frightful, terrible, horrible* (iv. 465). 3.

terrifico, āre, *to terrify, alarm* (iv. 210).

terrificus, a, um, adj., *terror causing, awe-inspiring* (v. 524).

territo, āre, *to frighten, alarm, affright* (iv. 187).

tertius, a, um, adj., *the third* (i. 265). 9.

testis, is, m., f., *a witness* (v. 789).

testor, āri, ātus, *to witness, bear witness, testify* (iii. 487); *call to witness, invoke, appeal to, swear by* (ii. 155); *pray, adjure* (iii. 599); *proclaim* (vi. 619). 8.

testūdo, inis, f., *a tortoise-shell; an arch, vault* (i. 505); *a roof made of shields by soldiers, a testudo* (ii. 441). 2.

Teucer, cri, m., *the father-in-law of Dardanus, and early king of Troas* (i. 235); *the son of Telamon, and half-brother of Ajax* (i. 619).

Teuceri, ōrum, m. pl., *the Teuceri; poet., the Trojans* (i. 38).

Teucris, ae, f., *Troy* (ii. 26).

Teucrus, i, m., *Teucer* (iii. 108).

texo, ere, xui, xtum, *to weave, interweave, intermingle* (v. 593); *join together, frame* (ii. 186); *build, construct* (v. 589). 3.

textilis, adj., *woven, the work of the loom* (iii. 485).

thalamus, i, m., *a bed-chamber* (ii. 503); *a marriage-bed, marriage, wedlock* (iv. 18); *a couch, place of abode, habitation* (vi. 280). 12.

Thalia, ae, f., *a sea-nymph, one of the daughters of Nereus* (v. 826).

Thapsus, i, f., *a peninsula and city of Sicily* (iii. 689).

theātrum, i, n., *a theatre* (i. 427). 3.

Thēbae, ārum, f., *a city of Greece, the capital of Boeotia* (iv. 470).

Thersilochus, i, m., *an ally of the Trojans* (vi. 483).

thēsauros, i, m., *a treasure stored up, a hoard* (i. 359).

Thēseus, ei and eos, m., *a mythical king of Athens* (vi. 122).

Thessandrus, i, m., *a Greek leader concealed in the wooden horse* (ii. 261).

- idis or idos, f., a daughter of Nereus, and mother of Achilles (v. 825).
- Thoās, antis, m., a Greek leader concealed in the wooden horse (ii. 262).
- Thrācius, a, um, adj., *Thracian* (v. 536).
- Thrāx, ācis, adj., *Thracian*; subs., a *Thracian* (iii. 14).
- Thrēicius, a, um, adj., poet., *Thracian* (iii. 51).
- Thrēissa or Thressa, ae, f. adj., *Thracian* (i. 316).
- Thybris, is or idis, m., poet. for Tiberis, the river *Tiber* (ii. 782).
- Thyias, or Thyas, adis, f., a female worshipper of Bacchus, a *Bacchante* (iv. 302).
- Thymbraeus, i, m., the *Thymbraean*, an epithet of Apollo, one of his temples being in Thymbra (iii. 85).
- Thymoetēs, ae, m., a Trojan (ii. 32).
- thymum, i, n., *thyme* (i. 436).
- Tiberīnus, a, um, adj., of or belonging to the *Tiber* (i. 13); subs., the *Tiber* (vi. 873).
- tigris, is or idis, m., f., a *tiger* or *tigress* (iv. 367). 2.
- Timāvus, i, m., a river of Italy, emptying into the northern part of the Adriatic Sea (i. 244).
- timeo, ēre, ui, to *fear*, be afraid of, dread (i. 661); intr., *fear*, be fearful, apprehensive, anxious (ii. 729). 9.
- timidus, a, um, adj., *fearful*, *timid* (vi. 263).
- timor, ōris, m., *fear*, *dread* (i. 202); *fear*, *cowardice* (iv. 13). 5.
- tingo, ere, nxi, nctum, to *dip*, *wet*, *bathe* (i. 745). 2.
- Tisiphonē, ēs, f., one of the *Furies* (vi. 571).
- Titan, ānis, m., son of Caelus and Vesta, elder brother of Saturn; also the Sun-god, grandson of the above (iv. 119).
- Titānius, a, um, adj., *Titanian* (vi. 580).
- Tithōnus, i, m., son of Laomedon, and husband of Aurora (iv. 585).
- titubo, āre, āvi, ātum, to *totter*, *stagger* (v. 332).
- Tityos, i, m., a giant slain by Apollo for offering violence to Latona.
- Tmarius, a, um, adj., of *Tmaros*, a mountain in Epīrus, *Tmarian* (v. 620).
- togātus, a, um, adj., *wearing the toga*, *toga-clad* (i. 282).
- tolerābilis, e, adj., *endurable*, *bearable* (v. 768).
- tollo, ere, sustuli, sublātum, to *lift*, *take*, *raise up* (i. 66); *take up and bear away*, *carry off* (i. 692); *raise a shout* (vi. 492). 23.
- tondeo, ēre, totondi, tonsum, to *shear*, *cut closely* (i. 702); *graze*, *crop*, *feed upon* (iii. 538). 4.
- tonitrus, ūs, m., *thunder* (iv. 122). 2.
- tono, āre, ui, itum, to *thunder*, *resound*, *roar*, *crash*, *rumble* (iii. 571); *invoke in thunderous tone* (iv. 510). 3.
- Torquātus, i, m., *T. Manlius Torquatus*, so called because he wore the neck-chain or torques of a Gaul whom he had slain (vi. 825).
- torqueo, ēre, torsi, tortum, to *turn*, *turn about*, *turn around* (iii. 532); *cause to revolve*, *keep whirling* (iv. 269); *twist* (iv. 575); *throw up*, *lash up* (iii. 208); *fling*, *hurl*, *whirl*, *drive with a rotary motion* (i. 108). 17.
- torrens, ntis, m., a *torrent* (ii. 305).
- torreo, ēre, ui, tostum, to *parch*, *roast*, *scorch* (i. 179); intr., of water, *boil*, *rush* (vi. 550). 3.
- tortus, ūs, m., a *twisting*, *coiling*, *winding* (v. 276).
- torus, i, m., a *couch*, *bed* (i. 708). 12.
- torvus, a, um, adj., *lowering*, *grim*, *stern*, *savage* (iii. 636); *shaggy* (iii. 636). 3.
- tot, num. adj., indecl., *so many*.
- totidem, num. adj., indecl., *just as many*, *the same number*.
- totiens, adv., *so often*, *so many times*.

tōtus, a, um, adj., *all, the whole, entire*.

trabs or **trabēs**, trabis, f., *a beam, timber* (i. 449); *a ship* (iii. 191); *a tree trunk* (vi. 181). 8.

tractābilis, e, adj., *manageable*; of the weather, **non tractabilis**, *inclement, stormy* (iv. 53); of the spirit, *pliant, yielding* (iv. 439). 2.

tractus, ūs, m., *a tract, region, quarter* (iii. 138).

trā-do (trans-do), ere, didi, ditum, *to deliver over, surrender, yield* (iv. 619). 2.

traho, ere, xi, ctum, *to draw* (i. 371); *drag, drag along* (i. 477); *drag down* (ii. 466); *drag out* (ii. 92); *lead along* (ii. 321); *draw out, determine by lot* (i. 508); *draw out, prolong, protract* (i. 748). 30.

trā-icio, ere, iēci, iectum, *to throw over or across; pass or throw around* (v. 488); *go or pass over or beyond* (vi. 536); *throw or strike through, pierce* (i. 355). 3.

trāmes, itis, m., *a by-path, a path, way* (vi. 610). 2.

trā-no (trans-no), āre, āvi, ātum, *to swim across; sail or fly through* (iv. 245); *cross* (vi. 671). 2.

tranquillus, a, um, adj., *quiet, tranquil, calm* (ii. 203); subs., **tranquillum**, i, n., *calm weather* (v. 127). 2.

trans, prep. w. acc., *across, over, beyond*.

tran-scribo (trans-scribo), ere, psi, ptum, *to transcribe; transfer* (v. 750).

trans-curro, ere, curri or cucurri, cursum, *to run, shoot, or dart across* (v. 528).

trans-eo, ire, ivi (ii), itum, *to go across; pass beyond, pass by* (v. 326); of time, *elapse, pass* (i. 266). 3.

trans-fero, ferre, tuli, lātum, *to bear across, transfer* (i. 271). 2.

trans-figo, ere, fixi, fixum, *to pierce through, pierce, transfix* (i. 44).

trans-mitto, ~~ere~~ **missi**, missum, *to send across*: ~~trans~~ reflex. meaning,

cross over, cross (iii. 403); *transfer* (iii. 329). 4.

trans-porto, āre, āvi, ātum, *to carry across, transport* (vi. 328).

transtrum, i, n., *a bench or thwart for rowers* (iii. 289). 5.

transversus, a, um, adj., *athwart, across*; of the wind at sea, *across one's course or path* (v. 19).

treme-facio, ere, fēci, factum, *to cause to shake or tremble, appall* (vi. 803).

tremefactus, a, um, part., *shaking, trembling, quaking, appalled* (ii. 228). 3.

tremendus, a, um, part. (tremo), *to be trembled at, dreadful* (ii. 199).

tremesco, ere, *to quake, tremble* (v. 694); *tremble at* (iii. 648). 2.

tremo, ere, ui, *to tremble, quiver, totter, stagger, quaver, shake* (i. 212). 12.

tremor, ōris, m., *a trembling, shaking, shudder* (ii. 121). 2.

trepido, āre, āvi, ātum, *to be in a flurry of alarm, be confused, agitated* (ii. 685); of hunters, *be all astir, run to and fro* (iv. 121). 3.

trepidus, a, um, adj., *confused, alarmed, agitated, trembling, frightened* (ii. 380). 7.

trēs, tria, num. adj., *three* (i. 108). 10.

tricorpor, oris, adj., *three-bodied* (vi. 289).

tridens, ntis, adj., *three-forked, three-pronged* (v. 143); subs., *a three-forked spear, trident* (i. 138). 5.

trietēricus, a, um, adj., *triennial* (iv. 302).

trifaux, cis, adj., *with three throats, triple-throated* (vi. 417).

trīgintā, indecl. num. adj., *thirty* (i. 269). 2.

trilix, icis, adj., *of triple thread, woven three-ply* (iii. 467).

Trīnacia, ae, f., (three-cornered), *the island of Sicily* (iii. 440).

Trīnacrius, a, um, adj., *Sicilian* (i. 196).

Triōnēs, um, m. pl., the constellations of the Great and Little Bear (i. 744).

triplex, icis, adj., *threefold, triple* (v. 119). 2.

tripūs, odis, m., *a tripod* (v. 110); *the divine revelation from the tripod, the oracle* (iii. 360). 2.

tristis, ē, adj., *sad, mournful, gloomy, melancholy, dark, stern* (i. 228); *dire, fell, atrocious* (iii. 214). 21.

trisulcus, a, um, adj., *three-cleft, three-forked* (ii. 475).

Trītōn, ōnis, m., *a sea-god, son of Neptune* (i. 144); pl., **Tritones**, sea-gods that serve the other gods (v. 824).

Tritōnia, ae, f., *the Tritonian one, Minerva* (ii. 171).

Trītōnis, idis, f., *Pallas, Minerva*, so named because of her fabled birth near Lake Triton in Africa (ii. 226).

triumpho, āre, āvi, ātum, *to triumph over, conquer* (vi. 836).

triumphus, i, m., *a triumph, victory* (ii. 578). 3.

Trivia, ae, f., *Hecate or Diana*, so called because worshipped at cross-roads (vi. 13).

trivium, ii, n., *a place where three roads meet, a cross-road* (iv. 609).

Trōas, adis or ados, f., *a Trojan woman* (v. 613).

Trōia, ae, f., *the city of Troy in Phrygia* (i. 1); *a place founded by Helenus in Epirus* (iii. 349); *a Roman game played by boys on horseback* (v. 602).

Trōiānus, a, um, adj., *Trojan* (i. 19).

Trōilus, i, m., *a son of Priam, slain by Achilles* (i. 474).

Trōiugena, ae, m., f., *one born at Troy, a Trojan* (iii. 359).

Trōius, a, um, adj., *Trojan* (i. 119).

Trōs, ōis, m., *an ancient king of Phrygia, from whom Troy and the Trojans were named; a Trojan, used mostly in the pl.* (i. 30); *adj., Trojan* (vi. 52)

trucidō, āre, āvi, ātum, *to slaughter, butcher, cut down, massacre* (ii. 494).

trudis, is, f., *a sharpened pole, a stake* (v. 208).

trūdo, ere, trūsi, trūsum, *to push* (iv. 405).

truncus, i, m., *the stem or trunk of a tree* (vi. 207); *the body of a man* (ii. 557). 2.

truncus, a, um, adj., *stripped of its branches* (iii. 659); *mutilated, disfigured* (vi. 497). 2.

tu, pers. pron., *thou; you*.

tuba, ae, f., *a trumpet* (ii. 313). 4.

tueor, ēri, itus (tūtus), *to look at, gaze at, watch, view, consider, examine* (i. 713); *guard, defend, protect* (i. 564). 10.

Tullus, i, m., *Tullus Hostilius, the third king of Rome* (vi. 814).

tum, adv., *then, at that time, thereupon* (i. 64).

tumeo, ēre, *to swell or be swollen* (ii. 381). 2.

tumidus, a, um, adj., *swollen, swelling* (i. 142); *puffing up, causing to swell, inflating* (iii. 357). 7.

tumultus, ūs, m., *tumult, uproar, noise, bustle* (ii. 122); *an uprising, insurrection, rebellion* (vi. 857). 5.

tumulus, i, m., *a mound of earth, hill, hillock* (ii. 713); *a mound of a tomb, grave, sepulchre* (iii. 304). 20.

tunc, adv., *then, at that time*.

tundo, ere, tutudi, tunsum or tūsum, *to beat, strike, buffet* (i. 481); *importune, urge, drive* (iv. 448). 3.

turba, ae, f., *confusion, uproar* (v. 152); *a crowd, throng, herd* (i. 191). 9.

turbidus, a, um, adj., *wild, confused, disordered, stormy* (iv. 245); *troubled, agitated* (iv. 353). 5.

turbo, āre, āvi, ātum, *to disturb, agitate, throw into confusion, throw out of order* (i. 395); *trouble, perplex, agitate* (i. 515); *intr., break out* (vi. 857). 11.

turbo, inis, m., *a whirlwind, hurricane* (i. 45); *a storm, tempest* (i. 442.) 7.

tūrens, a, um, adj., of frankincense (vi. 225).

tūricremus, a, um, adj., incense-burning (iv. 453).

turma, ae, f., a troop, squadron (v. 550). 2.

turpis, e, adj., foul, filthy (v. 358); base, disgraceful, unseemly (ii. 400). 4.

turris, is, f., a tower, turret (ii. 445). 5.

turritus, a, um, adj., turreted, towered, tower-crowned (vi. 785); high, lofty, towering (iii. 536). 2.

tūs, tūris, n., incense, frankincense (i. 417).

tūtāmen, inis, n., a defence, protection (v. 262).

tūtor, āri, ātus, to guard, protect, defend (ii. 677); befriend (v. 343). 2.

tūtus, a, um, part. (tueor), safe, secure, out of danger (i. 164); in tutum, into a place of safety (i. 391). 17.

tuus, a, um, poss. pron., thy, thine, your, yours.

Tydeus, ei and eos, m., father of Diomedes (vi. 479).

Tydidēs, ae, m., the son of Tydeus, Diomedes (i. 97).

Tyndaris, idis, f., the daughter of Tyndarus, Helen (ii. 569).

Typhōius, a, um, adj., of Typhoeus, a giant overthrown by the thunderbolts of Jove, Typhoean (i. 665).

tyrannus, i, m., a king, ruler (iv. 320); a cruel ruler, a tyrant (i. 361). 2.

Tyrius, a, um, adj., Tyrian (i. 12); subs. Tyrii, ōrum, m. pl., the Tyrians (i. 338).

Tyrrhēnus, a, um, adj., Tyrrhenian, Etruscan, Tuscan (i. 67).

Tyrus or **Tyros**, i, f., Tyre, a city of Phoenicia (i. 346).

U.

ūber, eris, n., a teat or udder (iii. 392); the human breast, bosom (iii. 95; v. 285); richness (i. 531). 7.

ūber, eris, adj., rich, fertile (iii. 106).

ubi, adv., when, as soon as (i. 81); interrog., where? (iii. 312). 9.

ubique, adv., anywhere (i. 601); every where (ii. 368). 2.

Ūcalegōn, ontis, m., a Trojan (ii. 312).

ūdus, a, um, adj., wet, damp, moist, humid (v. 357). 2.

ulciscor, i, ultus, to avenge one's self on; take vengeance for or in behalf of some one, avenge (ii. 576). 4.

Ulixēs, is, ei or i, m., king of Ithaca, son of Laertes (ii. 7).

ullus, a, um, adj., any; subs., anyone.

ulmus, i, f., an elm-tree (vi. 283).

ultimus, a, um, adj. (comp. ulterior), of place, furthest, most distant, remotest, last (iv. 481); of time, latest, last (ii. 248); of degree, extreme, utmost (iv. 537). 10.

ultor, ōris, m., an avenger (ii. 96). 3.

ultrā, adv., further, more, beyond (iii. 480); prep., beyond, more than (vi. 114). 3.

ultrix, icis, adj., avenging (ii. 587). 5.

ultrō, adv., on the other side, beyond; besides, too (ii. 145); of one's self, of one's own accord, spontaneously, voluntarily (ii. 59); without any design of my own, by a power beyond my control (v. 55); of his own weight (v. 446). 11.

ululātus, ūs, m., a howling, shrieking, wailing (iv. 667).

ululo, āre, āvi, ātum, to howl, shriek, bay (iv. 168); ring, resound (ii. 488); tr., invoke with shrieks, cry aloud to (iv. 609). 4.

ulva, ae, f., sedge-grass (ii. 135). 2.

umbo, ōnis, m., the boss of a shield (ii. 546).

umbra, ae, f., a shade, shadow (i. 165); a shade, ghost of the dead (ii. 772). 46.

umbrifer, era, erum, adj., shady, shade-giving (vi. 473).

umbro, āre, āvi, ātum, to shadow, overshadow, shade (iii. 508). 2.

umecto, āre, āvi, ātum, to moisten, wet, bedew (i. 465).
ūmens, ntis, part. (ūmeo), damp, humid, moist, dewy (iii. 589). 3.
umerus, i, m., the shoulder (i. 318). 23.
ūmidus, a, um, adj., damp, dewy, moist, humid, of vapor, liquid (ii. 8). 7.
umquam (unquam), adv., at any time, ever.
ūnā, adv., together, at the same time, in company (iii. 634).
ūnanimus, a, um, adj., of the same mind or feeling, sympathizing (iv. 8).
uncus, a, um, adj., hooked, crooked, curved, barbed, bent (i. 169). 5
unda, ae, f., a wave, surge, billow, water (i. 100). 60.
unde, adv., whence, whence? (i. 6).
undique, adv., from all sides, on all sides.
undo, āre, āvi, ātum, to surge, rise in whirling waves or billows (ii. 609); of reins, **undulate, wave or flow** (v. 146); of liquid in a vessel, **boil, bubble** (vi. 218). 3.
undōsus, a, um, adj., full of waves, billowy, stormy (iv. 313); **wave-washed, wave-beaten** (iii. 693). 2.
unguis, is, m., a nail, talon, claw (iv. 673). 3.
unguo (ungo), ere, nxi, nctum, to smear or anoint with oil, pitch, or any such substance (iv. 398). 2.
ūnus, a, um (gen. ūus, dat. i), num. adj., one, a, an (i. 15); = **solus, alone, only** (i. 584). 40.
urbs, is, f., a city (i. 5). 97.
urgeo, ēre, ursi, to press, push, drive, impel, force (i. 111); **burden, oppress, weigh down** (ii. 653). 6.
urna, ae, f., a jar, urn (vi. 22). 2.
ūro, ere, ussi, ustum, to burn, burn up (ii. 37); **vex, annoy, harass** (i. 662); **pass., burn with passion, glow, be inflamed, be enamoured** (iv. 68). 4.
ursa, ae, f., a she-bear, a bear (v. 37).
usquam, adv., anywhere (i. 604). 4.

usque, adv., constantly, continually (ii. 628). 2.
ūsus, ūs, m., use, employment, exercise (iv. 647); **intercourse, pervius usus, free communication** (ii. 453). 2.
ut or uti, adv., how, in what manner, as; in comparisons, just as, as; of time, as, when: conj., w. subj., that, in order that; after vbs. of fearing, that not.
utcumque, adv., however, whenever.
uterque, utraque, utrumque, pron. adj., each, both; in utrumque paratus, prepared for either event (ii. 61). 10.
uterus, i, m., belly, cavity (ii. 20). 6.
utinam, conj., O that! would that! (i. 575). 3.
ūtor, i, ūsus, to use, make use of, employ (i. 64); **enjoy** (vi. 546). 3.
utrōque, adv., in both directions, from side to side (v. 469).
uxōrius, a, um, adj., fond of one's wife, too fond, doting, uxorious (iv. 266).

V.

vacca, ae, f., a cow, heifer (iv. 61). 2.
vaco, āre, āvi, ātum, to be empty, free from, without (iii. 123); **impers., there is time, leisure** (i. 373). 2.
vacuus, a, um, adj., empty, vacant, void, deserted (ii. 528). 6.
vādo, ere, to go, walk, proceed, rush, advance (ii. 359). 6.
vadum, i, n., a shallow, shoal (i. 112); **the bottom of the sea, the depths** (i. 126); **the waves, the waters** (iii. 557). 9.
vāgīna, ae, f., a scabbard, sheath (iv. 579). 2.
vāgītus, ūs, m., a wailing, crying (vi. 426).
vagor, āri, ātus, to stroll about, roam, wander, rove (iv. 68); **spread abroad** (ii. 17). 4.
valens, ntis, part. (valeo), strong, powerful (v. 431).

- valeo, ēre, ui, itum**, to be strong, be able, avail (ii. 492); imperat., **vale**, farewell (ii. 789). 8.
- validus, a, um, adj.**, stout, strong, staunch, vigorous, robust, sturdy (i. 120). 6.
- vallēs (vallis), is, f.**, a vale, valley (i. 186). 6.
- vānus, a, um, adj.**, empty; idle, vain, fruitless, groundless, unmeaning (i. 352); false, delusive, untrustworthy (ii. 80). 5.
- vapor, ōris, m.**, steam, vapor; poet., fire (v. 683). 2.
- varius, a, um, adj.**, variegated, many-colored (iv. 202); different, various, changing, ever-changing, diverse (i. 204); fickle, untrustworthy (iv. 569). 16.
- vasto, āre, āvi, ātum**, to make empty; lay waste, devastate, ravage (i. 471). 2.
- vastus, a, um, adj.**, empty; vast, immense, huge, enormous, mighty (i. 52). 28.
- vātēs, is, m., f.**, a prophet, seer, soothsayer (ii. 122); a bard, a poet (vi. 662). 27.
- ve**, enclit. conj., or.
- vecto, āre, āvi, ātum**, to carry, convey (vi. 391).
- veho, ere, vexi, vectum**, to bear, carry, convey (i. 113); bring in, usher in (v. 105). 11.
- vel, conj.**, or; **vel — vel**, either — or.
- vēlāmen, inis, n.**, a covering, robe, garment (i. 649). 3.
- Vellnus, a, um, adj.**, of *Velia*, a town on the coast of Lucania, *Velian* (vi. 366).
- vēlivolus, a, um, adj.**, sail-covered, studded or thick with sails (i. 224).
- vello, ere, vulsi, vulsum**, to pluck, pull, tear away (ii. 480); pluck, pull or tear up (iii. 28). 3.
- vellus, eris, n.**, a fleece (vi. 249); a fillet of wool (iv. 459). 2.
- vēlo, āre, āvi, ātum**, to cover, wrap, veil, envelop (iii. 405); bind around, crown (v. 72); deck, adorn (ii. 249); **velatae antennae**, sail-clad yards (iii. 549). 8.
- vēlōx, ōcis, adj.**, swift, flying, fleet, rapid (iv. 174). 4.
- vēlum, i, n.**, a sail (i. 35); a canvas, curtain, tent-covering (i. 469). 25.
- velut, veluti, adv.**, even as, just as, as.
- vēna, ae, f.**, a blood-vessel, vein (iv. 2); a vein of rock or metal (vi. 7). 2.
- vēnābulum, i, n.**, a hunting-spear (iv. 131).
- vēnātrix, Icis, f.**, a huntress (i. 319).
- vendo, ere, didi, ditum**, to sell (i. 484); betray (vi. 621). 2.
- venēnum, i, n.**, poison, venom (ii. 221); a charm, magical potion (i. 688). 3.
- venerābilis, e, adj.**, commanding veneration, venerable (vi. 408).
- veneror, āri, ātus**, to worship, venerate, adore (iii. 34); beseech, implore (iii. 460). 6.
- venia, ae, f.**, favor, grace, indulgence (i. 519); a favor, a kindness (iv. 435). 4.
- venio, ire, vēni, ventum**, to come (i. 2). 63.
- vēnor, āri, ātus**, to hunt (iv. 117).
- venter, tris, m.**, the belly, the maw (iii. 216); fig., hunger (ii. 356). 2.
- ventōsus, a, um, adj.**, full of wind; wind-swept, stormy (vi. 335).
- ventus, i, m.**, the wind (i. 43); person., *Venti, ye Winds* (i. 133). 58.
- Venus, eris, f.**, *Venus*, the goddess of Love (i. 229); the passion of love, love (iv. 33).
- verber, eris, n.** (used mostly in pl.), a lash, whip, scourge (v. 147). 2.
- verbero, āre, āvi, ātum**, to lash, beat, strike (iii. 423). 2.
- verbum, i, n.**, a word (i. 710). 9.
- vērē, adv.**, truly, correctly (vi. 188).
- vereor, ēri, itus, tr. and intr.**, to fear, be afraid of, be afraid (i. 671). 3.
- vērō, adv.**, in truth, in fact, certainly; but indeed (ii. 438).
- verro, ere, verri, versum**, to sweep, sweep over (iii. 208); sweep or drive along (i. 59). 3.
- verso, āre, āvi, ātum, tr.**, to turn, turn over and over, roll over (v. 408); drive

- about (v. 460); turn the mind (iv. 286); think over, meditate, revolve, consider (i. 657); carry out, accomplish (ii. 62). 9.
- versus**, ūs, m., a line, row (v. 119).
- vertex**, icis, m., a whirlpool, eddy (i. 117); the crown of the head, the head (i. 403); the top, peak, summit of anything (i. 163); a vertice, from above (i. 114). 18.
- verto**, ere, ti, sum, to turn, turn around, turn about (i. 391); **terga vertere**, to flee precipitately (vi. 491); turn, drive, carry (i. 528); turn or throw up (v. 141); w. se or cursum, iter, etc., to turn or direct one's self or course, go, proceed (iii. 146); w. se, tend (i. 671); turn the spur, ply it (vi. 101); change, alter, transform (i. 237); overturn, overthrow, destroy (i. 20); in pass., w. reflex. sense, turn or direct one's self or course, go (i. 158); **is vertitur ordo**, this succession of things revolves, i. e., is in accordance with the ordained cycle of events, is ordained, fixed (iii. 376); **septima vertitur aestas**, the seventh summer rolls round, is at hand (v. 626). 23.
- verū**, ūs, n., a spit (i. 212). 2.
- vērū**, adv., truly; but, but yet, but indeed (iii. 448). 4.
- vērus**, a, um, adj., true, genuine, real (i. 405); subs. **vērū**, i, n., usually in pl., the truth (ii. 78). 14.
- vescor**, i, to feed upon (iii. 622); w. **aurā**, feed upon the air, i. e. breathe, enjoy (i. 546). 3.
- vesper**, eris and eri, m., the evening star (i. 374); the west (v. 19). 2.
- Vesta**, ae, f., the daughter of Saturn, goddess of flocks and herds and of the household; in her temple the holy fire was kept constantly burning, attended by Vestal Virgins; she represents ancient purity and simplicity of life (i. 292).
- vester**, tra, trum, poss. pron., your (i. 132). 22.
- vestibulum**, i, n., an entrance-court, a vestibule, entrance (ii. 469). 4.
- vestigium**, ii, n., a foot-step, step (ii. 711); the foot (v. 566); trace (iii. 244); trace, sign, token (iv. 23). 14.
- vestigo**, āre, āvi, ātum, to search after, seek out (vi. 145).
- vestio**, Ire, Ivi (ii), Itum, to clothe, cover, adorn (vi. 640).
- vestis**, is, f., clothing, vesture, attire, a garment, robe, dress (i. 404); tapestry (i. 639). 16.
- veto**, āre, ui, itum, to forbid, prohibit, hinder, prevent (i. 39). 5.
- vetus**, eris, adj., old (i. 215); ancient (ii. 448); former (i. 23). 13.
- vetustas**, ātis, f., old age; a long lapse or period of time, time (iii. 415).
- vetustus**, a, um, adj., old, ancient (ii. 713). 2.
- vexo**, āre, āvi, ātum, to shake, agitate; molest, annoy, distress, vex, harass (iv. 615).
- via**, ae, f., a way, path, road (i. 401); street of a city (i. 422); a journey, voyage (i. 358); an entrance, passage, way (ii. 494); a way, method, manner (iii. 395). 39.
- viātor**, ōris, m., a traveller (v. 275).
- vibro**, āre, āvi, ātum, to quiver, vibrate, dart (ii. 211).
- vicīnus**, a, um, adj., near, neighboring, hard by, adjoining (iii. 382). 4.
- vicis** (gen., no nom.), **vicem**, **vice**; pl. **vices**, **vicibus**, f., change, interchanging (vi. 535); the changes of fate, lot, fortune, fate (iii. 376); dangers (ii. 433) position, place, duty (iii. 634). 4.
- vicissim**, adv., in turn (iv. 80). 3.
- victor**, ōris, m., victor, conqueror (i. 19) adj., victorious, conquering, exultant (329). 22.
- victōria**, ae, f., victory, conquest (584).

vīta, ae, f., *life, existence* (ii. 92); *a shade, soul, disembodied spirit* (vi. 292). 23.

vītālis, e, adj., *vital, life-giving* (i. 388).

vīto, āre, āvi, ātum, *to avoid, shun* (ii. 433). 2.

vitta, ae, f., *a band, chaplet, fillet* (ii. 133). 12.

vitulus, i, m., *a he-calf, a young bullock* (v. 772).

vīvidus, a, um, adj., *living, ardent, spirited, eager* (v. 754).

vīvo, ere, vixi, victum, *to live, be alive* (i. 218); *live on, pass one's life, live* (iii. 493); *continue, endure, stay, last* (iv. 67). 8.

vīvus, a, um, adj., *alive, living* (vi. 391); w. **vultus**, *life-like, natural, speaking* (vi. 848). 3.

vix, adv., *hardly, scarcely, barely, with difficulty* (i. 34). 12.

vōciferor, āri, ātus, *to shout, exclaim, cry aloud* (ii. 679).

voco, āre, āvi, ātum, *to call or summon* (i. 131); *call upon, invoke* (i. 290); *call by name, name* (i. 109). 53.

volātilis, e, adj., *flying* (iv. 71).

Volcānus, i, m., *Vulcan, the god of fire, the son of Juppiter and Venus; meton., fire* (ii. 311). 2.

volens, ntis, part. (volo), *willing, ready* (v. 712).

volito, āre, āvi, ātum, *to fly or flit about* (iii. 450). 4.

volo, velle, volui, *to will, be willing* (ii. 653); *command, ordain, order, will* (i. 303); *wish, desire* (i. 626); *quid vult?* *what means?* (vi. 318). 21.

volo, āre, āvi, ātum, *to fly*, used of a bird or any swiftly moving object in the air (i. 150); of an object on the surface of land or water (iii. 124); of rumor, *be afloat, spread abroad*; *fama volat, the story goes* (iii. 121); subs., **volantes**, ium or um, m., f., *birds* (vi. 728). 21.

volucer, cris, cre, adj., *flying, winged swift* (i. 317); subs., **volucris**, is, f., *a bird* (iii. 262); *fleeting, transitory, evanescent* (ii. 794). 12.

volūmen, inis, n., *a coil, fold, roll* (ii. 208). 3.

voluntas, ātis, f., *wish, desire, consent* (iv. 125). 2.

voluptas, ātis, f., *pleasure, joy, delight* (iii. 660).

volūto, āre, āvi, ātum, tr., *to roll back and forth*; reflex., *roll (one's self) around, to grovel* (iii. 607); of sound, *roll the voice, send it rolling* (i. 725); *roll back* (v. 149); of mental action, *ponder, reflect, consider* (i. 50). 6.

volvo, ere, volvi, volūtum, tr., *to roll, roll along, sweep along* (i. 101); *roll up, cast up* (i. 86); *hurl with rolling motion* (i. 116); *unroll* (i. 262); *spin* (i. 22); **volvere vices**, *roll out destiny, appoint or ordain in due succession* (iii. 376); **volvere casus**, *go the round of misfortunes* (i. 9); *revolve, ponder, consider* (i. 305); *roll round, revolve* (i. 234); pass. w. reflex. meaning, *roll along, glide* (iv. 524); *roll down, flow* (iv. 449). 24.

vomo, ere, ui, itum, *to pour forth, discharge* (v. 682).

vorāgo, inis, f., *an abyss, gulf, whirlpool* (vi. 296).

voro, āre, āvi, ātum, *to swallow up* (i. 117).

vōtum, i, n., *a vow, solemn promise, supplication* (i. 290); *a votive offering* (ii. 17). 14.

voveo, ēre, vōvi, vōtum, *to vow*, cf. **vōtum**, (a thing) *vowed*.

vōx, vōcis, f., *the voice, cry, sound, tone* (i. 94); *a word, saying, speech* (i. 64). 60.

vulgo, āre, āvi, ātum, *to spread abroad, make known, divulge, herald, publish* (i. 457).

vulgō, adv., *everywhere, all around, on all sides* (iii. 643). 2.

vulgus, i, n., *the multitude, the people, the common people* (ii. 39); *a mass, throng, crowd, herd* (i. 190); *the rabble, mob* (i. 149). 5.

vulnus, eris, n., *a wound, hurt, injury* (i. 36); *passim* (iv. 2). 19.

vultur, uris, m., *a vulture* (vi. 597).

vultus, ūs, m., *the countenance, visage, features, aspect, expression, air, mien* (i. 209); *eyes, sight* (ii. 539). 22.

X.

Xanthus, i, m., *a river in Troas* (i. 473); *a river in Epirus named after the Trojan stream* (iii. 350); *in Lycia* (iv. 143).

Z.

Zacynthos, i, f., *an island in the Ionian Sea* (iii. 270).

Zephyrus, i, m., *the west wind* (i. 131); *wind in general* (iii. 120).

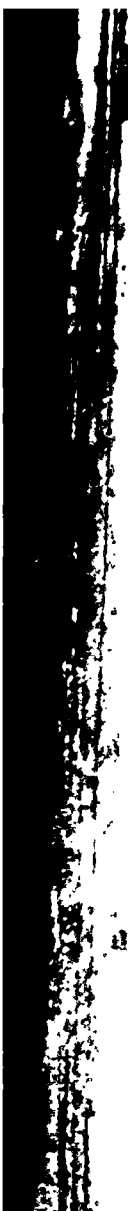
LIST OF WORDS

FOUND TEN TIMES OR MORE IN VERGIL (AEN. I.-VI.).

abeo <i>go away</i>	artus <i>limb</i>	cerno	currus <i>chariot</i>	equidem <i>truly</i>
accipio <i>receive</i>	arvum <i>land</i>	certamen <i>contest</i>	cursus <i>way</i>	eripio <i>snatch</i>
acer <i>sharp</i>	arx <i>citadel</i>	certus	custos	erro
addo <i>add</i>	aspicio <i>behold</i>	cileo <i>glance</i>	daps <i>feast</i>	ex
adfor <i>steak</i>	asto <i>be near</i>	cingo <i>surround</i>	de	executio <i>execution</i>
adsum	astrum <i>star</i>	cinis <i>ashes</i>	dea	exerceo <i>exert</i>
adversus <i>against</i>	ater <i>dark</i>	circum	deinde	extremus <i>extreme</i>
aequo <i>equal</i>	attollo	clamor	demitto	facies <i>face</i>
aequor <i>sea</i>	audeo <i>dare</i>	clarus	desertus	facio
aes <i>coin</i>	audio	classis	deus	factum <i>deed</i>
aether <i>air</i>	aura	claudio <i>hide</i>	dexter	fallo <i>deceive</i>
ager <i>field</i>	aureus <i>gold</i>	clipeus <i>shield</i>	dico	fama
agmen <i>army</i>	auris	cogo	dictum <i>saying</i>	fas <i>divine law</i>
agnosco <i>recognize</i>	aurum	collum <i>neck</i>	dies	fatum <i>destiny</i>
ago <i>do</i>	auster <i>S. wind</i>	colo <i>cultivate</i>	dirus <i>fiendish</i>	fax <i>torch</i>
ala <i>wing</i>	auxilium	coma <i>hair</i>	diva <i>goddess</i>	fero <i>bring</i>
aliter <i>otherwise</i>	averto	comes <i>follower</i>	diversus	ferrum <i>iron</i>
alius <i>other</i>	bracchium	comitor <i>escort</i>	divus <i>heavenly</i>	fessus <i>tired</i>
altus <i>high</i>	cado	condo <i>bury</i>	do	fides <i>faith</i>
amicus	caecus	coniunx	doceo <i>teach</i>	fidens <i>trusting</i>
amitto <i>send</i>	caelum	consido <i>trust</i>	dolor <i>grief</i>	figo <i>fix</i>
amnis <i>river</i>	campus	consisto <i>place</i>	dolus <i>trick</i>	finis <i>end</i>
amor	cano	contra	domus	flamma
antiquus	cappio <i>seize</i>	cor	donum	flumen
antrum <i>cave</i>	caput <i>head</i>	corpus	duco	for <i>for</i>
ara <i>altar</i>	carina <i>ship</i>	corripio <i>reprimand</i>	dulcis <i>sweet</i>	forma
arbor <i>tree</i>	casus	creber	duo	fors <i>chance</i>
arcus <i>bow</i>	causa	credo	durus <i>hard</i>	fortis
ardens	cavus <i>hollow</i>	crinis	dux	fortuna
arduus <i>tall</i>	cedo <i>yield</i>	crudelis	ecce	frater
arma	celer <i>swift</i>	culmen <i>beak</i>	effero <i>bring forth</i>	frons <i>forehead</i>
armo	celsus <i>high</i>	cunctus <i>all</i>	ensis <i>sword</i>	fuga
ars	centum	cura	eo	fugio <i>flee</i>

fulmen	iuvencus	moenia	quies
fundō, ere	iuvenis	moles	ramus
funus	iuventus	mons	rapidus
furo	iuvo	monstro	rapiō
furor, ōris	labor, vb.	monstrum	ratis
geminus	labor, n.	mora	recipio
genitus	lacrima	morior	reddo
genitor	laetus	moror	refero
gens	laevus	mors	regina
genus	latus, adj.	mos	regius
gero	latus, n.	moveo	regnum
gravis	laus	munus	relinquo
gurges	letum	murus	remus
habeo	licet	muto	res
haereo	limen	natus, i, n.	respicio
harena	linquo	navis	robur
herba	litus	nefas	rumpo
heros	loco	nepos	ruo
hiems	locus	nequiquam	rupes
homo	longe	nimbus	sacer
honor	longus	nomen	sacerdos
horrendus	loquor	nōtus	sacrum
hostis	lucus	novus	saevus
iaceo	lumen	nox	sanctus
iactō	luna	nubes	sanguis
ignis	lustro	nullus	saxum
imago	lux	numen	scelus
immanis	magnus	numerus	scopulus
imperium	malum (an evil)	obscurus	secundus
impleo	maneo	oculus	sedco
impono	manes	omnis	senex
	manus	ops	sequor
	mare	opto	servo
incedo	mater	opus	sidus
incipio	medius	ora	signum
indole	membrum	orbis	silva
inferus	memor	ordo	similis
ingens	memoro	oro	sino
inquā	mens	os (oris)	sinus
insequor	mensa	os (ossis)	socius
ira	metus	ostendo	sol
iter	mille	palma	solum
iterum	misceo	pando	solus
iubeo	miser	par	solvo
iugum	miseror	paratus	somnus
iungo	mitto	parens	sonitus

soror	tamen stilling	collo	uterque both	vinculum bond
sors lot	tandem	torqueo turn	varius	vinum
spargo scatter	tango touch	torus bed	vastus vast	vir
spes	tantus	totus	vates seer	virgo
spumo	taurus	traho	veho carry	viridis green
sterno extend	tectum roof	tremo	velum sail	virtus courage
sto	tego cover	tres	venio	vis
sub	tellus earth	tristis sad	ventus	vita
subeo	telum	tueor view	vertex summit	vitta ornament
subito	tempestas	tumulus hill	verto	vix
summus highest	templum	turbo, are disturb	verus	voco
super	tempus	tutus safe	vester	volo, velle
superbus proud	tendo extend	ultimus last	vestigium step	volo, are
supero summit	teneo	ultra beyond	vestis dress	volucer swift
superus upper	tento try	tumbra	vetus old	volvo roll
supplex humble	ter 3x	umerus shoulder	via	votum vow
surgo	tergum	unda wave	victor	vox
suspectus height	terra	unus	video	vulnus
talis	thalamus	urbs	vinco	vultus
	bed			countenance
	chamber			appearance







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